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Carola

POLYANTHEA

LIBRORUM VETUSTIORUM.

Second title on p. 105.

POLYANTHEA

LIBRORUM VETUSTIORUM,

ITALICORUM, GALLICORUM, HISPANICORUM,

ANGLICANORUM, ET LATINORUM.



PARS I.



GENEVÆ,

TYPIS G. FICK.

AUGUST. MDCCCXXII.

(75 exemplaria sola.)

Arch. Boal. B.

III. 84.

PREFACE.



As I always desire a Preface to the Work of another, I seldom omit to do, in this respect, as I would be done by. The plan of the present Volume requires no explanation: its matter will, I trust, be found conformable to its title.

Of that matter it is scarcely necessary to repeat the defence which I have given in my former publications of a similar nature. I hear, from so many quarters, that modern taste runs in a direction entirely opposite, that I have ceased to hope any impression on the public ear.

But ignorance and conceit are, nevertheless, deeply revolting even to the most candid of the intelligent part of mankind. That neither poetry, nor morals, nor politics, nor history, were understood till the present day, seems a most strange assumption. On the part of the mob, this opinion is the belief of blindness: on the part of the disseminators, it is mainly design. Among the eminent moralists and politicians of former days, there are few in whose writings the principles of sub-

ordination and government are not such, as the leaders of our own time find inconvenient to their views and ambitions. They call them therefore a set of prejudiced, slavish, unenlightened rhetoricians and pedants.

The poets of the day are as intolerant, as the politicians. They have a theory of their own to establish; and therefore they do not like to be compared with the practice of those, who obtained fame amongst our ancestors. They seem to think moral truth and good sense inconsistent with genuine poetry. But I deny that these are incompatible with the highest and most splendid fancy and invention. Warmth of colouring, and eloquence of language, arise from the vivid mental presence of the objects which give birth to them. Our forefathers were not in the habit of indulging that factious temperament, which is considered to be the glory of the present epoch.

Nor in those more simple days was Literature fallen into that system of intrigue, mechanism, and trick, by which it is now regularly carried on: by the aid of which the most contemptible wittings are lifted into notice, fame, and fortune: — and without which no genius can emerge from obscurity! —

In no age perhaps did the mass of mankind make much attempt to judge for themselves. In the present age they do not affect to conceal,

that they are entirely guided by the decision of one of the fashionable Reviews. In what way these Reviews are manufactured; how far the critics are qualified to pronounce judgment; and by what motives they are actuated in the opinions they form; or at least in the opinions they express, this is not the place and opportunity to discuss at length. If the mask could be withdraun from the face of each respective critic, the decision would in most cases lose all its authority.

In former ages a man rarely ventured to become an author, unless he was at least a scholar, if not a genius. The mechanism into which the making of Books is degraded, in a corrupt and declining state of Society, now takes away all restraint from the most unqualified pretenders. The oracle, that speaks from the dark recesses of the Temple, would, were the curtain withdrawn, be often discovered to be an Ass! —

It is true that the Genius, and the man of profound erudition, may yet write; and be content with the praises of the few! But who will deny that the public voice cheers and animates; and that neglect will chill or lessen the noblest and most ardent spirit! It is not by single and fitful efforts, that the greatest mind can develop its own powers! —

The firmness and fortitude, which are totally un-

affected by the breath of popular opinion, would be worthy of high admiration: — but where are they to be found? Yet in proportion as we disregard the decision of the mob, are we likely to be worthy of posterity! He, who writes for sale, must write for sympathy with the prejudices of the mob. People will not buy that, which contradicts their favourite opinions. Thus he, whose business is to instruct and to lead, becomes one who for base lucre flatters and confirms the errors and vile barbarous passions of those, whom he professes to undertake to enlighten and improve!

From the moment that the Press became VENAL, it has always appeared to me, that it became an evil rather than a good: and of all vocations, that of BOOK - MAKING for the sake of profit is one of the most contemptible.

We know that the Public Journals, beginning with Newspapers, are all conducted solely with a view to vendibility. What they insert has no reference to truth or justice: the choice of their matter is made by the test of what will sell most.

« Licence they mean, when they cry, « Liberty! »
For who loves that, must first be wise and good! » (1)

Refined taste is the result not merely of native sensibility; but of the most cultivated and most extensive experience. If the populace will take

[1] Milton.

nothing which does not reflect their own crude and superficial ideas and conclusions, of what avail can be literature but to cover their errors with flowers; and to give countenance to their uninformed conceit by deluding sophistries?

Providence has ordered that learning and wisdom should, like all other earthly benefits, be the fruit of labour, culture, and skill. The body of the people, who are engaged in providing the necessaries of life, have not the time and opportunity to attain it. To flatter them into the reliance on their own taste and their own judgment, is as mischievous to themselves as to the cause of erudition, philosophy, taste, genius, and rectitude of thinking! —

If we admit mob-intelligence to rule, cunning will be substituted for reason; and simulation and dissimulation, for moral principle. — The ties of Society are, consequently, in a rapid state of dissolution all over the world: and it is but too probable, that in less than a century « chaos will come again! »

The history of literature proves, that there never was a time when mankind were so fettered, as not to be able to call in question tenets which were really erroneous or doubtful. And that we are better reasoners or more accurate thinkers than our ancestors, the blind alone will dare to assert! — In scholarship I presume that our co-

temporaries will not attempt a rivalry. In criticism they are supposed to have become more acute and more brilliant — with what justice he who has read with taste upon an enlarged scale, will easily decide. —

In the present day success does not depend on writing up to the scale of qualified and genuine judges : — but on writing down to the standard of the multitude ; and of the charlatan critics , who get their bread by pandering to their appetites ! Whatever puts the common mind to shame ; whatever shews its nakedness or its weakness , is rejected as unpalatable. Wit and learning are never praised , unless when they are perverted to bring into ridicule anciently-received opinions.

But Truth will prevail at last. All that is sound in moral reasoning and in sentiment ; all that is vigorously conceived and forcibly expressed , will make its way at last to those who are capable of appreciating its merit. The little meteors of the day will fade into oblivion ; and that , which is ære perennius , will stand forth in its unclouded light. « We all remember , » says Dr. Warton , « when Churchill's Satires were more » popular , than Gray's sublime Odes ! »

There was a time when ten editions of COWLEY were sold , for one of MILTON. — And no poem was more popular in its day , than that piece of

rapid and contemptible common-place. — Pomfret's Choice! How many works of the last twenty years, which were of temporary demand, have become waste paper!

Supported by these sentiments, I have hitherto pursued my path in literature firmly and resolutely. But at length the symptoms of decay have come upon me with a rapidity, which warns me that my labours are coming to an end. It is with difficulty that I have waded through the toil even of correcting the last sheets of this volume. I have stood up for long circles of years against Misfortune and Injustice: but incessant effort and incessant agitation would at length wear out a giant's frame. Debility of body brings on debility of mind: my memory is feeble, and uncertain; my attention flighty; and my fancy dim.

I must now leave what I have done to its fate. Hitherto I had always hoped that I might yet effect something more satisfactory to myself: that for what was done in hurry and despair, amends might be made in something more matured, and executed in hours of more calmness, leisure, and self-confidence. Those expected hours have, alas, never arrived! And now I am on the verge of sixty; and the day darkens; and the night is coming on; and all my toils must rest in the grave! —

This is a strain, of which I am aware that my readers are in the habit of disapproving.

I know that I am called querulous; and fancifully dissatisfied. The word querulous is surely not justly applied to him, who has real and strong grounds of complaint. The favourites of fortune always set up prosperity as a proof of merit, and deem ill success to be nothing else than the proper punishment of the world for ill conduct. These wise and arrogant people think that all virtue consists in its semblance; that the dark passions of the malignant heart; that uncharitable motives; and uncharitable judgments; that secret crimes; selfishness, and fraud, and hidden hatred, - are all nothing. But that a word of hasty anger spoken, though it vanish with the breath that speaks it, is an inexpiable wrong, not to be wiped out but by the perdition of the offender!

Yet all real virtue lies in the heart. What is the worth of a good deed done from a selfish motive? Smiles, which cloak a wily intention, are a trick upon benevolence; and calculated to bring it into contempt. We know how to defend ourselves against the open enemy: it is the plotter and miner and sapper, against whom we cannot guard!

Yet these are the men with whom the world goes well! — Fair-spoken people, who make every one happy; and themselves most of all! never threatening a violent or cruel thing against those

to whom they have engendered secret revenge, — but only executing it: — effecting their deadly purpose, like an air-gun, without report! —

A man, who is frank and sincere, is one, whom these advocates of plausibility designate as wanting judgment, or, (as others phrase it,) common sense. The world, they say, would be a bear-garden, were these plain-spoken people to prevail: and they alledge, that they know nothing of a man's heart; but can only form their opinions from his overt actions. «If,» they cry, «a man tells me he will harm me, I take him upon his own confession! and why am I not then entitled to give him an opprobrious name? But I feel justified in repelling a charge against the intentions of my heart: — for who can tell, what passes there?»

These people, who thus believe all virtue to be a mere external covering, have a hatred to all intellect, which is not applied to over-reach others, and advance themselves! They hate the art of the Poet, because it aims to delineate the beauties of the mind. Sir Robert Walpole said: «I hate history; for I know THAT must be a lie!» — Thus these exclaim: «I hate beautiful pictures of the mind; for I know, THEY must be lies!» —

These beings have the wisdom of the Serpent: and as with the Serpent they came in; so with the Serpent may they go out! They are per-

mitted in this world of wickedness to have their reward here! And there will be a time, when it is but justice that it should end!

There are however minds, which Nature has formed so weak, that it can scarcely be imputed to them as a crime, that they always yield to the dazzle of prosperity; and always feel contempt, or at least indifference, for adversity. They cannot bring their slender reason to penetrate into the sources of success; and can see nothing beyond the glare of the outward mantle, to which they bend the knee in idiotic idolatry!

What is the praise worth, which speaks of another as a man of the world? A man of the world is one, who makes his feelings and his sincerity subservient to his interest. — Such a person can have neither energy, nor independence of thought! If nature give him the seeds of Génius, those seeds must be buried or blighted!

It is indeed difficult to draw, in every case, with perfect precision the line, where wise and just reserve ends, and wicked dissimulation commences. But yet even the wilful deception of silence can never approach to the crime of deceiving by positive falsehood. In what way knowledge is to be used, or declaration of principle obtruded, may afford many subjects of doubt to casuists. It may happen that Truth itself is not always to be spoken!

The man who is always led away by his feelings, seldom gains the character, and still seldomer receives the worldly benefits, of a strong understanding. But on the other hand, he who never yields the rein to his feelings, is one, whom it is impossible to love, or to admire! If such an one ever reach eloquence, his eloquence is more splendid, than warm: it glares, but burns not! Of this character was the powerful and justly-celebrated William Pitt. — His forte was that, which is commonly understood by the name of practical judgment: — a sort of sagacity, which enabled him to adapt general principles most skilfully to time, place, and persons: while a stream of perspicuous, sounding, and rotund language, always at his command to push on or to restrain, conveyed to his audience exactly what the occasion required, and no more!

But they of whom the heart is the director, are not equally masters of themselves. They often utter without regard to circumstances the truths, with which they are deeply impressed. They thus lay open their schemes and rules of conduct to their enemies, who, if sly, subtle, and perfidious, are taught how to circumvent them; and lead them into the snares of destruction!

It is, I fear, as true as it is lamentable, that

abstract right has not sufficient strength to succeed in the world. Pitt knew it in politics; and Pitt therefore neither disdained nor neglected the most deep and anxious management. It is said, that it is yet necessary to enforce the principle with unabated ardour, because human actions ought to make, and in fact do make, constant efforts to approximate to it: — yet that no man is justified in feeling confident that in an individual case it will carry him through.

This statement is, it must be confessed, too accurate a representation of the course of human affairs. But then what wisdom, or equity, or honour is there in taking non-success to be a proof of demerit? The highest earthly virtue, unaided by management, is not so likely to succeed in the world, as intrigue and hypocrisy, and falsehood!

The question is then, whether worldly prosperity is worth the price to be paid for it? — It is urged, that there may be a degree of prudential and skilful self-discipline, not inconsistent with the strictest duty and the nicest sensibility. Such an union is, perhaps, possible: but will any intelligent and deep moralist deny it to be of extreme rarity? — He, who conceals his feelings, gradually stifles them: and from habituating ourselves to withhold the declaration of our strong impressions of right and wrong, it will not be

long ere we cease to experience them with the same force.

He, whose thoughts do not merely move within the dark recesses of his heart, but come forth, as they rise, to those with whom he lives, has a call upon their purity and soundness, which is always at work. The winds of the open air and sky ventilate and ameliorate them. They may wound the selfish pride of individuals; and destroy the personal interests of the utterers: but they tend to counteract the corruptions of society, and to defeat the treachery of the Bad.

What is true in the course of the general affairs of human life, is not less true of literature. The same means of success, and the same causes of defeat, are in full force. An author cannot emerge into fame, and obtain the rewards accompanying it, by mere merit. The addition of a vast deal of manœuvre and obtrusiveness, and perhaps it may be added, accidental opportunity and good fortune, is necessary.

But in both cases virtue and real genius must be their own reward. And there is no doubt that the intrinsic pleasure, the consciousness of power and worth, — is strong and elevating. Sincerity is as much the mark of genius, as it is of virtue. He, who affects; — even he, who doubts or compromises, cannot possess either! —

But the wordling seems to think that moral

sentiments and axioms of conscience, are rather words of ceremony and shew, than rules of substance and guides of action; that they are a mere complimentary phraseology, as unmeaning as that which passes in ordinary salutations. But yet though he means not, himself, a word of that which he says, he is very angry, if he whom he addresses, does not believe him: because his own aim is to take advantage of another's credulity, to mislead and over-reach him.

That conscience, which we feel working in our own hearts, we do not easily suspect to be wanting in others: — the good therefore are always exposed to be a prey to the bad.

I am aware that this will be considered to be a moral tirade, not a little out of place. But in discussing the discouragements to sound literature, it is not out of its place.

Literature can be only well employed, when it gives « body to those airy nothings, » which are consistent with moral wisdom, and moral virtue. I would call the intellectual creations and intellectual recollections, which are inconsistent with these, delusive! Almost all modern authorship is therefore delusive: and the attempt to recall the public mind to purer standards is, as I contend, not merely excusable, but an act of virtuous aim! —

To enter deliberately and frequently into the groves and temples of the False Enchanter, and to bring back, and dwell upon the sights and wonders he has exhibited, is to encourage the reign of Darkness! — The Public may be forgiven for indulgence in its native tendency to error, if its instructors use all their efforts to prolong the dominion of Folly. And how base are those instructors, if they thus do ill for the sake of lucre! — if they are prompted by love of gain to speak without sincerity; or without forethought! —

It has been said that Criticism has been at all times corrupt or prejudiced. It is possible that these epithets may have been occasionally applicable with justice to that of all times: but at no other period were such faults systematic. Individual critics might indulge their passions: now all is carried on by conspiracy. Formerly there was at least some approach to candour and integrity: now the very thought of these regards is abandoned. An examination of the Literary Journals, which came into common use on the Continent at the end of the seventeenth century; such as the Journal des Savans and the critical publications of Bayle, LeClerc, etc. will exemplify these assertions. Impartial Posterity has in general ratified the judgments, which were then pronounced.

But will Posterity ratify the judgments of our modern Critics? Surely it will read with wonder a large portion both of their panegyrics and censures. It will be surprized to find authors elevated into great poets, who want invention, originality, fervour, taste, nature: to find extravagance mistaken for genius; and wanton frippery for simple force and pathos; tasteless and revolting coarseness for true and powerful description; and insipid tenuity for simple and affecting pathos.

But when the critic and the object of his praise are alike at rest in the grave, when the mutual interests of the eulogist and the eulogised are no longer at work to prompt such charlatanic incense, with what wonder will the reader of a future age peruse such criticism! Yet it must be confessed, that thus it has been in particular instances, in all ages! Thus it was with the Marinos of Italy; and the DuBartases, the Voitures, the Balzacs, etc. of France.

Let it not be understood that any exclusive or narrow principle of literary merit is here intended to be set up. In Poetry alone, without extending the view to other branches, the true paths are various; and the temple may be gained by numerous openings. This however renders those, who undertake the pursuit by false avenues, more unpardonable.

There are scarcely any instances, in which bad taste in poetical execution is not connected either with poverty of genius; or at least with genius of which the powers are not of the genuine ore. Artifice is the indistructible mark of these defects. He, who is forced to labour for what is striking, finds out associations which have not their basis in the native mind of man.

It is grievous that the Critical Art should stifle the genuine fruit; and protrude the base. But so it is. Though Genius ought to have the courage to throw out flowers of its own hues, and in its own way, it seldom possesses the firmness to resist chills and blights.

There are millions of associations of the moral and spiritual with the material world, which are constantly flitting in a more or less clear and luminous state across the human brain. These it is the business of poetical genius to detect, and bring into distinct and visible form: to embody them in elegant and vigorous language; and if possible, to add the harmony of rhythm to the beauty of diction. There is a moral rectitude of sentiment, to which the hearts of human beings of all countries and ages are formed to return an echo. They cannot originate it; but they can reflect it: while in some it is dim and dull; in others it is instantaneous, lively, and brilliant.

But they who read to talk, and to dictate the tone of fashion, are not the persons who have an intrinsic pleasure in reading; or who regard as the test of merit that to which the unsophisticated bosom is simply responsive. The general reader, when he has an opinion of his own, which induces him to sympathise in private with one work, yet awed by the popular cry, joins in public the clamorous praises which are heaped upon another. — It seldom therefore happens that the noisy notice of the public voice is built upon the true criterion.

All the sublime and beautiful sights and sounds of external Nature connect themselves with the spiritual world within us, in a manner which can only be traced by a poet. When « the Curfew tolls, » GRAY has shewn what deep and tender moral visions it lights up in an inspired brain, endowed with such mental qualities as his! The service, which the communication of those visions has done to our moral and intellectual nature, is too extensive, too permanent, too ameliorating, and too forcible to be expressed by adequate language. While it refines the understanding, it at once softens and exalts the heart; and while it reminds us of our frail and sorrowful existence, it reconciles and consoles us by the equal sympathy which it awakens for every condition. Yet how tame must it appear to those

who are accustomed to the glare or the affectation of modern productions! — He, who has not a sufficient apprehension of « the ministers of human fate » and of the helpless destiny of mortals, is an hardened and dangerous member of society: and the poet who can touch him with his wand, and make water rush from the flinty rock of his bosom, is a potent and healing magician! — But the scintillations of false wit will play upon him unfelt; and the stroke of the false rod will be repelled with scorn. Or rather perhaps they will encourage him in the favourite maxim, that all sentiment, and all morals, are affectation and hypocrisy.

Such are the effects of true poetry: and such, of that which is factitious. Corrupt or tasteless Criticism always cherishes the latter. The best chance of purification arises from extending the comparison, and examining the standards of all ages. Moral science always dwells on the same truths; and the heart always clings to the same affections. He who pretends to discover new images of sublimity or beauty, or new subjects of passion, is a charlatan. From the times of the Greeks and Romans, nothing which has been written on a different principle of composition, and in a different taste, from theirs, has ever long retained its reputation. The Romantic and the Chivalrous, which arose out of the dark ages,

is no exception to this. What is excellent in this line, still depends on the same principle: what is peculiar, is adscititious: an excrescence, which for the most part might be separated without detracting from the value of the production.

Sterility of natural power catches at these peculiarities as substitutes for its deficiencies. By such knotted and gnarled protuberances it hopes to fix the attention: and trusts to impose on the undiscerning reader nodosity () for strength.*

The lights and shades of morals, the movements of the heart, and the appearances of nature, are so diversified, that the subject, which they afford for notice and description, will never be exhausted. It is not necessary therefore to resort to extravagance, or buffoonery, or tinsel glitter, to attract attention.

Nearly the same observations may be applied to the manner of writing history and biography, as of poetry. The same artifices are now resorted to, for the purpose of exciting notice. Men who have not thought, or read, or examined, undertake to write; and to supply by tawdry crudities their want of sterling materials, and their defect of reasoning, reflection, and simple and eloquent sentiment.

(*) See Boswell's record of Burke's inimitable distinction between Johnson's strength and Herbert Croft's empty imitation of his grandiloquent style.

Our ancestors surely knew the human character as well as we do; and drew it at least with equal distinctness and force. It is pretended that they did not equally understand the legitimate principles of government; nor judge of political arrangements with the same enlightened and sound views. But this is the mere assumption of conceited ignorance, which forms its conclusions from its own short-sightedness; and then denies the existence of all beyond its ken. All the just arguments in favour of Freedom are to be found in the works of the Learned of former days at least as well and as boldly urged, as they are now: but they were not, as at present, mixed up with so many (if any) low, stupid, flagitious and Satanic materials, as lead only to rebellion, and anarchy; as poison the minds of the uneducated, who have not been taught to distinguish truth from sophistry; and lead astray the weak reason of those, whom it is the duty of wisdom and virtue to reconcile to the humble station, in which Providence has placed them.

Familiarity with the literature of past ages has this additional advantage; that we examine authors with less passion. We are free from the prejudices and intrigues which influence our judgment of cotemporaries. Our reason therefore, and our taste, are calm and impartial. The halo also of momentary fashion with regard to opinions,

as well as authors, has ceased. All that is said must stand or fall by its native and intrinsic merit or demerit. All false meteors have then ran their course; and sunk behind the wave of oblivion.

It may be doubted, if an author of great genius, who has a morbid sensibility to the capricious opinions of an unjust and misled Public, would not do well to refrain in the strictest manner from all intercourse with cotemporary literature, and content himself with the treasures of the Dead.

He would gain much by this forbearance; and surely it is not uncandid to say that he would lose but little. If the fire had purged away the major part of the poetry of the present Century, would it be any loss? If nine tenths of modern criticism were sunk beneath the sea, would it not be a good? If almost all the politics, which have been written since the death of Burke, were annihilated, would not the world be relieved of pestilent and poisonous nonsense? Out of the department of Poetry and Fable, Malthus and Sismondi, and a very few others, may be allowed to instruct and enlighten the world: but the mob of modern writers, who are in fashion, are indubitable charlatans, whose works will probably go long before them to the grave. We have in Britain scarcely a living moralist; and I know

not if we can reckon three historians. We have penmen and authors for hire, who can write piquant and epigrammatic articles of criticism: but articles which seldom have a fair reference to their professed subject.

Whatever therefore recalls us to old literature, seems not only desirable; but even a duty.

Geneva, 2 Sept. 1822.

ADDITIONS.

C A T A L O G U E

*Of the French Poets, given by Goujet, in his
Bibliothèque Française, (1745.) Vols: IX, X,
. XI, and XII.*



DANS Helinaud.	L'Abusé de Court.
Thibault, Comte de Champagne et Roi de Navarre.	Olivier de la Marche.
Philippe Mouske.	L'Auteur anonyme du poëme intitulé : <i>L'Ainsnée fille de fortune.</i>
Guillaume de Lorris et Jean de Meun.	Georges Chastelain.
Guillaume de Déguilleville.	Jean Meschinot.
Jean du Pin.	L'Auteur anonyme du nouveau Monde et de l'Estrif du pourveu et de l'Electif.
Jean le Fevre,	
Gaston de Foix.	Jean Molinet.
Jean Froissart.	Guillaume Cretin.
Jean de Venette.	Charles de Bordigné.
Alain Chartier.	Martial d'Auvergne.
Pierre Nesson.	Jean le Maire.
L'Auteur anonyme de la Fontaine périlleuse.	Laurent Desmoulins.
Martin Franc.	Guillaume Alexis.
Charles, Duc d'Orléans.	Matheolus.
François Villon.	Le Chevalier aux Dames.
François Garin ou Guérin.	L'Auteur des Amours de Pamphile et de Galatée.
Jean de Castel.	
Jean Regnier de Guerchy.	Coquillart.
Pierre Michault.	

Simon Binguinc.	Etienne Dolet.
Robert Gobin.	Des Coles.
L'Auteur anonyme du Calen-	Jean Martin.
drier des Bergeres.	Le Livre des Visions fantasti-
La Nef des Fols.	ques.
La Nef des Folles.	Pierre Gringore.
Symphorien Champier.	Jean Bouchet.
Octavien de Saint Gelais.	Pierre Gervaise.
André de la Vigne.	Pierre Riviere.
Blaise d'Auriol.	Pierre Blanchet.
Guillaume Michel, dit de Tours.	Germain Emery, ou Aymery.
Guillaume Telin.	Jean Parmentier.
Michel d'Amboise.	Jean-Mary, ou Jean Marin de
Jean du Pré.	Rouffec.
Charles de Hodic.	Claude Cottereau.
Roger de Collerye.	François Thibault.
Pierre Grognet.	Germain-Colin Bucher.
Le Jardin de plaisance.	Nicolas Petit.
Jean Marot.	Jacques le Lieur.
Clément Marot.	Jean Bréche.
François Sagon et la Huéterie.	Jacques Godard.
Michel Marot.	Jean d'Authon.
Jean le Blond.	Jean Divry.
Charles Fontaine.	Antoine du Saix.
Antoine Héroët, dit la Maison-	Jacques Colin.
neufve.	Marguerite de Valois, Reine
La Borderie.	de Navarre.
Paul Angier.	Antoine du Moulin.
Papillon.	Etienne Forcadel.
De Borderie.	Charles de Sainte-Marthe.
Gilles d'Aurigny, dit le Pam-	Victor Brodeau.
phile.	Maurice Séve, ou Sceve.
Claude Collet.	Pierre Loyac.
Gratien du Pont.	Claude de Taillemont.

Jean de la Maison-neufve.	Antoine Favre.
Mellin de Saint-Gélais.	Pierre Matthieu.
Hugues Salel.	Charles Toutain.
Olivier de Magny.	Remi Belleau.
Jacques Tahureau.	Jacques de Courtin de Cissé.
Jean de la Péruse.	Jacques Peletier.
Pierre-Marin Blondel.	Claude Turrin.
Pernette du Guillet.	Claude de Pontoux.
Louise Labé.	Adrien du Hecquet.
Bonaventure des Periers.	Alexandre Sylvain.
Berenger de la Tour.	Guillaume des Autelz.
Laurent de la Graviere.	Marc-Claude de Buttet.
Barthelemi Tagault.	Claude Mermet.
Etienne Thevenet.	Philibert Bretin.
Martin Spifame.	Flaminio de Birague.
Philibert Bugnyon.	Edouard du Monin.
Joachim du Bellay.	Jean le Masle.
Etienne de la Boétie.	Pierre d'Origny.
Jacques Bereau.	Guy de la Garde.
Jacques Grevin.	Pierre Boton.
Etienne Jodelle.	Jean Ruyr.
Pierre de Ronsard.	Pierre de Javerrey.
Claude Binet.	Anonyme, Auteur du Recueil
Florent Chrestien.	de tout soulas et plaisir, et
L'Auteur anonyme du Conte	Paragon de poésie.
du Rossignol.	Jean des Planches.
Guy du Faur de Pibrac.	Jérôme d'Avost. (1) (2)

(1) On an earlier part of this subject see *Recueil de l'Origine de la Langue Françoise, Ryne et Romans. Plus les Noms et sommaire des œuvres de CXXVII. Poètes François. vivans auant l'an MCCC.* Par M. Claude Fauchet, Premier President en la Cour des Monnoyes. A Paris, Par David Le Clerc, rue Frementele, au petit Corbeil, etc. MDCX. 4.^o

(2) Among these Poets Goujet does not seem to be aware of FRANCIS BUFFEREAU; for whom see *Res Literariæ, vol. III. Præf. p. XXIV.*

P R E F A C E

To Vol. XI of Goujet's Bibliothèque Française.

« V O I C I la continuation de l'histoire des Poètes François , commencée dans les deux Volumes précédens. Je passe en revuë dans ceux-ci tous les Poètes qui ont vécu depuis le regne de Louis XII. à l'exception de Jean Marot qui a fleuri sous ce Prince, jusques sous le regne de Henri III. Je parle de près de cent de ces Ecrivains, plus versificateurs que Poètes. Je rapporte ce que j'ai pû découvrir des circonstances de leur vie, et je donne une courte notice de leurs Ouvrages, lorsqu'il m'a paru que ces derniers méritoient quelque chose de plus qu'une simple citation, toujours trop sèche, et qui n'auroit pû qu'ennuier. Tout de qui concerne leurs personnes, je l'ai tiré de leurs propres écrits, et des Auteurs contemporains qui ont eu occasion d'en parler. Cette attention que j'ai eüe, et dont tout Historien doit, ce semble, se faire un devoir, de recourir aux sources, autant qu'on peut les connoître, m'a donné lieu de remarquer souvent le peu d'exactitude de nos deux anciens Bibliothécaires, la Croix-du-Maine et du Verdier. Quoique bien plus voisins du tems où vivoient ceux dont ils avoient entrepris de faire mention; un grand nombre de ces Poètes paroît leur avoir été inconnu, et souvent ils manquent de fidélité dans le détail des ouvrages et de l'histoire de ceux dont ils ont inscrit les noms dans leurs Catalogues. »

« Je ne me flatterai point trop, lorsque j'avouerai que ce n'est guères que par cette fidélité et cette exactitude que l'histoire que je donne peut être recommandable. Trop éloi-

gnée encore des beaux jours de notre Poésie, la plus grande partie de ceux dont je suis obligé de rappeler les noms, avoit depuis longtems éprouvé le sort que l'Auteur anonyme du Dialogue sur les Orateurs prédisoit autrefois aux Ecrivains de cette espèce, lorsqu'il disoit, que peu de personnes connoissent les bons Poètes, et que l'on ne connoît jamais les médiocres : *Mediocrates Poëtas nemo novit, bonos pauci.* »

« Tous ces Poètes cependant se promettoient l'immortalité; tous comptoient que leurs noms passeroient avec honneur jusqu'à la postérité la plus reculée. Enivrés des louanges dont on se hâtoit de les combler; comptant trop sur les minces talens qui pouvoient les distinguer de leurs contemporains; pleins de ces idées flateuses dont se repaïssoient les anciens Poètes qui ont fait l'honneur d'Athenes et de Rome, et dont ils mettoient les ouvrages en pièces dans leurs écrits; suivant leurs traces de loin, et manquant presque toujours de leur génie, ils osoient aspirer à la même gloire; vaine imagination! Ils se plaçoient sur le Parnasse, mais c'étoit sans l'aveu des Muses; et malgré les éloges qu'ils mendoient, ou que des amis trop complaisans, ou d'un goût dépravé, leur donnoient; malgré les louanges que le célèbre Mr. de Thou a prodiguées dans son Histoire à un grand nombre d'entre eux, presque tous ont vû s'éteindre, même pendant leur vie, le foible éclat dont ils avoient brillé. »

« Exceptez de ma liste les deux Marot, Jean et Clement, Mellin de Saint Gélais, Joachim du Bellai, dont la réputation a, pour ainsi dire, forcé les tems, et peut-être cinq ou six autres dont on estime encore quelques pièces ou quelques lambeaux, les noms de tous les autres sont ensevelis dans les ténèbres. On a oublié jusqu'à Ronsard, lui qui a formé tant de disciples et fait tant de mauvais imitateurs (1). Cet Ecrivain si fameux autrefois, dont toute la

(1) *Rac. Réflex. sur la poës. t. 1. p. 238.*

vie fut un triomphe , qui fut aimé de son Roi , chéri de la Cour , admiré de tous les Savans , comblé des éloges les plus pompeux , dont l'Oraison funébre fut prononcée par le célèbre du Perron , à ce service magnifique où l'affluence du peuple empêcha des Cardinaux et des Princes de trouver place ; ce Poète qui ne faisoit aucune peine de s'entendre nommer et de se dire lui-même le Prince des Poètes , et le plus cher favori des Muses , n'est plus là depuis longtems , ni presque nommé qu'avec mépris. Le tems a dissipé ses honneurs plutôt que sa cendre. L'ignorance , la faveur et d'aveugles caprices ont adjugé à lui et à plusieurs autres des couronnes qui se sont flétries presque dans les mains mêmes de ceux qui les en décoroient , et qui ne les ornent plus que dans leurs portraits.

Pour lire maintenant leurs écrits , il ne faudroit pas moins qu'un engagement pareil à celui que j'ai contracté , et une égale obligation à y satisfaire. Ce n'est pas par goût que l'on s'arrête si longtems à converser avec des Ecrivains dont on ne peut ordinairement louer que les efforts qu'ils ont faits pour mettre en honneur notre langue et notre poésie , et qui ont si souvent manqué le but qu'ils se proposoient d'atteindre. On ne peut que s'ennuyer avec ces froids et insipides versificateurs qui semblent s'être fait un mérite du galimatias le plus ridicule , des métaphores les plus outrées , des hyperboles les plus fastueuses , des allégories les plus bizarres , des expressions les moins convenables aux sujets qu'ils vouloient traiter.

Ceux même dont la réputation se soutient encore , ne sont nullement exemts des taches qui enlaidissent leurs confrères. Sans compter qu'ils ne participent que trop souvent à leurs défauts de langage et de versification , et qu'ils violent , comme eux , les règles de l'Art dont ils faisoient profession ; les uns par des vers licentieux ont rendu la poésie méprisable ; les autres par des vers saty-

riques l'ont renduë odieuse ; et presque tous l'ont avilie par une profusion d'encens qui devoit fatiguer jusqu'à ceux qu'ils encensoient , et qui ne nous paroît aujourd'hui qu'une fade adulation. Marot même , malgré l'estime qu'on ne peut lui refuser , s'endort souvent dans les matières qui sembloient le plus devoir échauffer son génie , et sa plume d'ailleurs libertine , et quelquefois impie , est d'autant plus dangereuse que ses traits sont plus agréables.

Je ne m'arrêterai pas à prouver la vérité et la justesse de cette décision : elle ne paroîtra trop sévère qu'à ceux qui ignorent en même tems , et ce qui constitue la beauté, l'excellence , et ce qu'on appelle l'ame de la Poësie , et les regles austères , mais toujours équitables , de la morale Chrétienne : ils n'en trouveront que trop de preuves dans ces deux nouveaux Volumes , s'ils se donnent la peine de les lire.

Je n'y offre cependant rien qui puisse blesser les oreilles les plus religieuses : le contraire ne conviendroit ni à mon état , ni à ma manière de penser. J'ai tâché pareillement d'éviter tout ce qui pourroit causer de l'ennui à un lecteur délicat. Mais je prie en même tems ceux qui ont raison de n'aimer en Poësie que ce qu'on peut appeller le vrai beau , de faire attention que je ne leur parle que d'Ecrivains où le vrai beau ne se rencontre que rarement ; que je ne suis qu'Historien , et qu'en cette qualité je ne puis créer ni les choses , ni les faits. On m'a demandé une histoire suivie de nos Poëtes ; je la donne avec toute l'exactitude que j'ai pû y apporter. Je tire de l'oubli quantité de noms qui y étoient ensevelis ; mais en leur donnant , en quelque sorte , une vie nouvelle , je ne leur attache point une gloire qu'ils n'ont jamais pû mériter ; je les apprétie ce qu'ils valent. Les commencemens d'un Art sont toujours fort imparfaits , ses progrès sont lents , ce n'est qu'après beaucoup de réflexions et de tems qu'il arrive à sa per-

fection. Mais les partisans de la Littérature aussi bien que ceux qui aiment les Arts et les Sciences , ne croient pas qu'il soit indigne de leur curiosité de chercher à connoître le berceau où chaque Art et chaque Science ont pris naissance , et de les suivre dans leurs différens âges. Cette recherche qui peut contribuer à la connaissance de l'esprit humain , fait en même tems partie de l'histoire , et n'est pas sans agrémens.

Plusieurs personnes qui tiennent un rang distingué dans les Lettres , se sont plaint souvent de ce qu'on suprimoit l'histoire de notre poésie et de nos Poètes , que Guillaume Colletet avoit entreprise et continuée , dit-on , jusqu'à son tems. C'est pour suppléer au défaut de cet Ouvrage que ces mêmes personnes m'ont engagé à entreprendre celui-ci. C'est une observation que je crois avoir déjà faite. Je ne la réitere que pour aller au-devant du reproche qu'on pourroit me faire , de m'être donné la peine de lire tant d'écrits oubliés , et dont je ne puis conseiller la lecture , lors même que je paroiss plus attentif à en rappeler le souvenir. Si l'on eût publié l'Histoire de Colletet , j'aurois été , sans doute , dispensé de donner la mienne : on ne se livre pas avec plaisir à ce qu'on ne peut exécuter qu'avec autant de dégoût que de fatigue. J'ai pris pour moi les épines ; heureux si je ne présente aux autres que les fleurs. Il n'y a guères de Poètes ou je n'en aie rencontré quelques-unes ; je me suis attaché à les cueillir. C'est le premier dedommagement que j'ai trouvé dans ce nombre prodigieux de Volumes qu'il m'a fallu dévorer. J'en ai saisi un second , ce sont les Anecdotes concernant l'Histoire Civile et Littéraire , qui y sont éparses , et que j'ai réunies dans chaque article. »

LIVRE DE SAPIENCE. (1478)

« **C**E present liure en francoys est de tres-grant prouffit et edification — et est examine et approuue a Paris par plusieurs maistres en diuinite — Et la fait transcripte reuerend pere en Dieu monseigneur *guy de roye* par la misericordie diuine archeuesque de sens pour le salut de son ame et des ames de tout son peuple — Et dit par especial des simples gens lays pour lesquelz ledit liure a este fait especialement et ordonne — Et commande ledit reuerend pere par grant et feruant deuotion que en chascune paroisse de la cite et dyocese de sens ait ung tel liure — Et que les cures et chappellains desdictes paroisses en lisent chascun dimenche au peuple deux ou trois chappitres se aucuns en veulent oyr et affin que les cures et chappellains en soyent plus deuos a lire et le peuple dessusdit a oyr — Ledit reuerend pere au salut de leurs ames et en esperance que lon prie Dieu pour luy a donne et otroye a tous ceulx qui seront en estat de grace qui de ce liure liront a aultruy vingt iours de pardon — et aussi a tous ceulx qui en oyront lire et qui par eulx en liront et qui prieront pour ledit reuerend pere dix iours pour chascune foys perpetuellement — et se il aduient que aucun face doubte d'aucune chose contenue en ce dit liure et on ne l'entende pas bien pour ce qu'il a este fait briefuement et grossement pour les simples gens — par ledit reuerend pere ou ses successeurs ou leur conseil leurs en sera donne entendement et declaraciou souffisante qui len vouldra auoir — et est compille le dit liure des choses qui sensuyent. » —

The contents begin at the bottom of this page, and are continued on its back, and the three following pages; this sheet is commonly wanting to copies; and one of the two copies in the Public Library at Geneva wants it: the other is incomplete at the end.

COLOPHON:

Cy finist le liure de Sapience imprime a geneue Lan mil quatre cens. LXXVIII. le neufiesme iour du moix doctobre. fol. (RARISSIMUS.)

The following is taken from the *Bibliothèque Germanique*, Tom. XXI. p. 100.

« Le premier ouvrage imprimé à Genève, est le *Livre des Saints Anges*, achevé d'imprimer le 23 Mars 1478. C'est un folio, que quelques Auteurs ont attribué au *Cardinal Ximenès*, pour n'avoir pas pris garde qu'à la dernière page, il est dit que ce Livre a été composé en 1392, c'est-à-dire longtems avant la naissance de *Ximenès*.

En 1480 on imprima aussi à Genève la *Legende Dorée* en Latin avec le nom de l'Imprimeur; *per Magistrum Adam Hejnshaber de Schumfordia* in-folio.

En 1490. *Passionale Christi*; chez *Jaques Arnollet*.

En 1491. *Missale ad usum Gebennensis Dyocesis per Magistrum Joannem Fabri*. in-folio.

En 1495. *Fleurs et manières des temps passez*. in-fol.

La même année; le *Fasciente*, ou *Fardelet Historial*, traduit de Latin en François, par le R. P. *Farget de l'Ordre des Augustins*. in-fol.

En 1498. *Missale completum ad usum Cathedralis Ecclesiæ Gebennensis*; avec le marque de l'Imprimeur *J. B.* qui est apparemment *Jean Belot*.

La même année, *les Sept Sages de Rome*.

Vous voiez, monsieur, que voila sept ou huit Livres imprimez à Genève avant le XVI. Siecle. On en trouve la

plupart dans la Bibliothèque de cette Ville, et ceux qui ont fait l'Histoire de l'Imprimerie, comme *Naudé, la Caille, et Maittaire*, les ont presque tous connus. Mais en voici un qui a échappé à la recherche des curieux, et dont je vai vous donner quelques échantillons; c'est *le Livre de Sapience, imprimé à Genève, l'an 1478, le 9.^e jour du mois d'Octobre*; comme le porte la Notice qui est à la fin. C'est un *folio*, sans nom d'Imprimeur, mais qui, à en juger par le caractère, est du même que le *Livre des Anges*. Il n'y a qu'environ six mois d'intervale entre l'impression de ces deux Ouvrages. L'Auteur étoit originairement *Guy de Roye, Archevêque de Sens*, qui le composa en Latin, en 1388; mais il fut ensuite traduit et augmenté par un Religieux de l'Ordre de Cluni, dont on ne sait pas le nom. Ce *Livre de Sapience* ne doit pas se confondre avec l'*Orloge de Sapience, translate de Latin en François, et imprimé in folio, par Antoine Verard, Libraire de Paris, en 1493*. On peut les confronter dans la Bibliothèque de Genève, ou on les trouve l'un et l'autre, » *etc., etc.*

This account was sent by Mr. *Leonard Baulacre* Librarian of the Public Library at Geneva. He has given a full abstract of the *Livre de Sapience*; the letter is dated *Geneva 1st of October 1730*. It seems however that the *Livre de Sapience* was printed before the *Livre des S. Anges*, for at that period the new year did not commence until the 25.th of March. And the *Livre des S. Anges*, was not finished until the 23.^d of March. — (1)

MATHEOLUS. (1492)

—*—
*Le liure de Matheolus
 Qui vous monstre sans varier*

(1) See Res Lit. III. Pref. xxx.

*Les biens et aussy les vertus
 Qui vieignent pour soy marier
 Et a tous faictz considerer
 Il dit que somme nest pas saige
 Sy se tourne remarier
 Quant prins a este au passaige.*

COLOPHON :

*Pour lan que ie fus mys en sens
 Retenez. M. et cinq cens
 Je vous prie ostes en huyt
 Mettez octobre le tiers iour
 Et prenez plaisir et seiour
 Tout ainsy comme il sensuyt.*

*Fol. 66. Black - Letter. RARISSIMUS. (Paris , Ant.
 Verard.)*

The work commences thus :

« Comment Matheolus bigame
 Fist ung liure disant sa game
 De mariage tout aplain
 Et en commensant se complain
 Tristis est anima mea
 Ihuscrist qui tant ayme a
 Les siens que denfer gecta
 Et de son sang les racheta
 Soit a ce mien commencement
 Et me doint bon auancement
 Jay bien cause despandre larme
 Car ne scay quant viendront les termes
 Que ie seray hors du martire
 Qui pres de desespoir me tire
 Se pacience et constance

Ne me donnassent esperance
 Dauoir en aulcun temps confort
 Bien croy que fusse pres de mort
 Car nul homme viuant ne sent
 Le dueil que en mon cueur descent
 Je suis tempeste en couraige
 Et sy suis tormente दौरaige
 A bon droit car trop variaiy
 Le iour que ie me mariaiy
 Sy auoye ie deslors veuz
 Plusieurs volumes et feuz
 Tant en ryme comme en prose
 Mesme le rommant de la rose
 Qui dit en cueillant la soulice
 Ou chapitre de ialousie
 Nul nest qui marie se sente
 Sil nest fol qui ne sen repente
 Il dist veoir mais ne me souuint
 Depuis XIX ans ou vint
 Pour ce languis en grant misere
 Mieulx me voul sist dedaus lysere
 On dedans seyne estre noyez
 Je feiz comme fol desuoyez. »

This called *le Livre de Lamentation de Mariage* is a *Satyre upon Marriage*. MATHEOLUS is a fictitious name. The work is ancient : there exists a M.S. of it , of the reign of Char. V. of France. The author in his three books accumulâtes complaints upon complaints against marriage ; and says all the evil of women that those most bent on humiliating and dishonouring them could say. This poem is in general tiresome ; and the perpetual tone of invective is fatiguing and insufferable.

This work is cited in the *Champion des Dames* of

Martin Franc, and must therefore have been known more than forty years before 1491. The second edition terminates with these words : « *Cy fine Matheolus imprimé nouvellement a Lyon sur Rhosne, cheulx Olivier Arnoullet.* »

There is an extract of this work in *La Malice des femmes*, which was printed with *La Nef des Princes et des batailles de Noblesse*, composed by Robert de Balsac, and with some pieces of Symphorien Champier, at Lyons, 1502, 4.^o

An Answer to this was printed by the same Bookseller, and in the same characters, but without the cuts — under the name of *Le Rebous de Matheolus*, being an apology for women against the invectives of Matheolus. The style of this is more easy and much less Gothic than that of Matheolus. About the same time, the end of the 15th Century, Women found another Apologist in an anonymous author, who took for his title *Le Chevalier des Dames*. His attack was directed against *Le Roman de la Rose*, still more than against Matheolus. This author is an easy versifier; and wants neither force, nor vivacity of style. See *Coujet*, X. 129 - 151.

*The Romance of the Rose, reduced into
prose, by J. Moulinet. (1503)*

*Cest le romant de la rose.
Moralise cler et net
Translate de rime en prose
Par vostre humble molinet.*

COLOPHON :

*Cy finist le Romant de la Rose translate de ryme en
prose Imprime a Lyon Lan Mil cinq cens et trois par*

maistre Guillaume balsarin libraire et Imprimeur — demourant en la Rue merciere près saint Anthoines autrement corrigie et amende quil nestoit par denant, comme il apert clerement en diuers passaiges et chapitres. fol. ff. CLIII. BLACK-LETTER. fig.

Before the Colophon are the two following Stanzas.

« Vrays champions damours plus fors que fer
 Qui triumpber, querez en faulte tente
 Se leternel bouton voulez trouver
 Pour vous sauluer, pensez de bien aymer
 Et vous armer, quant lennemy vous tempte
 Je vous presente, et monstre voye et sente
 A double entente, et touchant cest affaire
 Laissez le mal se visez du bien faire.

Lan quinze cens tournay molin au vent
 Et le conuent, damours ouury ma baille
 Chairgie de grain sengrenay tellement
 Que rudement, a mon entendement.
 Prins du froment, là fleur que je vo' baille
 Ruez la paille, apres qui maint sôt baille
 A la happaille, et loings du iardinet
 Le monnier doit tenir son molin net. »

Goujet speaks thus of this work :

« C'est avec raison que M. Lantin reproche (Mr. l'Abbé Lenglet) de ne s'être pas servi, ou du moins de n'avoir pas fait assez d'usage de la traduction en prose de Jean Molinet, où l'on trouve un grand nombre de traits qui ne sont point dans la nouvelle édition, surtout depuis le commencement jusqu'à la page 66. du premier tome. Molinet qui vivoit à la fin du quinzième siècle, étant en effet plus proche de celui de ce Roman, il lui avoit été plus

facile qu'à un autre de le voir dans toute sa pureté, et conséquemment il devoit plus être consulté et suivi.

Cette espèce de traduction a été d'abord imprimée à Lyon en 1503. et depuis à Paris en 1521. Ces deux éditions, les seules que j'aye vûes, sont *in folio* en caracteres Gothiques. Molinet avoit entrepris cet ouvrage à la priere de Philippe, Duc de Cleves; et comme il avoit du goût pour les Moralités allégoriques, d'un écrit amusant et de galanterie, il voulut en faire un livre de piété.»

« Jean Bouchet faisoit plus de cas de cet ouvrage que l'on n'en a fait depuis, comme on le voit par la place qu'il donne à Molinet dans son *Temple de bonne renommée*, où il dit.

Si vous lisez les faitz de Molinet,
Vous trouverez qu'il eut son moulin nect
Quand le Roman de la Rose arrosa
De sa Science, et le moralisa.»

Bibliothèque Française, Tome IX, p. 60-1-3.

MIROUER DU MONDE.

PAR FRANÇOIS BUFFEREAU.

(See *Res Lit.* III. *Pref.* VIII.)

CHAPITRE DERNIER.

Recapitulation des choses deuant dictes.



Icy finerons maintenant
Ce liure, ou vous voyez commant
Dieu premier le monde forma

- Et pourquoy lomme tant ama
 Quil le forma a sa semblance
 De bien et mal , ayant puissance
2. Apres pourquoy il le fist tel
 Quil peust faire peche mortel
 3. Puis fait comme lon trouua premier
 Les sept ars , et de leur mestier
 4. Plus de trois manieres de gens
 Quon posa es temps anciens
 5. Comme clergie est remuee
 Qui ores est en France trouue
 6. De nature comment elle euure
 Diuersement en chascune euure
 Que cest , et quelle creature
 7. Apres traicte de la facture
 Du monde , et la diuision
 Des quatre elemens enuiron
 Qui se treuent au firmament
 8. Comme la terre proprement
 Du meillieu diceulx se maintient
 Qelle rondeur elle contient
 9. En apres il declaire et met
 Comme le soleil son tour faict
 10. Plus fait mencion toute necte
 Du tour de toute autre planete
 Toutes sont les choses susdictes
 En la premiere part escriptes
 11. La seconde fait mencion
 De terre labitacion
 Et en icelle est designee
 Combien en y a dabitee
 12. De la mape monde lestre
 13. Premier de paradis terrestre
 14. Puis dynde et des diuerses gens

15. De plusieurs bestes et serpens
16. Des oyseaux et dancuns poissons
Et des choses aussi que auons
17. Du enfer siet le doloureux
Et de la peine aux malheureux
Qui leans sont mis en grant tourment
18. Apres du second element
Cest leaue des fleuves et fontaines
Froides , chauldes , males et saines
Qui sont en diverses contrees
Comme dessus sont racomptees
19. Comme la terre tremble , et sesmeut
20. Puis de lair , et comme il gresle et pleut
21. Des tonnerres et des tempestes
22. De lair pur et des sept planetes
23. Du feu et estoilles cheans
24. Comme bissextes est en quatre ans
25. Du firmament et de son tour
Et des estoilles tout entour
26. En la tierce est traicte du cours
Qui se fait par nuy tz et par iours
De la lune aussi du soleil
Qui nont pas leur clarte pareil
Comme ilz perdent leur replendeur
Leur dicte clarte et lueur
27. Des eclipses qui leur aduiennent
Et des vertuz quelles retiennent
De lesclipse aussi qui se fist
En la passion ihesu crist
Laquelle saint denis congneut
Pourquoy tantost conuerti fut
28. De la vertu du firmament
Des estoilles pareillement
29. Comme fut mesure le monde

- Et le ciel , et la terre ronde
30. De tholomee et de son sens
 Dadam aussi , et dautres gens
31. Comment clergie fut sauuee
 Par le deluge , et retrouuee
32. Des gens qui furent de bon sens
33. Des faiz et des merueilles grans
 Que fist virgille par clergie
34. Pourquoi fut monnoye establee
35. Des philozophes qui alloient
 Pour aprendre ce quilz deuoient
36. Que cest que de philozophie
 Que platon a bien recueillie
37. Et combien est la terre grant ,
 Lune et soleil pareillement
38. Des estoilles et leurs estaiges
 De leur nombre et de leurs ymaiges
39. Du hault , du gant , du firmament
40. Du ciel qui couleur da surrent
41. Du ciel empire et cristalin
 Et puis recite en la parfin
 De paradis et de son estre
 Ou nous puissions tous dieu congnoistre
 De sa gloire et de sa beaute
 De tout ce nous auons traicte
 Et rendu certaines raisons
 Au plus brief que sceu nous auons
 Afin quil ne soit ennuyeux
 A lire , ne fastidieux
 En priant tous ceulx qui ce liure
 Auront agre de veoir et lire
 Que ce faulte ou erreur y treuent
 Lamender et corriger vueillent
 En excusant le sens petit

De cil qui la faict et escript
 Qui lacheua et mist afin
 Atout son rude et gros engin
 En trauaillant son gros cerueau
 Dedens la maison et chasteau
 Renomme de mainte personne
 Que lon dit et nomme diuonne
 Dont le sieur est par droicte voye
 Premier president de sauoye
 Du lors il estoit e seieur
 Ce fut le dixseptiesme iour
 De mars , ainsi croire vous plaise
 Lan courant mil cinq cens et seize
 Atant finist le mirouer du monde
 Prions a dieu , en qui tous bien habonde
 De bon cueur et de bon vouloir
 Que paradis puissions auoir.

Amen.

Goujet mentions this work in the following manner.

« C'est ce même préjugé qu'a suivi, après Martin Franc, l'Auteur d'un poëme qui paroît être composé (1) vers la fin du quinzième siècle, mais qui n'a été imprimé qu'en 1517 à Genève, par *Maistre Jacques Vivian*. Ce poëme est intitulé, *le Mirouer du monde*. On ignore (2) le nom de l'Auteur. Il nous apprend seulement qu'il avoit été Secrétaire d'Antoine de Gingins, d'une famille ancienne et connue, premier Président de Sauoye sous le Duc Charles II. Gingins devenu vieux et infirme, se retira dans son Château de Divonne, au pays de Gex, et au pied du Mont Jura,

(1) Journ. Helv. Oct. 1742. p. 8. et suiv.

(2) An astonishing oversight of Baulacre! —

sur la frontière de Suisse. Son Secrétaire l'accompagna dans sa retraite. Le loisir dont il y jouissoit lui donna lieu, dit-il, de composer quelque chose pour se désennuyer. Il se mit à feuilleter la Bibliothèque de son Maître, où il trouva plusieurs beaux et exquis livres, comme *Strabon*, *Tholomé*, *l'Especlie naturel de Vincent* (de Beauvais) *Pline*, *Albumasar*, et autres. Ensuite, il se disposa à extraire et composer en langue *Gothique* et *Françoise*, et rédiger en rime ce présent liure, intitulé, le Miroüer du monde.

Il y a auprès de Divonne une très-belle source, qui a donné le nom à ce Village. *Von*, en Breton, on dans l'ancienne langue Gauloise signifie *Fontaine*, et *Div* est le même que *Dieu*. Ainsi *Divon* veut dire Fontaine divine. Mais cette belle source ne fut pas pour le Poète la Fontaine d'Hiprocrène, ni le Mont Jura le Mont Hélicon. Ses vers sont extrêmement plats; et tout l'ouvrage se sent beaucoup du mauvais goût et de l'excessive crédulité tant du siècle de l'Auteur, que du pays qu'il habitoit. Lui même parle fort modestement de cette production, et la conclut par faire excuse sur ce qu'il n'a pas mieux réussi, » *etc.*

« Ce poëme est proprement un mélange de Cosmographe et d'Histoire naturelle. On y trouve aussi l'histoire de l'invention des Arts, mais à la maniere de l'Auteur. En voici un exemple: selon lui, Ptolomé l'Astronome fut d'un grand secours aux Religieux en leur facilitant le moyen de se trouver régnlièrement à l'Office de *Matines*. Par une méprise de six ou sept siècles seulement il lui attribü l'invention des Horloges que l'on place dans les clochers des Eglises. Après quoi vient une longue digression morale sur les avantages d'une vie réglée, et tout ajustée à un coup de cloche. A l'égard des contes qu'il débite sur Virgile, il les multiplie le plus qu'il peut, et quelque mer-

marveilleux qu'ils soient, il ne veut pas que l'on croye que ce Poëte ait été Magicien : son sentiment est que Virgile opéroit ces prodiges par la vertu des Talismans ; c'est-à-dire, qu'il appuye ses fables sur d'autres chimeres. Ce fut par ce moyen dit-il, que le Poëte fit une tête d'airain qui rendoit des oracles. Malheureusement ceux-ci étoient un peu équivoques, et Virgile lui-même en fut la dupe.»

Bibliothèque Française, Tom. IX, p. 226-7-8.

L'AMIE DES AMIES. (1558)



L'Amie des Amies, imitation d'Arioste, divisée en quatre livres. (C'est l'histoire d'Isabelle et de Zerbin, rapportée dans le poëme de Roland l'amoureux, et imitée en vers François.) Par Berenger de la Tour, d'Albenas en Vivarais, a Lyon, de l'Imprimerie de Robert Granjon, 1558. in-8.º RARE. (Printed in a character resembling the penmanship of the day.)

Goujet has given the title of this work in his *Bibliothèque Française, Tom. VIII. p. 432-3*. Goujet also notices the following of the Author: *L'Ami Rustique et autres vers divers, à N. Albert, Seigneur de St. Alban. Lyon, Rob. Granjon, 1558, pet. in 8.º Sig. de A-g. 4. (RARE.)* (Printed in the same character as above.)

Le Siècle d'or, et autres vers divers. Lyon, de Tournes, 1551. in-8.º — Choreïde, autrement Louënge du Bal, aux Dames. A Lyon, par Jean de Tournes, 1556. in-8.º (La Naseïde, un poëme burlesque, est dans ce Recueil.)

The translation commences thus :

« Quj veut amor, et sa fureur congnoistre,
 Quj veut scauoir la beauté qui fit estre
 A tant de maux Zerbin auantureux,
 Et d'Ysabeau si constant amoureux :
 L'enfant porté sur ses aisles divines,
 Comme il passa les flotz des eaux marines,
 Et vint d'Escosse en Espagne allumer
 Le chaste feu quj tant les fit aymer :
 Je le diray et pource muse sainte
 Que la vigueur de mon Ame est estainte,
 Laisse les bords de ton Size doré
 (Fleuee à ton nom de moy tant honoré).
 Et ta faueur Je te supply m'inspire,
 Si que l'amour au vray Je puisse dire
 L'ardeur le feu les tourmans les dangers
 Qu'ilz ont passez es païs éstrangers :
 Leur fermeté, leur Dieu peu faorable
 Et de ces deux la fin tant honorable.
 Charles-le-Grand n'auoit mis fin encores
 Aux vieux debats et durs conflictz des Mores
 (Mais les chasser de Gaulle s'attendoit
 Et brauement contr'eux la deffendoit)
 Quand apres l'heur d'une haute conquete
 Le Paladin Roland se meit en queste
 Par terre, et mer, bois, monts, et mainte Val
 Pour rencontrer celle qu'à Ronceval
 L'abandonna alors qu'à toute outrance
 Il combattoit pour l'amour et la France :
 Et par tout là ou l'espoir le menoit,
 Comm' Insense diuers chemins tenoit :
 Puis cà, puis là trist' et melancolique,
 Cuidant trouuer sa maistresse Angelique. »

To this poem is annexed la *Moscheïde*, *histoire tirée de Macaron en France*: the battle of the Flies and Ants, a burlesque poem, taken from the Macaronic poem of *Merlin Cocaïe*.

BERENGER DE LA TOUR, the author of this Poem, was of Albenas in Vivarais, and lived in the reigns of Francis I and Hen. II. See *Goujet*, XII. 95.

THEODORE BEZA.

(See p. 330 — 414.)

See *Oratio Gasparis Laurentii* (1) *Professoris in Academia Genevensi de clarissimi Theologi D. Bezæ obitu. Genevæ*, 8.^o (1605.)

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De Vita et moribus Theodori Bezæ, omnium Hæreticorum nostri temporis facilè principis, et aliorum hæreticorum brevis recitatio. Cui adjectus est libellus, de morte Patris Edmundi Campionis, et aliorum quorundam catholicorum, qui in Anglia pro fide Catholica interfecti fuerunt primo die Decembris Anno Domini 1581. Authore Jacobo Laingæo Doctore Sorbonico. Parisii, apud Michaelem de Roigny via Jacobea, sub signo quatuor Elementorum 1585. 8.^o pp. 144.

JAMES LAING, the Scotch author, dedicates his Tract to Mary Queen of Scots, and her son James VI. In this de-

[1] For *Gaspar Laurent* see *Senebier*, II. 17. He made Greek and Latin Verses on Beza's death appended to the Works of *Ja. Lect.*

dication the furious and calumnious bigot says: « *Audio adhuc multos de eorum grege in Scotia hæerere, qui volitant per ædes principum, quique in senatum veniunt, et nunc clanculum, nunc apertè regi detrahunt, suas hæreses multò audacius solito prædicant, atque ostentant, qui populum imperitum contra eorum regem temere armant, qui, nisi cum cæteris sui gregis quam ocysime fugiant, in crucem sunt tollendi. Non tam lenitatem, quam severitatem res ipsa flagitat,* » etc.

This libeller thus mentions Beza's juvenile poems.

« Nam si unquam quisquam dissolutè vixit, fœdissimæque voluptati corporis obsecutus est omnisque honestatis, et pudicitæ oblitus fuit, iste sui sæculi facilè primas tulit, non modo in his sordibus, quæ vulgo et inter familiares, amicosque fieri solent, verùm etiam in corruptis, atque depravatis moribus, immo in omni miserabili, horribili detestabilique modo vivendi id, vel me tacente libris, quos scripsit in suum ingens dedecus, æternam ignominiam, turpitudinemque extremam, anno Domini millesimo quingentesimo, quadragesimo octavo, intelligi potest. Et quamquam omnibus modis laboravit ipse suos libros e manibus hominum eripere, atque suppressere, illorumque loco alios curare imprimi, atque excudi, tamen nihilominus nunquam primam editionem, quam *Rebertus Stephanus Parisiis typis mandaverat*, quæ in tot manus hominum exierat suppressere potuit, quum semper aliqui illorum librorum adhuc reperirentur, qui ejus fœdissimam, maximeque horrendam atque detestandam, plusquam belluinam testentur luxuriam, effœminatamque vitam. Certissimè scio post hominum memoriam non tam lascivum, impudicum, petulantem, atque salacem fuisse poetam, qui omnes fines, terminosque honestatis transgressus est, omnesque cancellos pudoris transilivit, et omni execrabili, atque detestabili libidini cor-

poris laxatas concessit habenas. Istud aperte satis ostendit ipse Beza libro suorum Epigrammatum, ubi suam Candidam, uxorem etiam alienam, cum qua publicé scortatus fuit, immensis laudibus ornat. Interea vir bonus Vezeliis domi patris fuit, cum miro absentis suæ Candidæ torqueretur amore, neque etiam cum Audeberto suo juvene admodum formoso nefandum amorem exerceret. Hic Epigramma latinum subscribere volui, vel ut impudentissimi et sceleratissimi ministri hæretici Scoti et Angli istum execrandum maximéque nefandum amorem, si quis adhuc sit sensus in illis, etiam vel minimus, detestari possint.

Here the foul-penned detractor gives the Epigram on Candida and Audebertus, beginning:

Abest Candida: Beza quid moraris?

See this volume, p. 424. etc.

By such perverted comments was the name of the celebrated Beza attempted to be blasted. The Libeller goes on:

« Istud est bellum Epigramma Theodori Bezæ, qui luxu perditus, impudens, effrenatus, ita molliter, dissolutè, delicatè, luxuriosèque cum libidinis juventutem traduxit, ut totus effœtus, languidus, pustulisque infectus esset, et in quibusdam Lutetiæ locis suburbanis ægré curatus.» —

The Tract *De Vita et Moribus Bezæ* consists of pp. 144. at p. 112. commences *Historia de Morte Reverendi Patris Edmundi Campionis Sacerdotis de Societate nominis Jesu, et aliorum qui in Anglia propter fidem Catholicam Apostolicam atque Romanam, crudelissimam passi sunt mortem primo die Decembris Anno Domini 1581. Traducta ex Sermone Gallico in Latinum: Interprete Jacobo Langæus (*) Scoto Sorbonico.*

(*) Sic.

At p. 142. *Nunc sequitur Mors acerbissima atque terribilissima Edouardi Hance Sacerdotis Angli anno Domini 1581.*

The following Tract of the same Author was first published in 1581.

« *De Vita et moribus atque rebus gestis hæreticorum nostri temporis, etc. Traductis ex sermone Gallico in Latinum, quibus multa addita sunt, quæ in priori editione quorundam negligentia omissa fuere. Authore Jacobo Laingæo Scoto Doctore Sorbonico. Parisiis, apud Michaëlem de Roigny via Jacobea sub signo quatuor Elementorum (s. d.) - (1585) 8.º ff. 127.*

After a long dedication, and Index Rerum, page 1. commences *De Vita et rebus gestis Martini Lutheri, et aliorum trium subsequentium Speudoapostolorum hæreseos nostri temporis, etc. Traductis ex sermone Gallico in Latinum, Authore Jacobo Laingæo Scoto Doctore Sorbonico.*

At f. 32, is introduced *De vita Andræe (*) Carlostadii.*

At f. 37.^b *Nunc sequitur de Vita et moribus atque morte Joannis Calvini.*

FROISSART AND MONSTRELET.



1. *Le Premier Volume de l'Histoire et Chronique de Messire Jehan Froissart, Reueue et corrigé sus diuers Exemplaires, et suyuant les bons Auteurs, par DENIS SAUVAGE de Fontenailles en Brie, Historiographe du Tres-crestien Roy Henry II. de ce nom. A Lyon, par Jean de Tournes, Imprimeur du Roy. MDLIX. fol.*

Vol. II. MDLIX. Vol. III. MDLX. Vol. IV. MDLXI.

The first Edition was, *Paris, Anth. Verard, 4 vol. in-fol.*

(*) Sic.

goth; (RARE.) The Second, *Paris*, *Michel le Noir*, 1505, 4 tom, in 3 vol. *pet. in-fol.* RARE; the third, *Paris*, *G. Eustace*, 1514, 4 tom. en 3 vol. *in-fol. goth*; the fourth, *Paris*, pour *Jehan et Fr. Regnault*, 1518, 4 tom. en 3 vol. *in-fol. goth*; the fifth, *Paris*, *J. Petit*, 1530, 4 tom. en 2 vol. *in-fol. goth.* The above edition is the most sought after.

The first Edition of *Lord Berners's* translation is *London Imprinted by Rich. Pynson*, 1523-25, 2 vol. *fol.* VERY RARE. This last edition, has been reedited by *Mr. E. V. Utterson*, *London*, 1812. 2 vol. 4.^o

II. *Volume Premier des Chroniques d'Engverran de Montrelet Gentilhomme iadis demevrant a Cambray en Cambresis. Contenans les cruelles guerres ciuiles entre les maisons d'Orleans et de Bourgongne, l'occupations de Paris et de Normandie par les Anglois, l'expulsion d'iceux, et autres choses memorables aduenues de son temps en ce Royaume, et pays estranges. Histoire de bel exemple et de grand fruict aux Francois, commenceant en l'an MCCCC. où finist celle de Jean Froissart, et finissant en l'an MCCCC. LXVII. peu outre le commencement de celle de Mess. Philippes de Commines. Reueüe et corrigée sur l'exemplaire de la Libraire du Roy, et enrichie d'abbregez pour l'introduction d'icelle, et de tables fort copieuses. A Paris, chez Guillaume Chaudiere, rue Saint Jaques, à l'enseigne du Temps et de l'Homme Sauvage. MDLXXII. fol. ff. 324.*

Volume Second. 1572. *fol. ff. 201.* *Volume Troisiesme.* 1572. *fol. ff. 251.*

(« Avec les continuations jusqu'en 1516, édition revue par DENIS SAUVAGE. »)

The two first Editions were printed at *Paris*, *Anth. Verard*, 3 vol. *in-fol. goth*, without date: the third edition

Paris, Jehan Petit et Mich. le Noir, 1512, 3 tom. pet. in-fol. goth; continued to the death of Charles VIII.th in 1498, by Peter Desray; the fourth edition *Paris*, François Regnault, 1518, 3 vol. pet. in-fol. goth, with additions to 1516. All these editions are RARE (1).

The late translations of *Froissart* and *Monstrelet*, by the late Mr. Johnes, printed *At the Hafod Press*, 1809; are well known to the English Literati.

[1] See *Brunet*, II. p. 507-8.

Geneva, 17 Sept. 1822.

ART. I.

JULIETTA:

A TALE,

TRANSLATED FROM THE ITALIAN

OF COUNT LUIGI DA PORTO.

By F. D. S. Esq.^r



INTRODUCTION.

LUIGI DA PORTO to *Lucina Savorgnana*.

IN a conversation with you sometime ago, I expressed myself willing to write down a melancholy story, formerly heard by me, the circumstances of which happened at Verona. I have therefore thought fit to relate it to you in these few pages, as well to fulfil my promise, as because it becomes me, who am wretched, to relate the misfortunes of unhappy lovers, with which it is filled, and address it to you; so that by reading it you may clearly

perceive, to what dangerous hazards, and in most cases to what untimely, cruel ends, unhappy lovers are exposed by their passion. And I send it the more willingly to you, as being probably my last effort of this nature, I shall finish my Authorship with you; who as the harbour of all worth and virtue, will afford shelter to the frail bark of my wit, which loaded with many and various desires, and driven by Love, has hitherto ploughed the less profound waters of Poetry; so that, having reached you, it may give over helm, sails and oars, to others who navigate more happily in those seas, and cast itself secure and unarmed on your shores. Take this then, Madam, in its present suitable dress, and read it with good will, as well for the subject, which appears to me full of pathos, as for the strict bands of friendship and relationship, which unite you to the Author. I say then, that as you know, in my early youth, before Heaven had turned all its anger against me, I gave myself to arms, and after the example of many great and valiant men, exercised myself some time in your delightful country of Friuli, over which I had occasion at different times, publicly or privately, to travel. I was accustomed, in my expeditions, to lead with me, among others, a Veronese Archer, named Pellegrino, a man

about fifty , skilful, practiced, in his profession , with lively manners , and who, like almost all the Veronese , excelled in conversation. This man besides his being a bold and experienced soldier, had a handsome person, and was, more perhaps than suited his years , addicted to fall in love ; a circumstance that added greatly to his value ; for he delighted in tales, such chiefly as treated of love , which he related with more grace and order , than any I have ever heard. For which reason , when departing from Gradisca, where I was lodged with him and two others, perhaps driven by Love towards Udine , that road being at that time very lonely, and the country burned and destroyed by war, the said Pellegrino, seeing me buried in thought, and far from the rest, as if divining my thoughts, approached me , and said: « will you always lead this sad life , because a cruel beauty , though feigning otherwise , loves you little ? And though I own , that good advice is easier given than retained , I will tell you , my master, that besides its being forbidden to you in the army to enter deeply into the prison of love , so sad are the ends, to which he leads us , that there is great danger in following him ; in testimony of which , if it pleases you , and to render the journey less irksome and solitary, I will relate you a tale of our City , in which

you will perceive how two noble lovers were conducted by love to a piteous and miserable death. » I having made sign that I would hear him willingly, he commenced thus :

JULIETTA.

At the time when the courteous and humane Prince, Bartholomew della Scala, held the reins of Government, there existed in Verona, (as my father remembered to have heard) two noble families, the one named MONTECCHI, the other CAPPELLETTI, who, whether by the effect of public faction, or private enmity, lived in constant hostility towards each other. From the first are thought certainly to be derived Messer Nicolo and Messer Giovanni, called Monticoli of Verona, who now reside by some strange accident at Udine; although they have brought with them to that place little, besides their gentle courteousness. I happened to find in some old legend, that these two families, united, drove out Azzo da Esti governor of that country, who afterwards returned by the aid of St. Boniface. However this may be, I will tell you the story as I heard it, without alteration.

These families were then, under the said Prince, equally endowed by Heaven and by

Fortune, with valiant men and great riches, and between them, as for whatever reason often happens among great Houses, reigned a most deadly enmity, by which so many had fallen on both sides, that partly through weariness, and partly by the menaces of the Prince, who saw their divisions with grief, they had abstained from doing each other injury; and had become in time so peaceable, that a great part of their followers associated together. When they were thus nearly reconciled, it happened during a Carnival, that at the house of Messere Antonio Cappelletti, a gay, good-humoured man, who was the head of the family, many entertainments were given day and night, at which the whole City assisted. To one of these, following a cruel mistress, (as is the custom of lovers, who follow their mistresses, with body as well as heart, wherever they can,) came a youth of the Montecchi family. He was very young; his person tall and handsome, and his manners engaging. When he took off his mask like the rest, being in a woman's dress, every eye was fixed on him, as well on account of his beauty, which equalled that of any woman present, as from astonishment at seeing him, particularly at night, in that house. But she on whom his appearance produced the greatest effect, was the only daughter of Messer Antonio, a most

beautiful and high-spirited maiden. Having beheld the young man, she received his image with such force in her heart, that at the first meeting of their eyes, she seemed to be no longer the same. He kept aloof with timidity during a part of the entertainment, and seldom mingled in the dance or in conversation; like one, who conducted there only by love, was looked upon with suspicion; at which the damsel was sorely grieved, for she heard that he was very lively and agreeable in conversation. After midnight, the ball drawing to an end, the dance of the Torch, or of the Hat, which ever it be called, that is always danced at the close of the entertainment, was began. In this the company standing in a circle, both men and women change partners at pleasure. During the dance, the young man was led out by a lady, and afterwards placed himself accidentally near the enamoured girl. On the other side of her stood another noble youth called Marcuccio the blind, who had naturally, both in summer and winter, very cold hands. Wherefore Romeo Montecchi, for so the youth was called, coming on her left hand, and after the custom of the dance, taking her fair hand in his, the young lady, 'as if curious to hear him speak, said suddenly to him, «welcome here near me, Messer Romeo.» On which the young man,

who had observed her looking at him, surprised at this address, asked and said, wherefore, Madonna, is my coming welcome to you? » « Yes, » she replied, « your coming is welcome, because at least you will keep my left hand warm, whilst Marcuccio freezes the right. » He then taking courage, pursued; « if I with my hand warm yours, your with your fine eyes set my heart on fire » « I swear, » said the lady with a smile, but wishing to avoid being seen to converse with him, « I swear by my faith, Romeo, there is not a lady here, who is so beautiful in my eyes, as you. » The youth already enamoured, answered with warmth, « such as I am, I will ever be, if it displease you not, the faithful servant of your beauty. » Romeo having quitted the festival and returned home, considering the cruelty of his first mistress, who left him so long to languish without reward, thought of devoting himself entirely to the other, although descended from his enemies, if it were agreeable to her. On the other hand, the maiden, ever thinking of him alone, after many sighs acknowledged to herself, that she should be for ever happy, in having him for her spouse. But from the enmity between their families, she had little hope of attaining this happiness; and thus continually agitated by contending thoughts, she often exclaimed: « Fool that I am, by what

charm am I led astray, and left without a guide in this labyrinth? Alas! Romeo loves me not, since from his hatred to my family, he could never seek ought but my shame; and would he even take me for his wife, my father would never consent to give me to him!» Then other thoughts arising, she would say, « who knows? perhaps to effect a better reconciliation between the two houses, that are already weary of making war on each other, I may yet obtain him in the manner I desire.» Supported by this hope, she became in some sort courteous to him. The two lovers, therefore, inflamed with equal passion, and bearing each other's name and image engraved in their bosoms, commenced either at church, or from some window, such an intercourse of amorous glances and signals, that neither was at ease, unless in sight of the other. He, in particular, found himself so attracted by the gentle graces of his beloved lady, that he would stand the whole night, at the imminent peril of his life, before the house, now climbing up to her window, where without the knowledge of herself or others he sat to hear her voice, and now lying down in the street.

Love had so ordered it, that one night, the moon shining brighter than usual, whilst Romeo was preparing to jump on the balcony, the young lady, (whether by accident, or that she had

heard him on former evenings) opened the window, and saw him, supposing it not her, but some other who came out, endeavouring to conceal himself under the shadow of a wall. Having recognised him, she called him by his name, and said: « what do you here at this hour, alone? » He, seeing her, answered: « That which Love commands me. » « And if you were taken, » said she, « would you not be quickly put to death? » « Madonna, » answered Romeo, « in truth I may easily die here; and certainly shall, unless you assist me; but since I am as near death in every other place, I endeavour to die as near as possible to you, with whom I should desire always to live, if it pleased Heaven and yourself. » To which the maid replied: « There will be no obstacle on my part to your living honestly with me; may there be none on yours, nor any arise from the enmity which exists between our families! » « Believe me, » said he, « no man can desire an object more ardently, than I desire to possess you: when, therefore, it shall please you to be mine, as I desire to be yours, I will do it willingly; and I fear not that any should take you from me. » Having said this, and agreed to confer another night with more convenience, they both departed from the spot. The young man having gone again several times to con-

verse with her, one evening when the snow was falling, he found her at the usual place, and said to her: «Alas! why do you make me languish thus? Have you no pity for me, who every night, in such weather, attend you in this street?» «Certainly,» she replied, «I pity you; but what can I do, if not beg you to go away?» «Let me,» said he, «enter your chamber, where we may converse with more ease.» Whereupon, the damsel growing angry, answered: «I love you, Romeo, as much as any one can lawfully love another: and conscious of your worth, I perhaps concede you more than is consistent with my honour. But if you expect by long courtship, or any other means, to obtain more from me, resign all such hopes; for you will find them vain. To avoid the danger to which your life is exposed, in coming here every night, I will tell you, that if it please you to accept me for your wife, I am ready to give myself to you, and to follow you wherever you please.» »I ask no more,» said the youth, «let it be so.» «Be it so,» answered she, «but let us do it in the presence of my confessor, Father Lorenzo of St. Francis, that I may give myself to you contentedly and without reserve.» «Oh! then,» said Romeo, «it is Father Lorenzo of Reggio, that knows all the secrets of your bosom.» «It is he,» she

replied, « and for my satisfaction, let all our affairs be settled by him. » Having thus made their arrangements, they separated. This Father Lorenzo was a great Philosopher, skilled in the natural and occult sciences, and had such a friendship for Romeo, that perhaps no instance could be found of a stricter intimacy. Wishing at the same time to take his pleasure, and to maintain his reputation with the vulgar, he found himself obliged to confide in some gentleman of the City, and finding Romeo at once bold, prudent, and respected, had opened his heart to him, and entrusted him with the secrets he kept concealed from all others. Having found him therefore, Romeo freely explained to him his desire to espouse his beloved mistress, and their agreement, that he alone should be the witness of their marriage, and afterwards act as mediator to induce her father to forgive them. The monk consented willingly; not only because he could refuse nothing to Romeo without great danger to himself, but because he hoped, the affair succeeding by his means, to obtain great favour with the Prince, and all those who wished to see the families at peace. It was now Lent, and the young lady under the pretence of going to confession, went one day to the monastery of St. Francis, and entering a confessional, asked for Father Lorenzo,

who hearing her , entered from behind with Romeo, and having closed the door, and taken away an iron bar , which separated them, said to her : « I always see you with pleasure , daughter ; but you are now more dear to me than ever , if it be true , that you wish to take my friend Romeo for your husband. » « I desire nothing more, » she replied, « than to be lawfully his ; and I am now here , that you together with God may be witness , of what Love impels me to do. » Then , in presence of the Monk, Romeo received the maiden as his bride ; and having arranged to pass the night together , and taken one kiss , they left the Father to confess other penitents. The lovers having thus become husband and wife , passed many happy nights in the gratification of their passion , hoping with time to find means of pacifying the lady's father , whom they knew to be opposed to their wishes. While matters stood thus , it happened that Fortune , hostile to all earthly joy , scattering I know not what pernicious seed , caused the almost extinguished hatred between their families to spring up again with such violence, that affairs growing every day worse , and neither party choosing to yield , they attacked each other one day in the principal street. Romeo , though engaged in the fray , out of regard for his wife , took care to strike none of

her relations ; but at length , seeing many of his followers wounded , and almost all driven away , rushing , overcome by anger , on Thebaldo Cappelletti , who appeared the most inveterate of his enemies , with a single blow stretched him dead ; and the rest , disheartened by his death , took flight. Romeo had been seen so plainly to wound Thebaldo , that the homicide could not be concealed ; and the affair being brought before the Prince , all the Cappelletti demanded that Romeo should be banished from Verona for ever. What were the sufferings of the unhappy lady on hearing these things , every one who loves , can , by putting himself in idea in her situation , readily imagine. She was continually weeping , and so violently , that no one could give her consolation ; and her grief was the more bitter , as she dared not confess the cause of it. On the other hand , the young man only regretted leaving his country on her account , and being unwilling to depart without taking leave of her , and unable to enter her house , had recourse to the Monk , who desired her by means of a servant of her father , who was friendly to Romeo , to go to him , which she accordingly did. Having met in the confessional , they wept for some time in silence. « What , » cried she , at length , « what will become of me without you ? I have no longer the courage

to support life. It were better I should follow you, wherever you go; I will cut my hair short, and follow as a servant: you can be served by none better or more faithfully than by me. « God forbid, my dearest life, » cried Romeo, « that if you went with me, it should be otherwise than as my wife. But as I feel certain, that affairs cannot long remain in this state, but that peace will be restored between our Houses, and I shall then easily obtain the Prince's pardon, I wish you to remain here some days without me; and if things should not turn out as I expect, we will then make another arrangement.» Having settled this point, and embraced each other a thousand times, the lady left him, begging him, with tears, to remain as near as possible, and not go to Rome or Florence, as he had projected. A few days after, Romeo, who had remained concealed in the convent of Father Lorenzo, set off, half-dead, for Mantua; having first desired the lady's servant, to report every thing he heard concerning her, to the Monk, and to obey all his orders with truth and fidelity, if he wished to receive the remainder of the reward promised him. After the departure of Romeo, the young lady, remaining always in tears, to the great injury of her beauty, was questioned gently by her mother, as to the cause of her affliction. « Oh! beloved daugh-

ter,» said she, «dearer to me than my life, what sorrow has lately tormented thee? How is it that thou, who wert always so gay, art now constantly weeping? if thou desirest any thing, declare it to me: in any way that be lawful, I will endeavour to console thee.» Nevertheless, the reasons she assigned for her tears were always so weak, that her mother imagined the desire of a husband, concealed through fear or shame, was the true cause of her grief. Thinking therefore to secure her daughter's happiness, whilst she was really causing her destruction, she said one day to her husband: «Messer Antonio, I have seen, for many days past, our child in such affliction, that, as you may perceive, she no longer appears what she was; and much as I have examined her, I have not been able to draw from her the cause of her distress. Before, therefore, she is altogether wasted away, I think we shall do well to give her a husband; she will be eighteen the next feast of St. Euphemia, and women who pass that age, rather lose than gain. Besides they are not goods proper to be kept at home, although I have never known ours, otherwise than honest in every action. I know that you have the portion ready; let us try, therefore, to find her a suitable husband.» Messer Antonio answered, that it would be a good thing to

marry her; and commended his daughter highly, that having this wish, she preferred grieving in silence, to making the request to him, or her mother. In a few days they entered into a treaty of marriage, with one of the Counts of Lodrone, and were nearly concluding it, when the mother thinking to give her daughter great pleasure, said to her: « Rejoice, my dear girl; before long thou wilt be worthily married to a Gentleman, and the cause of thy sorrow will cease; and though thou wouldest not tell it me, by God's grace I have found it out, and have so managed it with thy father, that thou wilt be satisfied.» At these words, the young lady could not restrain her grief. « What, » exclaimed her mother, « dost thou think I am lying? before eight days are over, thou wilt be the wife of a fine young fellow of the House of Lodrone.» At this, the daughter redoubled her sobs and groans; when the mother caressing her said: « Wilt thou not then be happy, my dear child? » « No, mother, never, » she answered: « I shall never be happy. » « What wouldest thou then, » asked her mother again, « tell me: I am disposed to do every thing for thee. » « I would die, » replied she, « and nothing more.» At these words Madonna Giovanna, (so was her mother called) who was a knowing woman, understood that her daughter was in love; and having

answered I know not what, quitted her hastily. In the evening, when her husband came home, she informed him how her daughter had answered her. This gave him great displeasure, and judging it better to hear her opinion on the subject before matters had gone too far, and thus avoid dishonour, he called her one day before him, and said: « Julietta, » (for that was her name) « I wish to marry thee nobly ; art thou content, daughter ? » After remaining silent some time, she answered: « No, my father, I am not content. » « How then, » cried he, « wouldest thou be a nun ? » « No, » replied she, « shedding tears. » « I am sure, » said her father, « thou wouldest not : be then satisfied, for I intend thee to marry one of the Ladroni. » To this the daughter, weeping bitterly, answered: « May that never be ! » Upon which, Messer Antonio, greatly disturbed, threatened to confine her, if she dared any longer to dispute his will, and did not declare the cause of her discontent; but finding it impossible to draw from her any thing but tears, incensed beyond measure, left her with Mad. Giovanna. The young lady had told the servant, who was in the secret, all that her mother had said to her, and sworn in his presence, that she would swallow poison, rather than accept any other husband than Romeo. Pietro had informed Romeo of this through the

Monk, according to his order; and he had written to Julietta, on no account to consent to the marriage, and still less declare their love; and that without doubt, in eight or ten days he should find means to carry her off from her father's house. But Messer Antonio and Madonna Giovanna not being able, either by threats or entreaties to find out why their daughter would not marry; nor in any way discover the object of her love; and Mad. Giovanna having said to her several times: « Weep not, daughter; thou shalt have a husband to thy liking, even though it be one of the Montecchi, which I am sure thou wouldest not wish;» and Julietta never answering but with sighs and tears; they, growing suspicious, deliberated on concluding the contract with the Count Ladrone, as soon as possible. Hearing this, the young lady became beyond measure wretched; and not knowing what to do, she wished for death a thousand times a day. Then she bethought her of making her distress known to Father Lorenzo, as the person, whom next to Romeo, she trusted most; and who, as she had heard from her lover, knew many great things. She said therefore, one day, to Madonna Giovanna: « Do not wonder, my mother, if I do not tell you the cause of my grief, since I know it not myself; but I feel within me a melancholy, that renders

my very life hateful to me ; and whence it proceeds , I cannot myself conceive ; still less explain it to my father or you , unless it be occasioned by some sin , which I have forgotten. And since the last confession aided me much , I should wish , with your leave , to confess again , so that , this Easter , which is near , I may receive , as a remedy to my pains , the holy medicine of the body of our Lord.» Madonna Giovanna replied that she was willing ; and two days afterwards , conducting her to St. Francesco , placed her before Father Lorenzo , having first begged him to endeavour to draw from her , in confession , the reason of her sadness. When Julietta found herself at liberty , she immediately in a sorrowful voice related all her trouble to the Monk , and conjured him , by the friendship and affection he bore to Romeo , to help her at this her greatest need. « What can I do for thee , daughter , » said he , « whilst such a hatred exists between thy house , and that of thy husband ? » « I know , Father , » she answered , « that you can help me in many ways , if it please you ; but if you will do me no other good , at least grant me this ; I find that preparations are making for my marriage at a palace of my father's , about two miles from hence , towards Mantua , where I am to be taken , that I may not refuse my new hus-

band so boldly; and I shall no sooner be **there**, than he who shall espouse me, will arrive: **give** me such a poison as will deliver me from so much grief, and Romeo from so much shame; if not, with greater difficulty to myself, and pain to him, I will plunge a dagger in my **bo-**som.» Father Lorenzo finding her mind turned this way, and reflecting how much he was still in the power of Romeo, who would doubtless become his enemy, if he did not provide against this event, said to her: «Thou knowest, Julietta, that I confess half this City, and enjoy a good name with all men; and that neither will nor peace is made without my intervention. For this reason, I would not incur any scandal, or ever have it thought I interfered in this affair, for all the gold in the world: but as I love both thee and Romeo, I feel disposed to do for thee, what I would do for no other, if thou wilt promise me truly to keep it always a secret.» «Father,» answered Julietta, «give me then the poison without fear; none but myself shall ever know it.» «Poison I will not give thee, daughter,» said he; «too piteous would it be, that thou so young and beautiful shouldst die; and if thou hast the courage to do that which I shall tell thee, I will undertake to lead thee safely to thy Romeo. Thou knowest that the vault of the Cap-

pelletti is placed in our Cemetery outside this Church. I will give thee a powder, which, having drank it, will make thee sleep eight and forty hours, more or less, in such a manner, that every man, however great physician he may be, will esteem you dead. Thou wilt doubtless, as if departed from this life, be deposited in the Vault; and at a proper time, I will go and take thee out, and conceal thee in my cell, untill I attend the Chapter, which we are soon to hold at Mantua; when I will lead thee to thy husband, disguised in the habit of our Order. But tell me, wilt thou not fear the body of thy cousin Thebaldo, who was so lately buried there?» «Father,» she joyful replied, «if by such means I were to reach my Romeo, I would not fear to pass through Hell.» «Well then,» said he, «if thou art so disposed, I am content to assist thee; but before any thing be done, I think thou shouldest explain the whole affair in writing to Romeo, lest he, thinking thee dead, should commit some act of desperation; for I know that his love for thee exceeds all bounds. We have always Monks going to Mantua, where he is; let me have a letter, which I will send by a trusty messenger.» Having said this, the good Monk leaving her in the confessional, retired to his cell, whence he presently returned with a small

phial of powder, and said : « Take this ; and when thou wilt , at the third or fourth hour of night , drink it without fear in clear water ; about the sixth it will begin to operate , and our design will doubtless succeed. But do not forget to send me the letter for Romeo ; it is most important. » Julietta , having taken the powder , returned joyfully to her mother , saying : « Truly , Madonna , Father Lorenzo is the best Confessor in the world. He has so comforted me , that I no longer remember my past sadness. » Madonna Giovanna , consoled by her daughter's gaiety , answered : « In good time , my daughter , I will see that thou comfort him in return with alms ; for the monks are poor. » So saying , they reached their house. After this confession, Julietta became so chearful, that Messer Antonio and Madonna Giovanna laid aside all suspicion of her having formed an attachment ; and believing that her former grief had been occasioned by some strange and melancholy accident , would willingly have given up for the present all idea of marrying her. But they had already gone so far in the business, that they could not recede without difficulty. The Count Ladrone , wishing that some of his family should see the bride , and Madonna Giovanna being somewhat infirm, it was agreed that Julietta accompanied by two of her aunts,

should go to the country house of her father, which has been mentioned. To this she made no resistance, and they went there. But suspecting that her father caused her to go unprepared, to deliver her over suddenly to her second husband, and having taken with her the powder given her by the monk; the next night, at the fourth hour, calling an attendant who had been brought up with her, and whom she regarded almost as a sister, she asked for a cup of cold water, saying she suffered thirst from the food she had taken; and dropping the powder into it, swallowed it all. She then said to the attendant, and to one of her aunts, who was present: «Certainly my father shall not give me a husband against my will, if I can help it.» The women, who were slow of understanding, though they had seen her swallow the powder, which she pretended to have put into the water to refresh herself, not, however, understanding her, or suspecting any thing, retired to bed. Julietta, having extinguished the light, and dismissed her attendant, rose from her bed, put on her cloaths, and lying down again as if prepared to die, composed her body on the bed, as well as she could, and with her hands crossed on her breast, awaited the operation of the medicine; which failed not, in little more than two hours to render her like a dead person.

The morning come, and the sun well risen, she was found in the state I have described; and as she was quite cold, and it was impossible to a waken her, the aunt and the attendant, remembering the water and the powder she had drank the night before, and the words she had spoken; and moreover, seeing she had dressed, and arranged herself in that manner on the bed, judged that the powder was poison, and that she was certainly dead. This excited the greatest agitation among the women. Their grief was excessive; particularly that of the attendant, who calling on her often by her name, cried: « O! my mistress, this was then your meaning, when you said, my father shall not marry me against my will. It was with fraud that you asked me for the cold water, which has occasioned your cruel death. Wretch that I am, of which should I complain first, of death, or of myself? Why, alas! did you despise in death the company of your servant, whom you held so dear when living? as I have lived, so would I willingly have died with you!» So saying, she sprung on the bed, and caught her apparently lifeless mistress in her arms. Messer Antonio, who was not far off, hearing the noise, ran trembling to his daughter's chamber; and seeing her on the bed, and hearing what she had drank, although he believed her dead, yet

for his better satisfaction , sent quickly to Verona for the physician , who attended his house ; who being come , and having seen and touched the young lady , pronounced that she had been dead several hours , from the effect of the poison. On hearing this , the unhappy father broke out into immoderate grief. The sad news soon reached the unfortunate mother , who dropped down like one dead , on hearing it ; and when she recovered , striking herself , as if out of her senses , and calling with loud cries on the name of her beloved daughter , she filled the air with her lamentations , and exclaimed : « I see thee dead then , O my daughter , only hope of my old age ! and how couldest thou leave me , cruel one , without allowing thy wretched mother to hear thy last words ! Oh ! that I could at least have closed thy sweet eyes myself ! O ! ye women , that are here present , help me to die ; and if you have pity in you , let your hands , rather than my grief , destroy me ! And thou ! great God of Heaven , since I cannot die as quickly as I would , let thy thunder take away my hateful life ! » Being then lifted up , and carried to her bed , while some of her women attempted to console her , she still continued to weep bitterly. Soon after , the young lady was removed to Verona , and followed by all her friends and relations , was buried with great ceremony in the

Vault of the Cimetery of St. Francis. Father Lorenzo, who was gone a little way out of the City, on some business of the Convent, had given Julietta's letter, which he was to send to Romeo, to a monk who was going to Mantua; and who on his arrival there, went several times to Romeo's house; but by great misluck never finding him at home, and not choosing to give the letter into other hands, still kept it; when Pietro in despair at the supposed death of Julietta, not finding Father Lorenzo in Verona; determined to carry himself to Romeo such ill tidings, as he thought the death of his wife must be to him. Having returned, therefore, in the evening, to his master's country-house, he set off for Mantua the next night, so as to arrive there in good time the following morning; and finding Romeo, who had not yet received the letter from the Monk, informed him with tears, how he had seen Julietta dead and buried; and also every thing that she had said and done. Romeo on hearing this, turned deadly pale, and drawing his sword, attempted to kill himself; but being restrained by Pietro, said: « My life can in nowise last long, since my own love is dead. Oh! my Julietta, I alone have been the cause of thy death, since I did not go, as I wrote thee, to rescue thee from thy father: thou hast died rather than abandon me,

and shall I, through fear of death, live alone? may this never be!» Then turning to Pietro, and giving him a mourning garment, which he wore, he said: «Go, dear Pietro.» Nothing now seeming to Romeo so wretched as life, he shut himself up alone, and reflected what course he should pursue; at length, disguising himself as a countryman, and taking a small flask of serpent's water, which he had preserved in case of need, he took the road to Verona, desiring either to be seized, and die by the hand of justice, (only that such a death would be more dreadful,) or to shut himself up in the vault with his wife, and there perish. Fortune was more favorable to the last thought, for in the evening of the day after the lady had been buried, he entered Verona, without being recognised, and waited for night; and when all was silent, he reached the Convent of the *Fрати Minori*. These Conventual brethren were not then in possession of San Francesco of Verona, nor had the *Osservanti* divided from them, and founded the Convent of San Bernardin; but in a little Church, which bore the name of San Francesco, in which he formerly stood, as he is still seen in the Citadel, they remained together, observing strictly the rules instituted by him, which are now overturned by their licentious mode of living. Against the outside

wall of this Church, were placed certain stone sepulchres, one of which was the ancient burial-place of all the Cappelletti, and where Julietta now was. Romeo approached this tomb, (it might be about the fourth hour) and being a man of great strength, broke open the door, and having propped it with certain pieces of wood, so that it could not shut again until he wished, entered in. The unfortunate young man had brought with him a dark lanthorn, that he might be able to see his love. Having removed the props, and closed the door, he drew it forth, and saw his lovely Julietta lying as if dead, surrounded by skeletons. Then weeping bitterly, he exclaimed: « O! eyes, that were to mine, while it pleased Heaven, luminous stars! O! mouth, to which my lips have been a thousand times softly pressed, and whence such eloquence flowed! O! lovely bosom, where my heart dwelt with so much gladness! Where do I now find ye, blind, dumb, and cold? how do I see, speak or live, without ye? O! my unfortunate wife, where has Love conducted thee? he wills that a short time should extinguish two miserable lovers, and a narrow space enclose them. Alas! hope, and the desire that first inflamed me for thee, did not promise this. O! fatal life, to what art thou directed? » So saying, he kissed her on the eyes, mouth,

and bosom, his grief growing more and more violent. « O! stone, » he cried again, « that art above my head, why dost thou not by falling on me, shorten my life? but since death is in the power of all men, it is surely most vile to wish for it, and not take it. » Then drawing out the phial of poisonous water from his sleeve, he continued: « I know not what destiny condemns me to die in the sepulchre of my enemies, and on the bodies of those slain by me; but since, Oh! my soul, it is so pleasing to die near our mistress, now let us die! » He now applied the fatal water to his lips, and received the whole in his bosom. Then pressing his beloved in his arms, he cried: « O beauteous body, last term of all my desires, if any sentiment remain in thee since the departure of the soul; or if she herself beholds my cruel death; I pray she be not displeased, that not having been able to live openly and joyfully with thee, I should at least die with thee sadly and secretly. » And holding the body closely embraced, he awaited the approach of death. The time was now come, when the warmth of the body should overcome the cold and powerful virtue of the powder; and Julietta awoke: and therefore when pressed and shaken by Romeo, she rose in his arms, and recovering herself, with a deep sigh, said: « Alas!

where am I? who presses me? Wretch that I am! who kisses me?» and supposing it to be Father Lorenzo, she cried out: «In this manner, Father, do you keep your faith with Romeo? in this manner will you conduct me to him safely?» Romeo surprised at hearing her speak, and perhaps remembering Pigmalion, said: «Do you not know me, my dearest love? do you not see that I am your unhappy husband, come alone and secretly from Mantua, to die near you?» Julietta, seeing herself in the tomb, and in the arms of one, who called himself Romeo, was almost beside herself, and pushing him a little way from her, and looking in his face, she soon recognised him, and embracing him, gave him a thousand kisses, and said: «What madness caused you to enter here with so much peril? was it not enough to have heard by my letters, how by Father Lorenzo's aid I was to feign death, and should shortly be with you?» Then the unhappy youth, perceiving the error he had committed, exclaimed: «O! wretched fate! O! unfortunate Romeo! O! lover, beyond all others miserable!» He then informed her, that he had received no letter, and that having heard of her death from Pietro, believing her really dead, and wishing to die near her, he had now swallowed poison; and already felt it acutely carrying death

through all his limbs. On hearing this, the unhappy girl could do nothing but beat her innocent breast, and tear her hair; and turning paler than ashes, and trembling all over, said to Romeo, who had already fallen backwards, kissing him, and shedding a flood of tears on him: « Must you then, my dear Lord, die in my presence? and will heaven suffer, that I should survive you? Alas! would I could at least give you my life, and die alone! » To this the young man, with a faint voice answered: « If my faith and love were dear to you, by them I conjure you to live, if it be only to think of him, who for love of you, died in your presence. » « If, » replied she, « you die for my false death, what should I do for your real death? I only grieve, that I have not now here the means of dying before you, and I hate myself because I live; but I hope in a short time, as I have been the cause, to be also the companion of your death. » Having uttered these words with difficulty, she fainted. And coming again to herself, she continued to gather with her lips the last breath of her lover, who drew quickly towards his end. In the mean time, Father Lorenzo had heard how and when Julietta had taken the powder, and had been interred as dead; and knowing the term was arrived, when the virtue of the powder ended,

taking with him a faithful companion, he came to the vault about an hour before day, to take her out. On arriving there, and hearing her moan and weep, and seeing a light through an aperture of the door, he was much surprised, and supposed the young lady had in some way contrived to carry a lantern with her; and that having awoke, she was weeping from fear of the dead bodies, or of remaining always shut up in the vault. Having, with the help of his companion, quickly opened the sepulchre, he saw Julietta, sitting, all dishevelled, with the head of her almost lifeless lover on her lap; and said to her: «Didst thou fear, daughter, that I should leave thee here to die?» She, seeing the monk, and her grief redoubling, answered: «On the contrary, I fear you should take me away alive. Ah! for pity's sake, shut up the tomb, and go away, that I may die here; or give me a dagger, that I may plunge it in my bosom, and end my sufferings. O! father, father, well you sent the letter; well shall I be married; well will you conduct me to Romeo: see him here on my knees, already dead!» And then relating the whole, she pointed to him. Father Lorenzo, hearing these things, stood motionless, and gazing on the youth, whose life was about to pass away, and sobbing violently, he called to him, saying: «Romeo, by what

hapless chance art thou taken from me ? speak to me : turn thine eyes on me. O ! Romeo, behold thy dearest Julietta, that begs thee to look at her ; why dost thou not answer her at least, on whose fair bosom thou lyest ? » Romeo, at the sound of that dear name, raised a little his languid eyes, on which death hung heavy ; gazed on her, closed them again, and soon after writhing with pain, gave a faint sigh, and expired. The wretched lover, having died in the manner I have described, and the day approaching, the Monk with many sighs and tears, said to the lady : « And thou, Julietta, what wilt thou do ? » « I will die here, » she instantly replied. « No, daughter, » said he, « say not so ; come forth ; and though I know not well where to conduct thee, yet thou canst retire into some holy Convent, there to pray to God for thyself and thy dead spouse, if it be needful. » « Father, replied she, « I ask but one favour of you, which by the love you bear to his memory, (pointing to Romeo,) you will concede me willingly ; and that is, never to declare the secret of our deaths ; so that our bodies may remain in this sepulchre : and if by chance it should be discovered, I conjure you, by the same love, to request our unhappy father to permit those whom love inspired with one flame, and conducted to the same death,

to repose in the same grave.» Then turning to Romeo, whose head she had placed on a cushion, which had been left with her in the vault; she closed his eyes more perfectly, and bathing his cold visage with her tears, cried: «What have I more to do in life without thee, my Lord? and what duty remains for me to fulfil, if not to follow thee? no other, surely; death, which alone could divide me from thee, shall not long separate us.» Saying this, and recalling to mind the extent of her misfortune, in thus losing her beloved Romeo, she drew in her breath, and containing it for some time, fell dead on the body. When Father Lorenzo saw that she was dead, he was so struck with pity, that he knew not what to do; and overcome with grief, together with his companion wept over the lifeless lovers. Some persons of the neighbourhood, who had risen early, and saw them in this state, recognised them; and immediately reported the circumstance to the Cappelletti; who went directly to the Prince, and entreated him, by means of torture, (if it could not be done otherwise,) to learn from the monk what he sought at that hour in their sepulchre; and the more, as they knew that he was friendly to their enemies. The Prince having posted guards, so that the monk could not escape, sent for him; and when he came

before him, said : « What were you seeking this morning in the vault of the Cappelletti? tell us; we will, at all events, know it? » Whilst the Monk was endeavouring to excuse himself under false pretences, and to conceal the truth, the other Monks of the Convent, who had heard the news, opened the vault; and looked in, to discover what their brethren had been doing there; and having found the dead body of Romeo, it was reported in great haste to the Prince, who was still talking to the Monk, that Romeo Montecchi was lying dead in the tomb of the Cappelletti, where Father Lorenzo had been taken that morning. This appeared almost impossible, and filled every one with wonder; when the Monk, finding he could no longer conceal the truth, knelt down before the Prince, and said : « Pardon me, my Lord, if I have answered untruly to what you demanded of me; since it was not from any evil intention, or for any profit to myself; but to observe the promise I had made to two unfortunate lovers. » And he then related, in the presence of many witnesses, the whole story. Bartholomew della Scala, moved almost to tears by compassion, wishing to see the bodies, went himself to the sepulchre, followed by a great concourse of people, and commanded the two lovers to be placed on carpets in the Church of St. Fran-

cesco. At the same time, their fathers came also to the Church; where weeping over the bodies of their children, and overcome by mutual pity, they embraced each other; so that the long enmity between them and their Houses, that neither the prayers of their friends, nor the menaces of the Prince, nor the losses incurred, nor even time itself had been able to extinguish, was ended by the piteous death of the two lovers, who, lamented by all, and accompanied by the Prince, their parents, and the whole City, were interred with great pomp and solemnity; and a magnificent monument, with the story of their death engraved on it, was erected to their memory.

F. D. S.

ART. II.

MEMOIR OF LUIGI DA PORTO.

(By the Editor.)



The great interest which SHAKESPEARE'S *Romeo and Juliet* gives to the JULIETTA of LUIGI DA PORTO, calls for a few biographical Notices of the author of this simple and beautiful Tale.

These will be best drawn from the *Life* prefixed to the *Vicenza edition of 1731*, which however is but an enlargement of the Brief Note regarding him at the back (1) of the title of the original editions. The first Edition was by *Bendoni*; *Venice, sine anno* — the second, 1535, 8.^o

The Edition of *Vicenza* is entitled: *Rime et Prosa di Messer Luigi da Porto colla Vita del medesimo consagrate al merito incomparabile dell' Illustrissima Signora Contessa Irene Porto, Moglie del Signor Conte Lionardo Tiene del Signor Conte Francesco. In Vicenza 1731. per il Lavezari.* 4. pp. 84. — *Ded.* VIII.

LUIGI DA PORTO was born at Vicenza 10 Aug. 1485, of a noble family, the son of Bernardino by Elizabeth Savorgnana of a distinguished family at Friuli; and the grandson of Gabriello da Porto, a Cavalier, who died 1493, by Lucia daughter of Count Palmiero del Sesso of Vicenza.

LUIGI was well educated in the Arts and Sciences; but feeling a thirst for the military glory acquired by his an-

(1) See it copied from the edition of *Marcolini*, 1539, in *Res Lit.* III. 78.

cestors, he committed himself to the service of the Republic of Venice, as a Captain of Light Horse, particularly in the War of Gradisca; and afterwards gave many proofs of his gallantry, in the wars which took their rise from the memorable League of Cambray, as Andrea Mocenigo records in his work, *De Bello Cameracensi (Venetiis, per Bernardinum Venetum de Vitalibus, 1525, in 8.)* in these words: « Amplius Aloysius Portensis apud Cromonium cæsis hostibus recuperavit ingentem prædam, quam illi passim egerant. » And Cardinal Bembo in his *History of Venice (lib. ix, anno 1509,)* says: « Aloysio etiam Porto è Vicetina nobilitate fortis ac præstantis animi adolescenti, ob ejus in Rempublicam studium ad equos levis Armaturæ, quos ei Senatus antea dederat, alteri totidem sunt ab eodem Senatu additi. »

And afterwards in the affair of Goricia, the same historian says: « Ea in re Aloysii Porti Vicentini Equitum leviorum turmæ Præfecti virtus plurima extitit. »

In the midst of this glorious career, the tenth of July, 1511, became the last of his military exploits, though not of his life, as Bembo writes in his XI.th Book.

« In Carnis cum hostes sat magno equitum, et militum numero ex Goritianis finibus ad Cremonse oppidum accessissent, ut illud, si possent, caperent, prædas autem abigerent, damnaque incolis et vastitatem inferrent: Joannes Viturius legatus obviam illis factus, prælium acriter magnoque animo iniit, ipse manu promptus ac paratus, ut quivis alius: itaque eos fudit, interfectis captisque perplurimis. Erat cum illo ALOYSIUS PORTUS, de quo supra dictum est, validorum et pulcherrimorum membrorum excellentisque virtutis, atque invicti plane animi adolescens. Is cum se medios in hostes audacissime intulisset, eosque jam in fugam conjecisset, ab uno ex illis in collo apud tenentes vulnere tam tenui accepto, ut vix pellem gladius

perforarit, omnibus tamen membris captus ab equo statim decidit, sublatusque a suis per manusque servatus prorsus immobilis per plures menses fuit; cæterum exercere se postea in armis nequivit unquam, qui profecto casus cladem illam hostium Viturio, a quo PORTUS propter virtutem amabatur sane plurimum, odiosam in primis et lachrymabilem reddidit. »

The Poet speaks of this in one of his Sonnets :

« *Ventura, mentre tu nel bel terreno,
Che l'Alpi il mar et la Livenza chiude;
Dove le mie venture fur si crude;
Si stai servendo di gran fede pieno.* »

DA PORTO now retired to his nature country, with the complete loss of his limbs for a time; afterwards lame; and in a state of debility. But he gave himself up to poetry, and a constant correspondence with persons of literature; and especially with Bembo, who tenderly loved him, as may be seen in the volume of Bembo's Letters.

He took great delight in his correspondence with the celebrated *Veronica Gambarà di Corregio*. This correspondence was rendered more intimate by the alliance between the families.

LUIGI, having served in his tender years under the discipline of the famous Captain and Prince, Guido Ubaldo Duke of Urbino, acquired the favour of that Court, the most polished in all Italy, which had a great regard for him, and all of the family of PORTO; as had the Duke's successor Francesco Maria de Rovere; as Bembo's Letters to the Poet prove; as well as that to Elizabeth Gonzaga Duchess of Urbino.

LUIGI, for the more convenient pursuit of his studies, frequented the family villa, called *Mont' Orso*; of which also Bembo makes mention in a Letter to Bernardino,

Luigi's brother. The Poet himself celebrates this retreat in one of his Sonnets :

*« Io nel Montorso mio dolce et ameno
Vivo fra gente boscareccia et rude ;
E drizzo il cor quanto posso a Virtude ,
Disgombrando viltà fuor del mio seno. »*

This villa still belonged to his collateral heir, *Girolamo Porto*, of Vicenza (the writer of his life,) in 1724.

But though his delight was in a rural life, he was not less esteemed by the City, and those who frequented it; and when the design was entertained of fortifying Vicenza, the fame of his military knowlege caused his advice to be taken.

At the age of 43 years, and 9 months, on May 10, 1529, he closed his mortal career. His body was deposited in the Church of St. Lorenzo of the Franciscans. His illness was short; for Bembo writes to his brother Bernardino, that he had only received the news of it, on 7 May. His malady was a malignant fever, which raged at that time: and Bembo observes that he had to mourn the loss of many friends, whom the common influenza of this malignant disease had taken off. Bembo expresses his grief for the loss of LUIGI DA PORTO in the strongest terms, saying that the Poet had carried with him to the grave a good part of himself. He further gave a public testimony of his regard by his *Sonnet in praise* of LUIGI, beginning :

*« Porto, che 'l mio piacer teco ne porti
La Vita et moi si testo abbandonando. »*

He also celebrates his valour on another occasion, commencing thus :

*« Porto se 'l valor vostro arme et perigli
Guerreggiando piegar nemica unquanco ,
Et Marte v'ha tra suoi più cari figli ,
Diffendervi d'amor non potrete ancho. »*

LUIGI was never married ; but had three sisters, as well as a brother, Bernardino.

All that remains of him is his little volume of RIME E PROSA, of which the early Editions are excessively rare ; and even the Edition of *Vicenza in 1731* is also very uncommon. The Edition of *Marcolini, Venice, 1539*, forms only an 8.^o of 38 leaves.

Many writings of this pleasing genius are supposed to have been left behind him, which are now lost. Bembo speaks thus in a letter to his brother Bernardino :

« Vi prego assai assai, vi piaccia mandarmi i libri del buon M. Luigi vostra fratello, per M. Agostino Angioiello, a' quali averò quella cura, che all' ancora, che io ho al suo autore portato, si ricerca, et renderovegli ad ogni piacer vostro. »

Giacomo Marzari, in his *Storia di Vicenza*, written about the year 1600, says : (after having spoken of the military exploits of LUIGI DA PORTO :)

« Trovandosi delle Latine et volgari lettere ornatissimo si diede tutto alla poesia, ed alla prosa, avendo fatto in amendue facultà opere diverse eccellentissime, siccome dalle molte Raccolte sue Lettere, dalle Rime, Canzoni, et Sonetti, et Novelle a imitazione del Boccaccio dirizzate a Letterati, et dotti Uomini, all' illustriss. Cardinal Bembo principalmente, col quale tenne strettissima amistà, se nè può fare risoluto giudizio. »

In the second volume of the *Rime Scelte*, printed by Giolito at *Venice, 1587*, are twelve Sonnets of Luigi da Porto.

In the *Raccolta* of Gobbi, printed at *Bologna, 1709*, are two.

Crescimbeni records our poet in the 2.^d Book of his 4.th vol. of Commentaries on his History of Italian Poetry, (See vol. v. p. 91. edit. 1730.)

Bembo, in a Letter to LUIGI, thus speaks of his Novel:

« Alla vostra non rispondo altro, che questo, che quando io facessi poca stima delle composizioni di tutti gli altri uomini, il che non fo, et di che Dio mi guardi, semper ne farei molta delle vostre. Però, quando vi piacerà che siamo sopra la vostra bella Novella mi profero di farvi vedere che così è. »

I will here copy a specimen of LUIGI's poetry at random:

Sonetto.

L'arbor gentil, che mentre piacque al cielo
 Fece lieto di se gli Euganei colli;
 Et partendo lascio molt' occhi molli,
 Et forse freddo alcun corporeo velo;
 Hor sopra il maggior fiume a caldo et gielo
 Verde si serba; e i piu superbi colli
 Adombra co bei rami; ond' io gia volli
 L'esempio d'ogni bel pensier, ch'io celo.
 Dolce et vago Geneuro, che al gran Lauro
 Hor toglì il primo vanto, et tua radice
 Hai di la dove hor sei, fin nel mio core
 Il Ciel ti renda semper alto et felice
 Piu d'altro, et faccia andar l'ombra e 'l tuo odore
 Dal Borea al' Austro, et dal mar Indo al Mauro.» (1)

Se per solcar quest' Adriano in parte;
 Et de l'alto Thirreno veder l'onde
 Calcar de l'Appenino ambe le sponde:
 Et gire u'l Teure il bel terrene diparte:
 Guingere al mio desio con si nov' arte;
 Tenerlo in grembo, et basciar gliocchi, dondo

(1) F. II.

Nacque il mio mal; et dir lor cio, che asconde
 Il mio cor di dolore a parte a parte;
Non scema dramma a la mia ardente voglia;
 C'havendo il mio desio vive in desire;
 Et quanto piu si pasce ha maggior fame;
Lasso, che fia; s'avien mai, che mi toglia
 Quel, ond' io vivo, et che sol par, ch'io brame,
 Mia colpa o' mio destin, suoi sdegni od ire.» (1)

Famoso monticel, chiare acque ardenti;
 Ma non gia piu del misero mio core;
 Sulphuree tombe, sassi, onde l'ardore
 Stilla, che molte fa lieti et contenti:
Eugunei colli a miei sospir presenti;
 Verdi pratelli adorni d'ogni fiore;
 Folto boschetto, in cui si spesso amore
 Mi spinse a partir teco i miei lamenti.
Chiuse valli, ombre fide, aure soavi,
 Antri foschi, et spelonche; la' dov' io
 Scorge de la natura ogni bellezza,
Poi che vostra virtu vostra vaghezza
 Non fanno i miei mortir men duri et gravi;
 A Dio vi lasso per mai sempre, a Dio.» (2)

The JULIETTA of *Luigi da Porto* was certainly the foundation of *Shakespeare's Romeo and Juliet*: but not directly; — for, if Shakespeare had seen it even in a Translation, he could not have failed to have copied the very superior denouement of the vault scene, in which Romeo brings Julietta

(1) F. 15.

(2) F. 7.

to life by his caresses; — but too late; because he has already taken poison on the supposition of her death.

Indeed it is now believed that Shakespeare's immediate authority was the *metrical History of Romeus and Juliet*.

But there are various speculations on the origin of this story, of which modern annotators seem willing to deny the invention to *Da Porto*. In *Dunlop's History of Fiction*, (II. 396,) the *Julietta* is said to have been evidently borrowed from the 33.^d Novel of *Massuccio*.

It is also related in *Girolamo de la Corte's History of Verona*: and among the Novels of *Bandello*; whence it found its way into *les Histories Tragiques of P. Boisteau, et F. de Belle-forest*: (1) and into *Painter's Palace of Pleasure*. (2)

Da Porto's Novel has however an air of originality; and the improved incidents of the Vault are admitted to have been his own.

Wherein then does Shakespeare's superiority consist?

In his lively dialogues; in his bursts of poetry; in his vivacity of dramatic conflict; in his rich expansion of the whole!

But let not prejudice and bigotry turn his defects into beauties! The disgusting ribaldry of the Nurse; the coarse and flippant jests of the wrangling servants; the quaint points and conceits of too large a portion of what is said by the higher characters, are in a style which sound taste cannot approve.

Even the sweet character of *Juliet* drawn so purely by *Da Porto* is sometimes sadly sacrificed to indelicacy by our great dramatic poet; (witness Sc. II. of Act III. *etc.*)

But then how unequalled are the splendid effusions of poetry, which occasionally light up his pages!

[1] See 67, *ed. Rouen*, 1603, 12.^o

[2] See Haslewood's Reprint of this Work.

Who can ever forget the description of *Queen Mab*,
the *Queen of the Fairies* :

« O, then, I see, Queen Mab hath been with you? »

Again :

« O, she doth teach the torches to burn bright!
Her beauty hangs upon the cheek of Night
Like a rich jewel in an Ethiop's ear!

Again :

« He jests at scars, that never felt a wound. —
But soft! — what light thro' yonder window breaks?
It is the East; and Juliet is the sun!
Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,
That thou her maid art far more fair than she!

Again :

ROM. « Lady, by yonder blessed moon I swear,
That tips with silver all these fruit-tree tops! — »

JUL. « O swear not by the moon, the inconstant moon,
That monthly changes in her circled orb,
Lest that thy love prove likewise variable. »

ROM. « What shall I swear by? »

JUL. « Do not swear at all;
Or, if thou wilt, swear by thy gracious self,
Which is the god of my idolatry,
And I'll believe thee! »

Again :

JUL. « O, for a falconer's voice
To lure this Eassel-gentle back again!
Bondage is hoarse, and may not speak aloud;
Else I would tear the cave where Echo lies,

And make her airy tongues more hoarse than mine
With repetition of my Romeo's name.»

ROM. « It is my soul, that calls upon my name :
How silver-sweet sound lover's tongues by night,
Like softest music to attending ears ! »

Again :

« The grey-eyed Morn smiles on the frowning night,
Checkering the eastern clouds with streaks of light ;
And flecked Darkness like a drunkard reels
From forth Day's pathway, made by Titan's wheels. »

• Again : JULIET'S CHAMBER.

JUL. « Will thou be gone? it is not yet near day :
It was the nightingale, and not the lark,
That pierced the fearful hollow of thine ear ;
Nightly she sings on yon pomegranate tree :
Believe me, love, it was the nightingale.

ROM. It was the lark, the herald of the morn,
No nightingale : look, love, what envious streaks
Do lace the severing clouds in yonder east :
Night's candles are burnt out ; and jocund Day
Stands tiptoe on the misty mountain top :
I must be gone and live, or stay and die.

JUL. Yon light is not day light, I know it, I :
It is some meteor that the sun exhales,
To be to thee this night a torch-bearer,
And light thee on thy way to Mantua :
Therefore stay yet, thou need'st not to be gone.

ROM. Let me be ta'en, let me be put to death ;
I am content, so thou wilt have it so.
I'll say, yon grey is not the morning's eye ;
'Tis but the pale reflex of Cynthia's brow ;
Nor that is not the lark, whose notes do beat

The vaulty heaven so high above our heads :
 I have more care to stay , than will to go ; —
 Come , death , and welcome ! Juliet wills it so. —
 How is 't , my soul ? let's talk , it is not day.

JUL. It is , it is ; hie hence , begone , away ;
 It is the lark that sings so out of tune ,
 Straining harsh discords , and unpleasing sharps.
 Some say , the lark makes sweet division ;
 This doth not so , for she divideth us :
 Some say , the lark and loathed toad change eyes ;
 O , now I would they had chang'd voices too ! »

But let it not be supposed that in giving this somewhat lowered opinion of *Romeo and Juliet*, the Editor thinks less of the merits of SHAKESPEARE, than universal fame has conceded to him. In *Macbeth etc.* his miraculous powers are exhibited without a cloud : it is only suggested that *Romeo and Juliet* has been overrated.

But this is not the place to discuss the character of Shakespeare's Dramas. The Editor's business is with LUIGI DA PORTO : the rarity of whose poems is very ill-accordant with the beauty and simplicity which recommend them. It may not be therefore improper to give here a farther specimen of them.

Ghelino è morto , et io son uiuo anchora :
 Egli è salito al Cielo ; io giaccio in terra :
 Egli è colmo di pace , io d'aspra guerra :
 Lui piacer fa gioir , me doglia accora.
 Pur deurebbe esser presso il giorno et l'ora
 D'aprirsi la pregon , che qui mi serra ;
 Et tor da me quel peso , che m'atterra ;
 Che assai piu ch'altra dolce et car mi fora.

Dunque bramato di mena a dar fine
 Morte a l'aspra fortuna , che sommerso
 Mi tien nel mar del-mio continuo pianto.
 Se forse non indugi ; accio chel fine
 Del mio fratel si legga in prosa in uerso ;
 Et quant' io qui l'amai ; piangal qui tanto. (1)

Luna , c'hor sei Proserpina , hor Diana ,
 Hor hai ritonda , et hor cornuta forma ,
 Et dal Ciel splendi mentr' io seguo l'orma
 Di chi m'è tanto , et a pietà lontana :
 Con la tua luce ogni mio duol risana ,
 Et di pensier più lieti il cor informa :
 Così nel seno Endimion ti dorma ;
 Et la strada di Dite ti sia piana.
 Ne le tue selve et ne sacrati campi
 Greggia non entri ; et vi sian fere et herbe ,
 Et fonti , et fiori , et frutti , et aure , et ombre.
 Il Sol nel tuo bel volto più non stampi
 Quel de la terra ; ma si chiaro il serbe ,
 Che nebbia o incontro suo mai non l'adombre. (2)

Ventura , mentre tu nel bel terreno ,
 Che l'Alpi il mare et la Liuenza chiude ;
 Doue le mie venture far si crude ;
 Ti stai seruendo di gran fede pieno ;
 Io nel Montorso mio dolce et ameno
 Viuo fra gente boscareccia et rude ;
 Et drizzo il cor quanto posso a virtude ,
 Disgombrando vilta fuor del mio seno.

[1] F. 20.

[2] F. 17.

Qui mi sto solo; et hor di sopra vn colle
Miro il gran piano, et l'ondegianti biade;
Hor fo d'un tonco a me stesso colonna;
Hor veggio il tuo Merlin pien di beltade;
Hor capre, hor ogni pascer l'herba molle:
Et sol bramo te meco, et la mia Donna. (1)

Dal piu fiorito et dal piu lieto Maggio
Fatto da vaghe donne et caualieri,
Che ouunque van co i lor dolci pensieri,
Fan primauera et piu uerde ogni faggio:
Onde ogni mesto, onde ogni cor seluaggio
Frutti et fiori riporta, et gaudi veri,
Io sol stecchi pungenti et pensier neri,
Et chiodi nel mio cor confitti m'haggio.
Dura mira sorte; che doue altri goda
Sol io languisca, et fra tutte le cose
Non troui la mia mano altro che spine.
Dolci speranze mie alte amoroze
Hor chi vi guida a cosi amaro fine?
Ahi cruda inuidia; et vo pur, ch'ogn'un m'oda. (2)

[1] F. 9.

[2] F. 9.

ART. III.

RIME DELLE VITTORIA COLONNA.

(1539.)



*Rime della Divina Vittoria Colonna Marchesana di Pescara.
Con le sue Stanze aggiunte et di nuovo con diligentia
stampate et ricorrette MDXXXIX. 8.^o*

AL DOTTISSIMO MESSER ALESSANDRO VERCELLI PHILIPPO
PIROGALLO.

Eccovi gentilissimo Messer Alessandro i SONETTI DELLA DIVINA PESCARA, da me raccolti per lungo spatio di tempo; che hor vi mando per havermegli voi, insieme con alcuni altri giovani, richiesti; à i quali per l'amicitia che sempre ho hauta seco non potea disdire di non servirgline; ma non essendo possibile, si puo dire in una istessa hora, di sodisfare à tutti, per fuggire la fatica dello scrivergli, e lo sdegno di qualunque gli brama à non concedergline, ho preso ardire di mettergli in istampa, anchora che contradicessi al voler d'una si gran Signora; stimando meno errore dispiacere à una sola Donna, (benche rara, e grande,) che à tanti huomini desiderosi di cio. Pero V. S. gli legga tali quali essi sono, che per venire da un si nobile, e divino ingegno non ponno essere se non perfetti, et pieni di dottrina, e di inventione. Ma forse le scorrettioni che in essi si troveranno, er non havergli io cavati dal proprio originale, ve gli faranno parere men belli, e meno

vaghi. Pure il vostro accorto giuditio emendara da se gli errori commessi dalla diversità delle penne de chi prima gli scrisse; che io per me non ho voluto prendere tanta sicurtà in far cio, per non concorrere con quella immortalissima Signora, dal cui miracoloso sapere sono stati prodotti; laquale da per se gli potrà rivedere di nuovo, e mandargli in luce, piu per giovare a' gli intelletti, che ne l'età nostra si trovano, che per acquistar fama; percioche essi havendo un sì gron mezzo di studiare, potranno meglio pervenire all' estremo della perfettione, onde gli siano sempre obbrigati. Ed essa vedendo il frutto, che merce del seme suo maturera nel piu fervido de gli ingegni d'hoggidi, ne restera sodisfata, come sarete anchora Voi mandandovegli doppo tanto havergli bramati. Alla cui buona gracia mi ricomando. »

I. *Sonetto.*

Scrivo sol per 'sfogar l'interna doglia,
 Che al cor mandar le luci al mondo sole,
 E non per giunger luce al mio bel Sole
 Al chiaro spirto, a l'honorata spoglia.
 Giusta cagione a' lamentar m'invoglia,
 Chio scemi la sua gloria assai mi dole;
 Per altra lingua, et piu saggie parole,
 Convien ch'a Morte il gran nome si toglia.
 La pura fe, l'ardor l'intensa pena
 Mi scusi appo ciascun: che 'l grave pianto
 È tal, che tempo, ne ragion l'affrena.
 Amaro lagrimar, non dolce canto,
 Foschi sospiri, e non voce serena,
 Da stil no, ma di duol mi danno il vanto.

Quando il gran lume appar ne l'Oriente,
 Che 'l negro manto de la notte sgombra,
 E da' terra il gielo, e la fredd' ombra
 Dissolve, e scaccia col suo raggio ardente.
 De l'usate mie pene alquanto lente,
 Per l'inganno del sonno allhor m'ingombra,
 Ond' ogni mio piacer resolve in ombra,
 Quando da ciascun lato hà l'altre spente.
 O viver mio noioso, o avversa sorte,
 Cerco l'oscurita, fuggo la luce,
 Odio la vita ogn' hor, bramo la morte.
 Quel che à gliochi altrui noce, à me riluce,
 Perche chiudendo lor s'apron le porte
 A la cagion, ch' al mio sol mi conduce. (1)

[1] Rime, 1539, sign C. 8.

See a full Memoir of Vittoria Colonna in Res Lit. vol. III. p. 189, with an account of other Editions of her Poems. The present is a very early, and very uncommon one, but apparently not the first.

ART. IV.
DELPHINO, BROCARDO, MOLZA.

Rime del Brocardo et d'altri Autori.

(*N.B.* Arms-viz. a bend nebulè counterchanged on a field, per pale, arg. and vert; — on the breast of the Imperial Eagle, with a Coronet.) (1)

(The *altri Autori* are *Nicolo Delphino* and *F. M. Molza.*)

COLOPHON:

Finiscono le opere volgari di M. Francesco Maria Molza Modanese. Stampate in Venetia. L'anno M. D. XXXVIII. Il mese di Dicembre.

DEDICATION.

Allo ILL. Cavalier LEGGE mio Signore.

Conoscento quanta forza habbia a mover gli affetti hu-
mani la Poesia: Et sapendo come i primi huomini; che
vagabondi vivevano per campani et per boschi: et nelle
caverne si ricoveravano per fuggir la pioggia: e. per so-
disfare alla natural necessita del dormire: tirati da quella,
lasciata la liberta, et la licenza del viure loro, sofferino
d'ubidir al altrui: et dove primo quello che veniva lor voglia
facevano, corretti et forzati da quella occolta virtu, che ha
negli animi nostri la Poesia, si contentasono che le operatione
loro, et gli appetiti fossero dalle leggi regolati. Laqual cosa mi

[1] Probably the *Arms of Cavalier Legge.*

cred'io avvenisse, perciocche essendo la Poesia (come tutti i savii consentono parimente) con dono, una gratia, et (come essi dicono) un furore celeste et divino; Et essendo la verita che facilmente operi ciascuna cosa nel suo somigliante; pero essendo quella parte in noi con la quale intendiamo, discoriamo, habbiamo (come si dice) inventione, et siamo prudenti, ovvero, come si de credere speciale dono di Dio: o almeno di parti cosi minute, cosi piene di lume, cosi rotunde et mobili, che o sono di quella medesima materia di che è composta la parte superior del mondo: ovvero che grandemente a quella s'assomigliano. Pero avviene che amiamo, seguiamo, et siamo tirati dalla Poesia; perche quella forza Divina et Celeste, desta et eccita quel lume parimente divino et celeste che è in noi.

Poterebbesi dir anche che la Poesia puote cosi efficacemente negli animi humani, perche essendo quella composta d'ordine, di numero, et di misura, ella ha forza negli animi, che sono parimente proportionati, numerosi, et ordinati. Non voglio addurre per grande argomento di questo (Ilche è pero grandissimo,) che qualunque [volta veggiamo attentamente ridere altrui, Noi senza saperne od haverne altra cagione, medesima mente a ridere siamo costretti. Non direi che conoscendo gli oratori questa occolta virtu, quando vogliono tor di mano la Giustitia et la severita a i giudici, et essi di femminili lagrime si bagnano il viso: et mandano i rei, che con lamentevoli et dogliosi stridi, prostrati in terra, domandino a quegli perdono de i commessi falli. Ma direi bene che ne i nostri corpi, et negli humori di quegli, scorgesi manifestamente l'ordine, il numero, et la proportione. Ilche se non fusse, perche direbbono i medici che la temperata complessione de corpi, vuol avere alto parte di sangue: quattro di Phlegma: due di Maninconia: et due di Colera? Che bisognerebbe mettere nel cervello lo intendere: nel coro lo adirarsi: et

nelle parti a quello vicine il desiderare? Sono adonque, come ho detto gli humani corpi ordinati: numerosi, et proportionati: perche seguita ancho che gli animi hanno i medesimi affetti.

Conciosia che egli è piu chiaro che 'l sole meridiano, che le qualita del l'anima, seguono et dependono da quello del corpo. Perche non è adonque maraviglia, essendo tra gli animi nostri et la Poesia tanta similitudine, se quegli sono da questa mossi et tirati. Ora conoscendo dico queste cose, m'è piaciuto di mettere nelle mani de gli huomini i Poemi pieni veramente di Divinita, del coltissimo et erudito M. NICOLO DELPHINO. Delquale è stata in gran dubbio questa Città; quale sia stata maggiore, o la prudentia nel maneggiar la Rep. o la scientia negli studi: overo la magnificenza et la grandezza dell' animo in tutte le attioni della vita.

Ho voluto insieme mettere in luce gli scritti del pron-tissimo et vivacissimo BROCARDO. Il quale fu a di suoi, una chiarissima lampa di ingegno: et un mare ampissimo di inventione. Ma la morte invidiosa delle humane felicità, sulse in sul fiorire e'n sul far frutto, entrambe queste nobilissime piante. Onde con danno nostro, e di quegli che ne i futuri secoli sorgeranno, non si veggono se non pochissimi degli frutti di quelle. Iquali in verita quanto quanto piu raro sono, tanto mandano piu gratioso et piu gentil odore: et assaggiati poi, danno tanto piu piacevole et piu soave gusto.

A questi ho giudicato bene di aggiungere alcune poche cose ch'io mi trovo del MOLZA. Il quale solo con quest'a semplice voce è honoratissimo et laudatissimo. Conciosia che non pure la Corte Romana, laquale forse piu per lui solo che per mille altri si gloria et si vanta, admira et celebra il nome et la virtu di quello: ma anchora tutte le corti della Christianita, tutti gli studii della Europa, ogni citta, ogni castello, qualunque ingegno che habbia pur mezana

conoscenza di lettere , non solo conosce il MOLZA : ma lo riverisce ancho , et adora.

Questi cosi Egregii , cosi honorati et cosi Nobili Poeti , ILLUSTRISSIMO SIGNOR MIO, m'è paruto convenevol cosa donarli et sacrarli a voi : il quale per lo splendore degli famiglia , per gli molti gradi d'honore et di dignita che in voi si illustranno , et per le risplendenti grandezze dell' animo vostro , a molti di gran lunga surastate : et a niuno invero cedete. Ne mi voglio hora cominciar da capo a raccontar gli honori della splendidissima Casa vostra : Percioche e sono tanti et tali , che possono piu facilmente assai essere invidiati , che amoverati.

Ma diro solamente che havendo la Sac. Mae. del christianissimo et felicissimo CARLO V. Ces. Augusto , conosciute le grandi et honorevoli condition vostre , vedendo che il cielo vi haveva in virtu et valore fatto simile a i Principi , volse ancho Sua Maesta donarvi titoli et gradi degni di Principe. In questa maniera haveste Chiarissimo Signor Mio la cavallaria et il contado nel cui glorioso maneggio , insegnaste compitamente al mondo , come liberalita et magnificenza usar si debbia.

Onde vedendo la patria vostra che un principe esterno haveva verso voi mostrato tanti segni di amorevolezze , per non parer ella men grata , volse l'anno passato farvi Procuratorè di se medesima : et darvi la cura et il governo delle sue piu care et preziose cose. Nella administration delle quali , non meno che altre volte si fosse laudata la Magnificenza vostra , ne è ammirata hora et celebrata la Prudentia. Perche volendo voi parimente mostrar verso lei qualche segno di gratitudine , conoscendo le neessita di quella , nellequali la hanno ridotto le difficulta della presente guerra Turchesca , si come amorevole et buon figliolo , la soveniste di molti migliaia de vostri thesori.

Ora essendo adonque V. S. ILL. tale , con buona ragione usciranno sotto il nome di lei questi scrittori , (come

ho detto) chiari parimente, gloriosi, et Illustri. Accettate adunque benignamente ILLU. Signor Mio, questo à voi convenevol dono: et degnatevi d'havere nella memoria, colui che humilmente vel da. Ilquale gia molti anni v'ha consacrato il Core, l'animo, et l'esser suo. Et prega di continuo il Cielo, che sia alle vostre felicità secondo et favorevole. Ora sia assai il detto A. V. S. ILLU. bascio le mani: et come debbo divotamente pregola ad havermi raccomandato.

Di V. S. ILLU.

Servitor Francesco Amadi.

The Poems then commence with RIME DEL MAGNIFICO NICOLO DELPHINO, (which only fill 14 pages.)

The following is his first

SONETTO.

Gratie, ch'a pochi il ciel benigno inspira,
 Pensier eletti, angelici costumi,
 Honesti, cari, et gratiosi lumi,
 Ou' è quel, che di bel fra noi si mira:
 Rara vertu, cui par quanto 'l sol gira,
 Non have il mondo: et que soavi fiumi
 D'alta eloquentia, perche si consumi
 Ogni durezza in cor di smalto, .ed ira:
 Gentilezza di sangue, et l'altre doti,
 Che vincendo se stessa la natura,
 Tutte mise in un corpo adorne, et vaghe:
 Son le radici, (o dolce mia ventura)
 Di miei pensier d'ogni vil desir voti:
 Ne l'alma d'altro mai par che s'appaghe.

Then comes the following short LYRIC :

Ne mai d'e rivi i prati,
 Ne l'api vaghe d'e fiori novelli,
 Ne tra monti laudati
 Le capre snelle d'e verdi arbuscelli,
 Scorte da pastorelli
 Furon mai satie : et a lor voglia paghe :
 Ne tu crudel amore
 Di lagrime : che sempre verso fuore
 De gliocchi tristi : per saldar le piaghe
 Del mio penar si vaghe.

SONETTO.

Il tempo fugge; et il secondo giorno,
 Come l'un' onda l'altra il primo sgombra :
 Et la vita mortal, ch'è sogno d'ombra,
 E nostro breve et misero soggiorno :
 Et tu lasso cor mio di giorno in giorno
 Col velo a gli occhi, che 'l dritto n'adombra,
 Sottentri al fallo piu: per ch'ei t'ingombra
 Di pensier ciechi a tuo gran danno et scorno.
 Hor da te spinto ogni commesso errore,
 Prendi il vero camin col veder certo ;
 Che ti conduca a lieto eterno albergo :
 Piu non tardar ; che poi che 'l fin è incerto ;
 Son al ben far pur troppo scarse l'hore
 A chi lascia suoi di piu chiari a tergo.

SONETTO.

Colle verde , fiorito , ameno , et lieto ,
 Colle , in cui vivon le piu care piante
 Che fur al mondo mai ; et fra cotante
 La piu gentil , ond' ogni mio ben mieto ;
 In te siede quell' arbor , ove acqueto
 E miei pensier ; che pur le frondi sante
 Hanno vertu di raddolcire quante
 Pene fur mai in stato piu inquieto.
 Io , se con voci , o con leggiadri inchiostri
 Oltre potro mandarti insino al cielo
 Tal ; che di fama avanzi ogni altro loco ;
 Forse con altre rime , in altro pelo ,
 Tanto inalzando andro gli honori nostri ;
 Ch' eterno fia 'l tuo nome , e 'l mio bel foro.

Then commence RIME DI M. ANTONIO BROCARDO , with
 this

DEDICATION

*Al molto Mag. Sig. MARC' ANTONIO VENIERO Illu. Sig. di
 Sanguinetto*

FRANCESCO AMADI.

E mirabil cosa , quanta forza habbia a prendere gli
 animi de Mortali , la Virtù , et la Cortesia : Ilche , come
 che gia molto tempo Io fermamente credessi ; nondimeno
 dapoi che vi ho , (piu domesticamente vostra merce prat-
 ticantovi) conosciuto ; s'è in me questa cosi fatta opinione ,
 renduta di gran lunga maggiore , et piu ferma. Percioche
 considerando molte volte tra me medesimo la accortezza de
 i vostri ragionamenti , lo aveduto giudicio nel discorrere
 le cose , et la prudentia perpetua , di che è condita ogni

minima particella del viver vostro, (cose che pur sole per se possono rendere ammirabile un huomo,) essere per raro dono di Fortuna accompagnate da una altezza di spirito, allaquale aggiungere non è di leggiero a gli huomini conceduto; et oltre accio, da Magnificenza, et da Cortesia inusitata et incomparabile illustrate; mi ho sentito entrar nell' animo una deliberata volunta, di essere, (quale che io me sia,) semper vostro: Et di celebrare et esaltare con ogni studio, et con ogni ingegno mio gli honori, et le lode vostre.

Ora essendomisi questa opinione radicata nel core; Venutami occasione di dar nelle mani del Mondo gli scritti di Messer ANTONIO BROCARDO; m'è piaciuto, *Illu. Signor Mar' Antonio*, ornagli del vostro nome: accioche con questo segno Io vi dimostri una picciola parte, de la granda affettione et osservantia mia versa voi.

Ilche tanto fo anche piu volentieri, quanto essendo tutto questo volume dedicato al Chiariss. mio Sig. *Il gran Cavalier LEGGE*, colquale essendo voi non pur per amicitia, ma anchora per le belle virtu dell' animo congiuntissimo, mi pareva commetter errore, se parimente in quest' opera non vi metteva insieme. Sara adunque proprio della cortesia vostra, lo accettare benignamente questo mio dono: Et di tenermi grato nella Honorata vostra memoria. Sperando di giorno in giorno, (se il Cielo, et la Fortuna non mi si inimicano,) di haverne di maggiori. Siate felice.

The following is the IV.th SONNET of BROCARDO.

Ben nato monticel, tenere herbette,
 Valli, fiumi, arbusci lieti et felici,
 Quanto a voi furon gli alti cieli amici,
 Dolci contrade nobili et perfette:

Conscie gia foste de le voci elette
 A l'aura sparse per queste pendici :
 Et hor tenete ne i bei colli aprici,
 Le sante famos' ossa benedette.
 Così caldo , ne gelo non estime
 Questo bel loco : e'n vita pietra , o in auro,
 L'Epitaphio si legga in sempiterno.
 Qui riposa colui , che si alto in rime
 Canto il suo caro et honorato Lauro :
 Che come il verde in quel , si fece eterno.

SONETTO XXIII.

O piu che'l mel soave , et piu pungente
 De gli animai che 'l fan , qual mi ti toglie
 Del bel colle antro ? et di qual arbor foglie
 Vietano il guardo a me chiaro et lucente ?
 Me fuggir speri ? cui piu ogn' hor presente
 Sei quanto piu lontan luoco t'accoglie :
 Ma inanzi a l'ale di si accese voglie
 Fien tue forze al fuggir inferme et lente.
 Lieve il pardo ala cerva corre , questa
 Gioiosa al acque : et hor di me veloce
 Lieto il passo amor dietro a te disciolse.
 Così cantava il buono Alcippo , e'n questa
 Ivi Maratho appar : ch'a lui la voce ,
 Com' il cor gia , con duo begli occhi tolse.

SONETTO XXIV.

In qual horror de la piu selva oscura
 Ove di piede human orma non sia ,

Alta et nodosa quercia al ciel s'invia,
 De l'empio orgoglio tuo piu forte et dura :
 E'n qual selva, e'n quai monti unqua Natura
 Fiera nascose piu spietala et ria
 Di te? poi che l'aspra iniqua mia
 Sorte, il superbo tuo voler non cura.
 Pur fia de te piu che l'Achanto molle
 L'orgoglio, et d'humil agna in me tue voglie :
 Sol che non porti le parole il vento.
 Così la fede a pie d'un lieto colle
 Ramenta Alcippo a Marato, et la doglia :
 Hespero il di cacciando, egli l'armento.

Last come LE RIME DEL MOLZA, with this

DEDICATION

Al Magnifico M. ANDREA LEGGE, Primogenito del Clarissimo M. Giovanni, Conte, Cavaliere, et Procurator. ILL. Francesco Amadi.

Prohibiva il Magno Alessandro ad ogn' uno eccetto che a pochi rari et eccellentissimi artefici, il formare la imagine sua. Ilche faceva quel prudentissimo Re, percioche ei conosceva che a gli eccellenti huomini, le eccellenti cose si convengono. Ora volendo io al presente ubidire a questo savio editto, ho giudicato convenientissimo il donare al vostro nome gli scritti del grande et eccellente MOLZA.

Conciosia cosa che si come Questo avanza hoggi di gran lunga il Nome di qualunque altro Poeta ci viva; Et non pure di poeta solamente, ma insieme anche d'Oratore; cosi voi di molto spatio vi lasciate a drieto per la chiarezza del sangue, per lo splendor de i maggiori, et per la

gloria al presente viva et lucentissima de gli Ill. Padre, et Avo, et oltre à tutto cio per la nobilta dell' animo vostro, et per gli molti semi di virtu et di valore che in voi si scorgono, tutti gli altri giovenetti che habbia questa felice eta.

Felice dico, perch' ella si gode la Magnificenza et la cortesia del Cavaliere vostre Padre: et lo aveduto giudicio, et il maturo sapere del Chiarissimo vostro Avo. Ma piu felice anchora perch' ella si pasce di certa et ferma speranza non pure di perpetuar in voi li beni et felicità sue: ma, (se è possibile che le grandissime cose s'accreschino,) di ampliarle anchora. Prendere adunque con lieto animo questo mio dono: il quale è a voi, (come ho detto,) convenientissimo. Et si come io, per molto ch'io ne dicessi, non potrei mai raccontar tutti gli honori, et le grandezze della Casa vostra Illustrissima: cosi per grande diligentia ch'io habbia usato d'havere tutte le compositioni del MOLZA, non ho potuto fare che non ne habbia lasciato forse la maggiore et la miglior parte occolta. Ma vostro sara d'haver caro quel poco ch'io posso dire, o dare: si come cosa che viene da colui, che ardendo di desiderio di compiacervi, fa l'ultima prova del suo potere. State sano.

As MOLZA is more known than *Delphino* or *Brocardo*, I will only give one specimen from him.

SONETTO.

Vago Monte superbo, ove Quirino
 Vide lieti su l'ali i santi augelli,
 Per cui ti cinse, et gli altri tuoi fratelli
 Di gloria eterna Celio et Aventino.

Muri degni d'honor, sacro et divino
 Che vene d'alti fiumi, et rivi snelli
 Torceste à corsi più leggiadri, et belli:
 Per sentier disusato et pellegrino.
 Torri gia per altezza al ciel nemiche,
 Statue ignude, et Therme alte preclare,
 Di Dei ricetto tenebroso et arso.
 Ecco le stelle a' vostri seggi amiche:
 Poi che 'l pregio de l'anime piu rare
 Vostro sospira il gran Tevere sparso.

ART. V.

SANNAZARO.



In the same volume from whence all the preceding Poems, commencing with *Luigi da Porto*, are taken, is an early edition, (wanting the title,) of the RIME OF SANNAZARO; probably that of *B. Giunta*, 1532, (8.^o)

At fol. 13, a tergo, is:

De le Rime di M. Giacomo Sannazaro Nobile Napolitano, la seconde Parte, dal suo proprio originale cavata, con somma diligenza corretta, et stampata.

Again at fol. 49:

Delle di M. Giacomo Sannazaro Nobile Napolitano, la terza parte nuovamente aggiunta, dal suo proprio originale cavata, con somma diligenza corretta, et stampata.»

But Crescimbeni, (II. 339,) says of this *third part* that « per giudizio del dottissimo Malatesta Strinati com-

municatoci a bocca, niuno di tali componimenti è del Sannazaro: imperciocchè lo stile è tutto diverso, e si avvicina più alla maniera lotolenta di *Serafino dall' Aquila*, e del *Tibaldeo* che alla purgata del Sannazaro.»

SONETTO XXIV DI SANNAZARO.

Dal breve canto ti riposa O lira
 Non stanca, ma sdegnosa al cominciare,
 Poi quella ch'io sperava in ciel locare
 Ad altra parte indegnamente aspira.
 Sperava Italia bella, quanto gira
 De l'alpe il lembo, et quanto cinge il mare
 Empierne tutta, e 'l bel nome essaltare
 A tempo et loco, ove piu 'l cor sospira.
 Che fosse poi mille et mill' anni in terra
 Veduta viva, et disegnata ad nome
 Quella, per cui pieta le man mi serra.
 Pero sudar conven' sott' altre some,
 Altro premio sperar per altra guerra,
 Et cantar d' altro volto, et d'altre chiome.

SONETTO XXXVII.

Cari scogli, diletto et fide harene
 Che miei duri lamenti udir suolete,
 Antri che notte et di mi respondete
 Quando del ardor mio pieta vi viene.
 Folti boschetti, dolci valli amene,
 Fresche herbe, lieti fiori, ombre secrete,
 Strade sol per mio mal riposte et quete
 D'amorosi pensier gia colme, et piene.

O solitarii colli, o verda riva
 Stanchi solo d'udir gli affanni miei,
 Quando fia mai che riposat' io viva?
 O per tal gratia un di, veggia colei
 Di cui vuol sempr' amor ch'io parli, et scriva,
 Fermarsi al pianger mio quant' i vorrei?

 SONETTO XLIII.

Se mai morte ad alcun fu dolce, o cara,
 L'alma infelice il prova in questo stato,
 Laqual piangendo il suo tempo passato
 Si trova in vita piu che assentio amara.
 Quella che 'l secol nostro orna, et reschiara,
 Ad cui le stelle, Amor, fortuna, e 'l fato
 Diedero in sorte questo sconsolato,
 Fa la mia pena al mondo et nova et rara.
 Così morte bramando io mi consumo,
 E 'n su le nubi, ou' io mi volgo intorno,
 Veggio far mie speranze hor ombra, hor fumo.
 Così ad ogn' hor farfalla al foco torno,
 Così Phenice al sole il nido allumo,
 Et moro, et nasco mille volte il giorno.

 SONETTO LI.

Ahi letitia fugace, ahi sonno leve
 Che mi dai gioia et pena in un momento,
 Come le mie speranze hai sparte al vento,
 Et fatto ogni mia gloria al sol di neve?
 Lasso il mio viver fia noioso et greve
 Si profondo dolor ne l'alma sento

Ch' al mondo hor no sarebbe huom si contento
 Se non fosse il mio ben stato si breve.

Felice Endimion, che la sua Diva
 Sognando si gran tempo in braccio tenne,
 Et piu se al destar poi non gli fu schiva.
 Che se d'un' ombra incerta et fuggitiva
 Tal dolcezza in un punto al cor mi venne,
 Qual sarebbe hora haverla vera et viva?

SONETTO LXVI.

Lasso me non questi i colli, et l'acque,
 Ove l'alma mia dea dal ciel discese?
 Non è quest' il bel luogo in ch' ella prese
 Il caro nome, et dove in culla giacque?
 Non è quest' il terren, dove al ciel piacque
 Mostrarsi tanto a noi largo et cortese?
 Non è quest' il superbo alto paese,
 Onde il gran Federigo al mondo nacque?
 Dolce, antico, diletto, et patrio Nido,
 Dunque era pur nel fato acerbo et crudo
 Ch' io non gittasse in te l'ultimo strido?
 Ma l'alma che a gran forza affreno et chiudo
 Col mio doppio sostegno amato et fido
 Ti lascio, et parto sol col corpo ignado.

The *ARCADIA* of *SANNAZARIUS* was translated from the Italian into French in 1737. It had been long ago translated by *Jean Martin*, Paris, 1544.

Of the modern Translation, the *Bibliothèque des Romans*, Jul. 1784, gives the following account:

• *L'Arcadie de Sannazar est presque entièrement relative*

à lui-même , et à son histoire particulière : elle renferme donc des beautés qui échappent , en partie , et que le Traducteur n'a pu faire sortir. Ce n'est pas le plus grand malheur. L'obscurité qui y règne quelquefois , en est un plus grand ; et la traduction n'a pu y remédier. Mais l'ouvrage n'en conserve pas moins le droit d'être estimé. Un homme tel que Sannazar , rachète par des beautés le malheur de son ouvrage , et même les défauts de son esprit. Comme sa réputation est parfaite dans le monde littéraire , je ne parlerai que de ce qui est relatif à sa personne , qui est généralement moins connue.

« Sannazar naquit l'an 1458 , de parens assez illustres , mais dont les révolutions , que le terrible fléau de la guerre a rendu si communes , avoit considérablement altéré la fortune. Dès sa plus tendre enfance , il fit , à Naples , des progrès considérables dans des Lettres. On reconnoît , en effet , dans tous ses Écrits , un homme d'une grande lecture , et très-versé surtout dans la Mythologie ancienne. Il étoit extrêmement jeune lorsqu'il commença son Arcadie , qu'il n'acheva que long-temps après. Dans cet intervalle , il avoit éprouvé de grands chagrins ; c'est vraisemblablement ce qui a marqué d'une teinte toujours triste , quelquefois sombre , son ouvrage ingénieux.

« Il avoit été homme de guerre. Il visa ensuite au cardinalat. Ses talens ne purent le conduire aux honneurs. Il ne se trouva pas assez récompensé par l'estime ; et il se retira , mécontent , dans une maison de campagne qu'il avoit à quelque distance de Naples , où il fonda une Maison religieuse. Quoique d'une santé foible , il fournit une assez longue carrière , car il avoit 70 ou 72 ans lorsqu'il mourut. Les opinions varient entre ces deux dates.

« Il y avoit eu une première traduction de cet Ouvrage , par Jean Martin , qui avoit été imprimée à Paris , en 1544. C'eût été rendre service à la mémoire de l'Auteur ,

que de laisser dans l'oublie où elle est tombée ; mais l'esprit de charité ne doit pas prévaloir contre le devoir de l'exactitude.

L'ARCADIE.

« Sur le sommet du Partenio , dans la champêtre Arcadie, est une plaine d'une petite étendue, comme la situation le comporte ; mais agréable , et tellement remplie d'une herbe fine, et fraîche tout à la fois , que, si la brebis ne portoit pas sa dent gloutonne , on y trouveroit , en tout tems , de la verdure. Là , si je ne me trompe , on voit douze ou quinze arbres d'une si rare beauté , qu'on diroit, à les voir , que la savante nature auroit pris plaisir à les former. Séparés , par un intervalle raisonnable , et rangés sans art , ils relèvent encore , par leur singularité , la beauté naturelle d'un lieu si charmant. Le sapin destiné aux hazards de la navigation ; le chêne plus dur , et plus noueux ; le frêne élevé ; le plane agréable ; cet arbre à petites feuilles , dont Hercule se couronnoit , en qui vivent les filles désolées de Climène et d'Apollon , tous ensembles forment , par leur ombrage , un des principaux ornemens de cette aimable et riche prairie. On y voit , d'un côté , le châtaignier noueux , le buis feuillu , le pin à feuilles pointues, et fruit dur. De l'autre , le hêtre épais , le tilleul incorruptible , le frêle tamarin , et le palmier , compagnon de la victoire. Mais au milieu , près d'une claire fontaine , on voit s'élever entre tous , ainsi que le but dans l'arène , un ciprès plus digne encore , s'il étoit possible , d'Apollon lui-même , que du jeune homme qui lui donna son nom. Ces arbres , loin d'empêcher le soleil de porter ses rayons jusqu'au fond du bosquet qu'ils forment , leur donnent un si libre passage , qu'il n'est presque aucune partie de la

prairie qui n'en jouisse à son tour : et quoique en toute saison ce lieu soit agréable, l'arrivée du printems lui donne encore des charmes nouveaux. C'est en cet endroit que les Bergers, conduisant leurs troupeaux, viennent des montagnes voisines se rassembler, et qu'ils s'exercent à mille jeux différens. Lancer le javelot, tirer au blanc, sauter, et le plus souvent chanter, et jouer du chalumeau : voilà ce que fait l'objet de l'emulation commune, et la gloire du vainqueur. Mais un jour, entr'autres, que presque tous les Bergers des environs étoient rassemblés, avec leurs troupeaux, en ce lieu, et que cherchant à s'amuser, contribuoit à former une fête charmante : ERGASTE, ordinairement le plus enjoué et le plus gai de tous, étoit couché, seul, au pied d'un arbre : immobile comme une pierre, ou comme l'arbre même, il paroissoit rêveur, sans aucun souci de lui-même, ni de son troupeau. SELVAGGIO, touché de compassion, commença, pour charmer ses ennuis, à chanter de la sorte, » *etc.*

Then ensues a Dialogue or Eclogue, between Selvaggio, and Ergaste.

The following is Ergaste's account of the cause of his grief.

« ERGASTE.

« Menant un jour mon troupeau vers le ruisseau, j'aperçois au milieu un astre brillant ; je me vois en même tems enchainé par deux tresses blondes ; un visage plus beau que le lait et la rose, se peint au fond de mon cœur ; il se grave profondément dans mon âme ; il en devient le tyran. Ainsi je fus surpris, ainsi je subis un joug,

tel que nul homme n'en a connu un semblable, tel qu'il surpasse toute idée. Elle étoit, pendant la plus grande ardeur du soleil, au milieu de l'eau ; elle se baignoit à peine jusqu'aux genoux, et, lavant un voile, elle chantoit, Hélas ! à peine m'a-t-elle aperçu, qu'elle cesse tout-à-coup de chanter. Pour comble de malheur, honteuse d'être vue, elle se recouvre de ses habits, et se plonge dans l'eau jusqu'à la ceinture. Le désespoir me saisit ; je tombe presque mort : elle vient à mon secours, versant des pleurs, et jettant des cris qui attirent bientôt tous les Bergers répandus dans les environs. On essaye mille moyens de me rappeler à la vie ; mes sens égarés reviennent enfin, et je revois la lumière. Mais, comme si l'inhumaine se fût reproché ce moment de pitié, elle fuit, et ne me laisse que plus amoureux. En vain nuit et jour je l'appelle à mon secours, elle est inflexible, et sourde à mes cris. Ces bois, les ruisseaux, les montagnes, les bêtes sauvages, les Bergers savent quel est mon amour ; mes soupirs et mes pleurs les en instruisent sans cesse : mon troupeau sait combien de fois le jour je redis le nom de la Bergère : soit qu'il passe dans le bois, ou qu'il repose dans l'étable, l'écho répète à chaque instant ce nom qui flatte mon oreille. Ces arbres ne parlent que d'elle, et me montrant son nom gravé sur leur écorce, m'invitent eux-mêmes à pleurer et à chanter.» etc.

« Un Berger encore peu connu dans l'Arcadie, et constamment triste, répond par le récit qui suit, aux questions qui lui sont faites par un autre Berger, sur le lieu de sa naissance, et sur le sujet de sa tristesse. »

« Naples, située, comme vous savez, sur les bords de la mer, dans la partie la plus abondante, et la plus agréa-

ble, est une ville illustre par son origine, et par les exploits de guerre, aussi bien que par le règne des lettres. Fameuse autant peut-être qu'aucune autre ville qui soit au monde, et bâtie par des peuples venant de *Chalcedoine*, sur l'antique sépulture de la syrène *Parthénopé*, elle a pris et conserve encore le nom respectable de celle dont elle couvre le tombeau. C'est là que je naquis. »

« Il passe ensuite à l'histoire de ses ancêtres, distingués parmi les plus illustres ; mais qui avoient perdu leur rang et leur fortune par les révolutions dont les Etats offrent trop d'exemples. Ensuite il reprend ainsi :

« Je naquis sous les funestes augures d'apparition de comètes, de tremblemens de terre, de peste, et de batailles sanglantes. Nourri dans un état de médiocrité auquel mon étoile me condamnoit, à peine j'avois neuf ans, que je commençai à sentir d'amoureuses ardeurs. Saisi par les charmes d'une jeune enfant, belle et aimable plus qu'aucune que je connusse, et sortie d'un sang illustre, je cachois ma passion avec plus d'art que l'on n'en a ordinairement dans un âge aussi tendre. Elle, sans soupçonner ma tendresse, et jouant avec moi comme un enfant, de jour en jour, de moment en moment, elle embrasoit davantage mon cœur, ensorte que l'amour croissant avec les ans, nous arrivâmes à cet âge où les désirs sont plus vifs. Les occasions de nous voir, loin de devenir plus rares, devenoient plus fréquentes, et par là même augmentoient le sentiment qui causoit mon supplice, parce qu'il me paroissoit que la tendresse, la bienveillance, et le penchant qu'elle me témoignoit, n'alloient point à ce qui faisoit l'objet de tous mes vœux. Je sentois qu'il se passoit dans mon cœur mille choses qu'il me falloit cacher soigneusement. Et n'osant encore rien laisser appercevoir, dans la crainte de perdre

en un moment, tout le fruit des soins de plusieurs années, je tombai dans un si grand chagrin, et dans une telle mélancholie, que perdant, à la fin, le sommeil et l'appétit, je devins plus ressemblant à l'image de la mort qu'à une figure vivante. En vain elle m'interrogeoit sur la cause de cet état : elle n'obtenoit pour réponse qu'un ardent soupir. Couché dans mon petit réduit, j'arrangeois à merveille mille choses que je voulois lui dire; mais je n'étois pas plutôt avec elle, que pâle et tremblant, je ne pouvois lui rien dire; ensorte que plusieurs personnes étant témoins de cette contrainte, en purent soupçonner la cause. Pour elle, soit que sa bonté naturelle la rendit aveugle, ou que son cœur ne fût point susceptible d'amour, ou enfin, (et c'est le plus vraisemblable,) qu'elle sçut mieux dissimuler que moi, elle ne marquoit dans ses actions, et dans ses paroles, qu'une simplicité qui me désespéroit. Je ne pouvois cependant cesser de l'aimer, et je ne pouvois pas non plus m'accoutumer à supporter un si cruel tourment. Ne sachant donc plus quel remède essayer, je résolus de mourir. Je me mis à examiner les différens genres de mort les plus singuliers, et véritablement un cordon, le poison, ou un fer tranchant auroit terminé mes tristes jours, si mon âme, par une foiblesse dont je ne l'eusse pas cru susceptible, n'avoit pas répugné à la fin ce qu'elle désiroit cependant le plus. Alors je revins à des résolutions plus dignes, et plus sensées, et je crus qu'en quittant Naples, et la maison paternelle, j'y pourrois aussi laisser mon amour. Mais, hélas! que je me trompois! l'absence ajoute aux maux qu'on veut guérir. Lorsque je compare les plaisirs que j'ai goûtés dans ma délicieuse patrie, avec les ennuis de cette triste et solitaire Arcadie; quand je me rappelle la douceur et l'espoir que souvent un regard portoit dans mon âme brûlante, je sens que mon amour est encore augmenté. Je ne vois ni bois ni montagne, que je ne m'imagine

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que je vais y joindre l'objet que je cherche par-tout. Je n'entens remuer aucun animal, aucun oiseau, ni aucune branche d'arbre, que je ne me retourne avec inquiétude, pour voir si elle ne seroit point venue être témoin de la vie infortunée que je mène pour elle. Il n'est enfin dans la nature rien qui ne m'en rappelle le souvenir. Les grottes, les fontaines, les vallons, les montagnes, les bois me semblent l'appeller; jusqu'aux murmure des arbres, tout me semble être son nom répété. Quelquefois, couché à l'ombre, et regardant les ormes élevés qu'entoure la vigne, mon cœur me peint avec amertume toute la différence qu'il y a de moi à ces arbres, qui, sans en sentir le bonheur, sont continuellement entre les bras de la vigne qui s'est attachée à eux: tandis que, séparé de ce que j'aime, par une distance prodigieuse, et par tant de trajets de mer, je pérís dans la douleur et dans la solitude des bois, les tendres tourterelles se donner de doux baisers, et voler avec empressement vers leur nid, ai-je pleuré de jalousie, en m'écriant: Heureux de pouvoir dormir et veiller avec ce qu'on aime, sans trouble, et sans crainte des jaloux! puissent vos plaisirs, puissent vos amours durer long-tems, afin que je sois dans la nature un exemple unique de peines et de tourmens! Souvent, lorsqu'en promenant mes regards sur des troupeaux errans, j'apperçois, dans les plus abondans pâturages, quelque taureau si maigre qu'il peut à peine porter la peau qui couvre ses os, ce spectacle me pénètre de douleur, parce qu'il me rappelle que notre ressemblance est l'effet de la même cause. Je me souviens encore que fuyant, de tems en tems, la compagnie des Bergers, pour me livrer tout entier à ma douleur, j'ai vu de jeunes genisses traverser ces bois en mugissant, et après avoir en vain cherché le jeune taureau, se coucher enfin, de lassitude, sur le bord de quelque ruisseau, oubliant de paître, et sans craindre les

approches de la nuit ; combien cet abattement , trop conforme au mien , excitoit en moi de cruelles idées ! Il faudroit l'avoir éprouvé , pour en pouvoir juger. Il s'élève alors du fond de mon cœur un sentiment de tristesse , mêlé d'attendrissement , sur mes malheurs , qui me fait hérissier tous les cheveux. Une sueur froide se répand sur tout mon corps ; et mon cœur palpite avec tant de violence que si je n'avois autant de raisons pour désirer ma fin , je craindrois que mon âme désolée ne voulût quitter sa trite prison.

Mais pourquoi conter ici ce qui paroît à tout le monde ! je n'entens aucun de vous que mon air , ma distraction , mon dépit ne trahissoient le secret de ma douleur. Il n'est bruit de musette , ni chanson applaudie qui ne me fasse verser un torrent de larmes , en me rappelant ces tems heureux où je l'entendois louer mes sons , et les vers que je lui chantois. Enfin , pour vous épargner un plus long détail de mes peines , tout m'est désagréable. Il n'est fêtes , ni jeux qui puissent , je ne dis pas diminuer mes peines , mais ne pas augmenter mes maux : et je prie le Dieu le plus accessible aux prières des malheureux , de terminer une si triste vie , par une prompte mort. »

« Pour consoler ce malheureux , on lui dit qu'un vieillard vénérable , nommé Enarète , vivant dans la retraite , possède le don précieux de soulager les peines des amans. Il va le trouver ; et le vieillard confirme son espérance par son accueil et par ses discours. Ce morceau est plein de poésie et d'enthousiasme. »

« Plusieurs égloques , dans lesquelles l'imagination de l'Auteur se déploie , mais qui ramènent le ton triste qui règne généralement dans l'ouvrage , suivent ce morceau d'enchantement. Sannazar n'avoit pas les idées riantes. Il étoit mal-

*heureux , et il écrivoit , apparemment , d'après son cœur .
Le volume finit par le morceau qui suit : »*

« SANNAZAR A SON CHALUMEAU.

« Voici le terme de tes travaux champêtres et rustiques ,
CHALUMEAU digne d'un Berger , non plus savant , mais plus
heureux que moi . Durant un court espace , tu m'as agréa-
blement occupé . Maintenant , ainsi le veulent les destins ,
tu vas rester dans un éternel silence . Ma mauvaise fortune
veut que je t'éloigne de mes lèvres avant que mes doigts
aient appris à tirer de toi toute l'harmonie dont tu es ca-
pable . Je t'en conjure , et t'y exhorte autant qu'il est en
moi ; content de ton état , garde-toi de sortir de ces bois .
Il ne te convient point d'aller dans le palais des Rois , ni
dans les places superbes des grandes Villes , mendier des
frivoles applaudissemens , et solliciter de vaines faveurs :
tes foibles sons ne seroient point entendus parmi les haut-
bois et les trompettes . Qu'il te suffise t'aider les tendres
Bergers à apprendre aux échos le nom de ta Maitresse , et
à pleurer amèrement avec toi sa mort prématurée . Source ,
hélas ! trop légitime de mes larmes , et qui m'a réduit à
mener la vie la plus infortunée , si c'est vivre que d'être
plongé dans le plus profond abyme de disgraces . Pleure
donc , infortuné . La cause de tes pleurs n'est que trop
juste . Pleure , Chalumeau abandonné , privé du don le plus
précieux que le ciel te pouvoit faire . Et tant qu'il restera
dans ces bois la moindre partie de toi , ne cesse point de
gémir sur ton sort cruel , ne rendant que des sons assortis
à ton déplorable état . Si jamais quelque Berger vouloit ,
par hazard , se servir de toi , à l'occasion d'une solemnité ,
fais-lui d'abord entendre que tu ne sais que pleurer et te
plaindre . De n'est pas tout ; il faut l'en convaincre par les
effets , n'accordant à son soufle que de sons tristes et plain-

tifs : ensorte qu'il soit forcé , pour ne pas troubler l'algresse publique , de t'écarter de ses lèvres , et de te laisser tranquillement suspendu à cet arbre. Je t'y attache , les yeux baignés de pleurs , en mémoire de celle que j'ai perdu pour jamais ; et si le vent , perçant à travers ees branches , essayoit de te faire parler , ne fais que gémir. Il se trouvera peut-être des gens , qui , se rappelant tes sons quelquefois hardis , te reprocheront de ne t'être pas renfermé par-tout dans les bornes de la pastorale , et qu'il ne convient à personne de sortir de son état : je veux qu'avouant ingénument la faute , tu leur répondes , qu'on ne trouvera nulle part un laboureur assez habile en l'art de former ses sillons , pour se promettre de les tracer tous , sans s'écarter de la droite ligne. Tu aurois , d'ailleurs , une excuse assez légitime , en ce que tu as été le premier de ce siècle à réveiller l'écho de ces bois , et à rétablir les Bergers dans l'usage du chant ! !

T H E S A M E.

Rudely imitated in English.

Sweet Pipe , deserving of a Rustic's hand
 Not better skill'd , but happier than mine ,
 The little space thou wast at my command
 Well hast thou fill'd ! But now , alas , 'tis thine
 To sink to rest , and be forever mute , —
 — So my fate wills , — ere yet I have drawn out
 All the full harmony thy strings could give !
 Oh , I conjure thee , if thy master's vows
 Have aught of influence , rest contented here !
 These woods , thy native haunt , thou must not leave !
 Where the proud Palace its vain smiles bestows ;
 Where Cities their far-shining turrets rear ,

Thou art not fit to beg their vile applause!
 Amid the sounds, that thundering trumpets cause,
 Thy gentle tones, sweet Pipe, will all be lost!
 For thee suffice the softer praise to gain,
 Of wood-companion to the peasant train!
 And when the lovesick rustic's flame is crost,
 To teach the airy Echos to repeat
 The name of his coy mistress; or in sweet
 But mournful accents o'er her grave to throw
 The last sad dirge of deep but tuneful woe!

Ah, early grave! ah, recollected grief!
 Of these ill-fated days, whose gloomy course
 Is more like death than life, thou art the source!
 Then weep, unhappy Man! give full relief
 To thy o'ercharged bosom: for thy tears,
 Too just, must bid defiance to restraint!
 And thou, abandon'd Pipe, thy soft complaint
 Mayst utter uncontroul'd; for thou the breath,
 That gave thee music, lovest as in death!
 Weep with the sorrow, thy ill fortune shares!

While in these woods, thy tuneful notes have fill'd,
 E'en but a fragment of thee shall remain,
 Murmur the tones in which thou once wast skill'd; —
 But mournful, — only mournful be the strain!
 If chance some peasant with unhallow'd arm
 Reach thee from off the bough, on which repose
 Thy slender relics, with rude sounds to charm
 Some noisy festival, repeat thy woes;
 Ring out thy mournful notes; and tell the boor,
 Thy tones are all of grief; — thou hast no more!
 Then warn him, that in silence sad and deep
 He leave thee tranquil on thy tree to sleep!

While thus I part; and thus thy strings suspend
 On the still bough; upon my knees I bend

To weep my loss; — that thus, forever torn
From thy loved company, I live to mourn!

And be thou mute forever! — but if, chance,
A straggling gust should cross thy bosom glance,
And thou must speak; be sure that, as it flies,
It bear away from thee no note but sighs!

If ever thou didst raise another sound
Than that of rural sorrow, mind not thou
Th' unkind reproach: thou mayst, unblamed, have found
In days of mingled hope, amid thy vow
Of melancholy, moments when the ray
Of blessed sunshine turn'd the sad to gay!

To thee at least the grateful praise belongs,
That thou wert first who to the woods hast brought
The lore that has the Muse to rustics taught;
And fill'd sweet Echo with Pierian songs!

ART. VI.



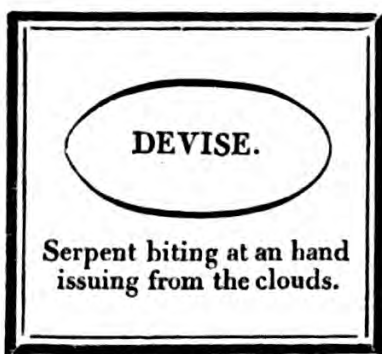
LE
TOMBEAU

*De Marguerite de Va-
lois Rogne de Navarre.*

*

*Faict premierement en disticques Latins par les
trois Sœurs Princesses en Angleterre. Depuis tra-
duicts en Grec, Italien, et François par
plusieurs des excellentz Poëtes de la
France. Avecques plusieurs Odes,
Hymnes, Cantiques, Epitaphes
sur le mesme sujet.*

NE LA MORT



NE LE VENIN

A PARIS

*De l'Imprimerie de Michel Fezandat, et Robert Granson,
au mont S. Hilaire à l'enseigne des Grans Ions, et au
Palais en la boutique de Vincent Sartenas.*

1551.

8.º Sign N.

Back of Title, *Woot-cut of Queen Margaret æt. 52.*

Under it:

ROB. HAYUS IN ICONEM MARGARITÆ REGINÆ NAVARRORUM.
AD LECTOREM.

Nulla ut parte sui perire posset
Margareta : Comes reduxit illam
De busto Alsinoüs , tibi que lector
Ut fruare dedit : nihil deesse
Præter verba potest : roga libellos ,
Illi pro Domina sua loquentur.

P. 3.

« *A tresillustre Princesse Madame Marguerite, Sœur unique
du Roy , Duchesse de Berry.*

NICOLAS DENISOT CONTE D'ALSINOIS S. »

« *A Paris ce 25. Mars. 1551.* »

P. 4.

AUX AUTEURS DES EPITAPHES DE LA ROYNE DE NAVARRE.

SONET.

Noz pleurs , noz mauz , noz regretz , et noz plaintes
Ja per le temps venoyent a s'alentir
Quand de rechef, nous aues faict sentir ,
Le plus aigu de leurs fieres attaintes.
Vous donnés vie aux personnes estaintes,
Les contraignant de leur Tombe sortir ,
Puis leur venez , aultre cercueil bastir ,
Dessus lequel milles vies sont painctes.
Desia deux fois soubz la terre mettons
Notre Princesse , et deux fois regrettons
Celles vertuz , que le Ciel a rauyes ,

Mais vous avez en voz vers tel pouuoir,
 Qu'en son Tumbeau vive le faictes veoir,
 Et par sa Mort, multipliez ses vies.

P. 6.

« *A mes Dames, Mes Dames Anne, Marguerite, et Jane de Seymour Sœurs, illustres Princesses au pais d'Angleterre: Le Seigneur des Essars N. de Herberay, baise les mains de leur Seigneuries et magnificence.* »

« *Des Essars, ce 22 Feburier, 1550.* »

P. 9.

« *Au trois Sœurs, Anne, Marguerite, Jane de Seymour, Princesses Angloises, Ode par Pierre de Ronsard Vandomois.* »

« *Le Conte d'Alsinois au Lecteur.*

« Amy Lecteur, je t'ay bien voulu faire quelques petites annotations sur les Odes de Ronsard, te promettant continuer a l'auenir sur toutes ses œuures, affin de te soulager de peine: j'entens à toi qui n'as encor long temps vers à la leçon des Poetes. »

P. 14.

Illustriss. Heroinibus puellis Annæ, Margaritæ, Janæ, Semorianis, Sororibus.

COMES ALSINOUS.

Tempore quo verni radiantia lumina Solis
 Undique multiplici prata colore novant:
 Ecce oblata mihi vernantia disticha centum,
 Alterna doctè disticha scripta manu.
 Tunc subiisse meos omnes nova gaudia sensus
 Credite, et immemorem penè fuisse mei.

O quoties sunt lecta mihi , quotiesque relecta !
 Lecta tenent animum , sæpe relecta trahunt.
 Tres mactæ tribus ingeniis , sacra carmina vobis
 Digna magis , quanvis hæc quoque sacra sortent
 Pergite Semorides sub Apolline scribere Christo
 Dum vestræ ætatis flos tener iste viget.
 Et sacram vestro capiti jam nectite laurum ,
 Quam nequeant vobis diminuisse dies. »

P. 17.

« LES CENT DISTIQUES *des trois Sœurs*, ANNE, MARGUERITE,
 JANE, *tresnobles, tresillustres, tresçavantes Dames An-*
gloises. Sur le trespas de l'incomparable MARGUERITE
Royne de Navarre.

ANNA I.

Hæc sacra Reginæ cineres tegit urna Navarræ :
 Urna tegens tenui grande cadaver humo.

I. Ἀυρατῆ.

Λεῖψανα κάλπις ἔχει βασιλισσης, ἥδε Ναβαρρῆς,
 Κάλπις ἔχουσα νέκην γῆ πέραν εἰν ὀλυγῆ.

I. P. D. M.

Questa urna sacra le cineri copre
 D'una Regina di Navarra , et serra
 Un corpo grande in un poco di terra ,
 Ma 'l ciel possede lo Spirto , e le sue opre.

I. D. B. A.

Le saint Tumbeau cache ici
 Les cendres de MARGUERITE :
 Un grand corps se couure ainsi
 D'une terre bien petite.

MARGUERITE DE VALOIS.

DAM. A. D. L.

En ce saint lieu dont enclos
 Et les cendres et les ôs
 De la Royne MARGUERITE :
 O lieu sacré qui comprend
 Un corps mort , toutesfois grand ,
 En terre par trop petite!

LE CONTE D'ALSINOIS.

Ce saint vase que voici
 De cette grande Royne enserre
 Les grands ôs cachés ici
 Sous un bien petit de terre.

Autrement par lui-mesme.

Ce saint vase clost et serre
 Un grand corps en peu de terre.

J. ANTOINE DE BAÏF.

D'une Royne sont compris
 Les ôs dessous cette pierre ,
 Pierre , qui en peu de terre
 Comprend un corps de grand pris.

MARGARITA 2.

Regina hic , qua non alia est , vel nomine major ,
 Vel pietate prior : MARGARIS alma jacet.

I. Αὐρατῆ.

'Η Βασιλὶς τῆς ἔχ' ἐτέρη μὴτ' ἔνομα μείζων ,
 Μὴδέτ' ἀρεῦσεθλιν , Μαργαρις ὡδ' ἐτάθη.

J. P. D. M.

Qui giace la Regina MARGARITA ,
 Grande di nome , e sì grande di Fama ,
 Ch' allei nulla si trova simil Dama ,
 Ne 'n pietate maggior hoggi s'addita.

J. D. B. A.

Ici la Mort a donté
 D'une grande Royne la vie :
 Qui d'honneur et de bonté
 Avoit la palme rauie.

LE CONTE D'ALSINOIS.

La Royne la nompareille ,
 En renon et sainteté ,
 Et premiere en pieté :
 MARGUERITE icy sommeille.

 JANA 3.

MARGARIS alma jacet, sed corpore: mente, nec olim
 Dum vixit jacuit, luce nec orba jacet.

 I. Αὐρατῆ.

Μαργαρις ἐνθαδὲ κεῖτ ὅσον δεμας ἀλλὰ νόημα
 Ζώσηςδ' πριν' ἐκεῖτ', στ' ἄρα κεῖτ' ἐλιπω.

 J. P. D. M.

La Regina MARGARETA qui giace ,
 Intendi il corpó che dapoi che nacque
 Lo suo gentil spirto unguanco non gacque ,
 Ne giace quella ch'è 'n eterna pace.

J. D. B. A.

La grand' Royne est morte au corps,
 Non en l'esprit qui n'est ores
 Gisant au nombre des mortz,
 Mais vif comme il fut encores.

LE CONTE ALSINOIS.

MARGUERITE icy sommeille
 Quant au corps, et reposa :
 L'esprit incessamment veille
 Qui oncques ne reposa.»

 JO. AURATI HENDECASYLL. IN TRES SORORES SEMORIANAS.

Jam non (ut Venusinus exprobrarat)
 Jam non Oceani unda belluosi
 Vobis obstrepit, ut prius, Britanni
 Divisi propè gentibus Britanni :
 Jam vestros Siculo migrans profundo
 Dictos Parthenope sorore mersa
 Fluctus personat ecce terna Siren,
 Jana, Margaris, Anna, tres sorores.
 Quas vel non religata vis Ulyssis,
 Vel remex sine fraude præteriret
 Non sardus, neque cera inunctus aures.
 Nec mirum : religata vis Ulyssis
 Quas olim fugiebat, arte blanda
 Allectos miseris modis necabant :
 Hæ sic utile miscuère dolci,
 Ut non voce necare, sed juvare
 Et possint simul, et necem fugare :
 Aqua Margarin, ecce, vendicarunt.

DE TRIBUS HEROINIS SORORIBUS ANGLICIS.

SALMONIUS MACRINUS.

Semotis scopulis freti Sicani
 Sirenes perhibent fuisse ternas,
 Pulchras scilicet, ore virginali,
 Filo corporis et venustiore
 Tantum pube tenus pares puellas
 Pisces cætera, tortilique cauda
 Spirisque implicitas voluminosas:
 Quæ dulcedine voculæ canora
 Et miro numeris lepore tinctis
 Incautos vada in æstuosa nautas
 Anfractusque maris, voraginesque
 Astutè traherent, et enecarent,
 Fallaci illecebra, darentque pessum
 In discrimina fluctuum profunda.
 Illas præteriit sagax Ulysses
 Ceratis comitum auribus, dedisset
 Sese malo ubi nautico ligandum.

Salsis Oceani Albion in undis
 Et ponto undique cincta belluoso
 Fælix insula, prorsus at remota
 Orbis corpore ab integro universi,
 Nostro tempore tres tulit puellas,
 Janam, Margarin elegantem, et Annam,
 Ortas sanguine regio puellas,
 Forma conspicuas venustiore,
 Sanctis moribus, ingenique cultu, et
 Musarum ingenua eruditione,
 Quæ Sirenibus ut pares canore
 Et mulcedine dulcium modorum,
 Sic Sirenibus haud pares dolosa
 Submergentibus arte transeuntes

Nautas æstibus æquoris maligni :
 Hæ quæ carmina funditant, Olympi
 Concentum rutili exprimunt, melosque
 Quod flectunt Genii beatiores
 Æterni ante thronum Patris supremum.
 Nam laudant numeris suis Tonantem
 Præsagus chely ut aurea propheta
 Rex idem pius assolebat olim
 Sancti numinis entheatus œstro :
 Cum prædiceret affutura CHRISTI
 Incunabula, Virginisque partum.
 Cum nuper libitina sustulisset
 Hac ex colluvie orbis inquinati
 Ad palatia luminosa cæli
 Et sedes Superùm perenniores
 Reginam occiduaë piam Navarraë,
 Franci Regis et unicam sororem,
 O quæ disticha regiæ hæ Puellæ,
 Orbis sed triplicis sui que secli
 Fuderunt animo ciente Phæbo?
 CHRISTO dicere verius volebam,
 Qui plectra enthea virginum piarum
 Afflatuque animos sacro ciebat.
 Lydi non melices canunt olores
 Menandri ad vada, et Asiaë paludis,
 Non symphoniaci chori per artem
 Quando gutture mobili remiscent
 Confusas vario sonore voces,
 Hæ quam mellifluaë sonant Puellæ
 Parentalia, næniasque tristes,
 Reginaë ad tumulum recens sepultaë.

His Osi mea præficis Gelonis
 Collaudata foret, Simonidæum
 Illis non ego carmen anteferrem.

These three Sisters were daughters of Edward Seymour, the Protector Duke of Somerset.

In the volume, whence this was taken, were bound the following Tracts.

2. *Les Tombeaus et Discours des Fais et deplorable Mort, de tresdebonnaire et magnanime Prince Claude de Lorraine Duc d'Aumalle, Pair et grand Veneur de France, Gouverneur de Bourgongne et de plus signalez de ce Royaume, occis es guerres civiles meïes pour le fait de la religion, depuis l'an 1562 jusqu'à présent. A Paris, par Denis du Pré, Imprimeur, demourant en la rue des Amandiers, à l'enseigne de la Vérité. 8.º pp. 79.*

3. *Caroli Noni Christianissimi Francorum Regis Pompa Funebri. Par A. B. I. C. ad referendiss. illustrissimumque Patrem ac dominum D. Jacobum Betonium Archiepiscopum Glascoënses Reginae Scotorum in Gallia oratorem.*

Fulgebunt justi sicut stellæ.

Parisiis apud Michaëlem de Roigny, ad quatuor Elementa. 1574. 8.º pp. 28.

4. *Pompa Funebri Gaspardi Collignæi. Per Adamum Blacuodæum.*

Των τυράννων ἡδίστος ὁ Θεός, θάνατος πικρώτατος.

Parisiis apud Michaellem de Roigny, via Jacobæa, sub signo quatuor Elementorum. 1572, 8.º pp. 72.

5. *Allegresse Chrestienne de l'Heureux succes des Guerres*

de ce Royaume , et de la justice de Dieu contre les Rebelles au Roy , et comme de droit diuin , est licite à sa majesté punir ses subiets , pour la Religion violée. Ensemble le tombeau de Gaspar de Colligny jadis Admiral de France.

AU ROY.

Lætabitur justus cum viderit vindictam : lauabit manus suas in sanguine peccatoris. Psalm. 57.

Par J. T.

A Paris. Par Michiel de Roigny , demourant rue St. Jaques à l'enseigne des quatre Elements. MDLXXII. » 8.º pp. 22.

7. *Funebre Symbolum Virorum aliquot illustrium , de optimo et doctissimo viro Orontio Finæo, Regio Mathematicorum professore et illustratore. Ejusdem Orontii Vita, carmine per Anton. Mizaldum paucis expressa: Cum catalogo omnium librorum, quos ille idem Orontius partim emisit, partim moliebatur.*

Lutetiæ , apud Ægidium Gourbinum , sub insigni Spei , prope collegium Cameracense. MDLV. 8.º pp. 24.

8. *De Polonia in fortissimi magnanimitique Herois, Christianissimi Francorum Regis Caroli IX, e serenissimorum Principum Valesiorum familia illustrissima Regiaque fratris, Dom. Henrici, ejus nominis II, Polonorum Regis potentissimi, commendationem, Franciadum laudem et honorem, Elegiæ aliquot, tribus distinctæ Actibus : Quorum*

Primus continet Valesiadum Encomia, Poloniæ, situm, Ducatumque ejusdem vota et suffragia, Electionem, atque Electi responsionem.

Secundus, itinerarium, Electi ingressum, et Regum Poloniæ omnium enumerationem historicam.

Tertius, gratulationes, aliaque summæ fœlicitatis omina, Regis pii officia et labores, arma socia, atque fœdera.

Autore Regio Franciæ alumno, quondum Aulico Cæsareo, et Regineæ deductioni in Franciam adjuncto, Jacobo à Falkenburg, Mil. Brennipolitano, Germano, Jurisconsulto.

Lutetiæ Parisiorum, ex officina Federici Morelli Typographi Regii. MDLIII. 8.º pp. 16.

9. *In Regium et magnificum Serenissimi potentissimique Poloniæ Regis Henrici, Filii, et Fratris Regum Franciæ, Andium Ducis, in urbem Lutetiam Parisiorum ingressum,*

Carmina Gratulatoria.

Authore Jacobo à Falkenburg, dicto Milichia, Brandeburgo, Jurisconsulto, Regio Franciæ alumno. Parisiis, ex officina Federici Morelli Typographi Regii. MDLXXIII. 8.º pp. 46.

10. *Les Honneurs et Triomphes faits au Roy de Pologne, tant par les Princes Alemans en son Voyage, que par ses subjects à sa reception. Qui fut à Miedzeris, le xxiii jour de Janvier dernier passé, 1574. Brieuement recitez par une lettre missiue, qu'un Gentilhomme François escrit de Posnanie. A Paris, par Denis du Pré Imprimeur, demourant en la rue des Amandiers, à l'enseigne de la Verité. 1574. 8.º pp. 63.*
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11. *L'entree, sacre et couronnement de Henry, à present*

Roy de Pologne. Le tout faict à Cracouie, ville capitale du dict Royaume, et recite par une lettre missiue d'un Gentil-homme François. A Paris Par Denis du Pré Imprimeur, demourant en la rue des Aman-diers, à l'enseigne de la Verité. 1574. 8.º pp. 31.

12. *Jo. Aurati Lemovicis Triumphales Odæ, ad Illustriss. Principem Carolum Lotharingum Cardinalem. Lutetia, ex officina Roberti Stephani. MDLVIII. 8.º pp. 32.*
 I do not find this mentioned by Mattaire in the Catalogue of the Works of the Stephens Presses.
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13. *Viriorum ad Amicos pro Xenii Epigrammatum libellus. Auctore Martiale Petioto Lemovicense, anno suæ ætatis decimo septimo, collegii Claromontani classico. Parisiis, ex Typographia Dionysii à Prato, via Amygdalina, ad Veritatis insigne. 1573. 8.º pp. 36.*
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14. *Martialis Campani Medici Burdegalensis è latronum manibus divinitus liberati, Monodia Tragica: ad Henricum III. Gal. et Pol. Regem. Item Parænesis ad eundem de Juris administratione in meliorem statum restituenda. Joanne Aurato Poeta Regio auctore. Parisiis, M.D. LXXVI. apud Joannem Bene-natum. 8.º pp. 47.*
-

Ad Pium Lectorem Sequentis Monodiæ Argumentum.

Hanc lector ut noris legens non fabulam,
 Veram sed, ipso actore teste, tragædiam:
 Hic Martialis, actor hujus dramatis,

De lite , justa , jura contra nobilem
 Affinate urgente viduæ nobilis
 Coactus est nolens volensque persequi :
 Apudque justos judices jus obtinens ,
 Nil posse contra fortiorum injuriam
 Expertus est jus , et suo magno malo
 Simul et sodalis innocentis innocens.
 Nam dum ad Parisium carperent iter simul
 Forum , latrones multa eos per millia
 Clam prosequuti , nil timentes opprimunt ,
 Stagnoque mergunt , ante raptis omnibus ,
 Et lite , et ipsa veste cum viatico.

Sed ecce mersi emergerent ut aquis , Deus
 Effecit , incolumemque vitæ reddidit
 Utrumque : eorum vox superstes sospitum
 Inusitati testis ut miraculi
 Nostros per annos esset hic idoneus ,
 Divina qui impiè negant miracula.
 Sed Martiali nuper huic quod accidit ,
 Martiniano id accidit quondam maris
 Spem præter omnem liberato è fluctibus ,
 Paulinus ut Nolanus est Episcopus
 Testatus olim versibus piissimis
 Doctissimisque : cujus exemplum sequi
 Pietas amica vatis haud abhorruit ,
 Ab ævo in ævum laus perennet ut Dei.

JO. AURATUS POETA REGIUS »

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15. *Francisco Valesio Andegavensium Duci, Charitatis urbe
 nuper recepta, victoriam adepti.*

N. S. P.

COLOPHON. *Ex officina F. Morelli Typographi Re-*
gii.

16. *Des. Erasmi Roterod. Carmen D. Genouesæ vita ex martyrologiis et historiis excerpta.*

De eadem carmen D. Herici Benedictini Altissiodorensis.

Scholion ad idem Erasmi carmen de SS. precibus.

Parisiis, apud viduam Guil. Morelii, in Græcis typographi Regij. 1566, 8.º pp. 16.

« *Ex Symphoriani Campegi lib. 2. de Imperio Gallico, cap. 4.*

« Clodoveo Francorum Regum primo Christiano, reportata ex Alarico Gothorum Rege Arriano victoria, Aquitaniæ civitatibus libertate donatis, Anastasius Orientis Imperator, auditis quæ in Gallia fortiter gesta essent, et quantum Francorum opes florent, misit qui suo ei nomine de presenti rerum successu gratularentur, allatis dono blactea tunica, et purpurea chlamyde, aliisque Imperatoriæ Majestatis indumentis, patritium, Consulem, et Augustum salutarerent. Is igitur præsentis victoria lætus, et insuper Imperatoris Græci muneribus auctus, ac Augusti appellatione ornatus, sedens equo insigni, nummum in publico sparsit, in argumentum lætitiæ, faustis inde acclamationibus Parisios reversus, ibi Imperatoriam ac Regiam sedem fixit. Et Constantini Magni instar apparatu magnifico, templum ædificavit, quod principi Apostolorum Petro pro victoria voverat, Hodie Genouesæum. »

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17. *De Lubrico Temporis Curriculo, deque Hominis Miseria Opusculum: Necnon de funere Christianissimi Regis Caroli octavi, cum commentario familiari, Simone Nanquero auctore. Parisiis, ex officina Gabrielis Buon, in clauso Brunello, sub signo D. Claudii. 1573. 8.º pp. 32.*

18. « *Cl. V. Francisco Olivario Franciæ Cancellario Adr. Turnebus S. P. D.* » pp. 4.

Incipit :

« *Juris Olivari custos atque ejus amussis,* » —

19. « *D. M. Francisci Duareni, Jurisconsultorum hujus memoriæ facilè principis, hoc funebre carmen Adr. Turnebus mæstissimus canebat.* » pp. 3.

Incipit :

« *Tune, sacer legum vates, et juris Apollo.* » —

20. « *Ad Cl. Virum Michaellem Hospitalem, supremum præsidem rationum Regiarum, Adr. Turnebi Epistola.* » pp. 5.

Incipit :

« *Hospitalis amor musarum delitiæque.* »

21. *Epithalamium Francisci Valesii, illustriss. Franciæ Delphini et Mariæ Stuartæ, sereniss. Scotorum Reginæ, Adr. Turnebo Autore. Parisiis, MDLVIII, apud Guil. Morelium, in Græcis typographum Regium. 8.º pp. 12.*

Incipit :

« *Aonio Musæ lavitis quæ flumine crinem,* » —

ART. VII.

CALISTO AND MELIBEA.



1. *Tragicomedia de Calisto y Melibea : en la qual se contiene de mas de su agradable et dulce estilo : muchas sentencias filosofales : et auisos muy necessarios para mancebos : mostrandoles los engamos que estan encerrados en seruientes y alcahuetas : et nueuamente annadido et tractado de Centurio.*

COLOPHON.

Describe el tiempo en que la obra se imprimio :

*El carro de sebo despues de hauer dado
Mil et quingentas veynte y tres buelta
Ambos entonces los hijos de leda
A phebo en su casa tienen posentado
Quando este muy dulce y breue tratado
Despues de reuisto y bien corregido
Con gran vigilancia puntado y leydo
Fue en Seuilla impresso acabado.*

Wood Fig. Black Letter. 8.º Sig. M. 4. EXTRA RARE.

2. *Celestina. Tragicomedia de Calisto y Melibea. En la qual se contienen , de mas de su agradabile y dulce estilo , muchas sententias filosofales , y auisos muy necessarios para mancebos : Mostrandoles los Enganos que estan encerrados en Sirvientes y Alcahvetas. En la oficina Plantiniana. 1599. 16.º pp. 311. RARE.*

At the end are the following lines, which are not in the former edition :

« *Declara vn secreto, que el Autor encubrio en los metros que puso al principio del libro.*

Ni quiere mi pluma, ni manda razon,
 Que quede la fama de a queste gran hombre,
 Ni su digna gloria, ni su claro nombre
 Cubietto de oluido por nuestra ocasion:
 Potende juntemos de cada renglon
 De sus onze coplas la letra primera,
 Las quales descubien por sabia manera
 Su nombre, su tierra, su clara nacion.»

BRUNET, gives the following account of the different editions; of this work :

« *La Célestine, ou tragi-comédie de Caliste et Melibée, a été écrite originairement en espagnol, vers la fin du 15.^e siècle; le premier acte est attribué à Rodriguez Cota, et les vingt autres à Fernand de Royas, de Rojas, ou de Roxas. L'édition la plus ancienne que nous connoissons du texte espagnol, est celle de Séville, 1501, in-4.^o goth. TRÈS-RARE (à la Biblioth. du roi, y. 6310); il y en a plusieurs autres faites postérieurement, mais qui n'ont pas une très-grande valeur: dans ce nombre nous citerons celle de Séville, 1533, pet. in-8.^o goth. fig., vend. 2 liv. 15 sch. Blandford, et celles d'Anvers, 1595, in-8.^o, e. 1599, in-16. peu connues l'une et l'autre. L'édition de Rouen, 1634, in-8.^o, ainsi que celle de Pampelune, 1633, in-8.^o, contiennent une nouvelle traduction française, à côté du texte espagnol.» V. I. p. 363.*

The first edition of the French translation is *Paris, Cousteau et Galiot Du Pré, 1527, in-8.^o goth.* It was trans-

lated into Italian by *Alfonso Ordóñez*, and printed at
Venice, in 1505, in-4.º

PROFIGUE.

*« Profigue dando razones porque se mouio a acabar esta
 obra.*

Y vi in Salamanca la obra presente
 Moui me acabar la por estas razones
 Es la premera porque esto en vacaciones
 La otra inuentar la persona prudente
 Y es la final ver ya la mas gente
 Buelta mezclada en vicios de amor
 Estos amantes les pronan temor
 A fiar de alcahueta ni falso siruiente.

E assi que enesta obra nel proceder
 Fue tanto breue quanto muy sutil
 Vi que portaua sentenacias dos mil
 En foro de gracias labor de placer :
 No hizo dedalo cierto ami ver
 Alguna mas prima entretalladura
 Si fin diera enesta su propia escriptura
 Cota o mena con su gran saber.

Jamas yo no vide en lengua Romana
 Despues que me acuerdo ninadie la vido
 Obra de estilo tan alto sobido
 En tosca : ni griega : ni en castellana :
 No trae sentencia de donde no mana
 loable a su auctor y eterna memoria
 Al qual Jesu christo resciba en su gloria
 Por su passion sancta que a todos nos sana.

*Amonesta a los que aman que siervan
A dios y dixen las malas cogitacio
Nes y vicios de amor.*

Vos los que amays tomad este enxemplo
Este fino arnes con que os de defendays
Bolued ya las riendas porque no os perdays
Load siempre a dios visitando su templo
Andad sobre auiso no seays dexemplo :
De muertos y biuos y propios culpados
Estando enel mundo yazeys sepultados
Muy gran dolor fiento quando esto contemplo.

Fin.

O damas : matronas : mancebos : casados :
Notad bien la vida que aquestos hizleron
Tened por espejo su fin qual ouieron
A otro que amores dad vuestros cuy dados
Virtudes sembrando con casto biuir
A todo correr deneys de huyr
No os lance cupido sus tiros dorados.»

« RODRIGUEZ COTA, di Toledo, Poeta tragico, autore della Tragicomedia di *Calisto e Melibea*. Questa composizione é una spezie di misto-comico, pieno di sentenze, di avvertimenti morali, e di esempi alti ad istruire il lettore. *Gasparo Bartio* Tedesco, grande amatore de' libri spagnuoli, ha tradotto quest' Opera in Latino, nè fa difficoltà di chiamarli divina. *Giacomo de Lavardin* l'ha messa in Francese, ma la sua versione non molte contribuisce a conservar l'alta idea data dal traduttore Tedesco. Peraltro questa produzione di *Cota* è una delle migliori che siano state scritte in lingua Spagnuola. Esso fioriva nel secolo XVI.»

Diz. Storico, Tomo iv. p. 569.

ART. VIII.

AGNES PRINCESSE DE BOURGOGNE,

NOVELLE.

A Cologne, M. DC. LXXVIII. in-12.^o pp. 129.

This *Novel* is probably the same as mentioned in the *Bibliothèque des Romans*, with the date of *Paris*, 1680, in-12.^o, in the following words ; which call its existence into doubt :

« Tel est le titre d'un Roman que nous trouvons rapporté dans l'ancien *Bibliothèque des Romans* de l'Abbé *Lenglet* ; mais c'est tout ce que nous en avons pu nous procurer de l'ouvrage, et nous ignorons absolument quel en est l'Auteur. Si quelqu'un possède ce Roman, il nous fera plaisir de nous le communiquer. Si nous ne pouvons parvenir à le trouver, nous aurons lieu de croire que ce n'est que par l'effet d'un mal-entendu que l'Abbé *Lenglet* a placé ce livre dans sa *Bibliothèque*, et que c'est peut-être le même qu'*Adelaïde de Bourgogne*, dont nous avons parlé dans notre volume du mois de Mai dernier, d'autant plus qu'*Adelaïde de Bourgogne* a été imprimé précisément la même année que la véritable ou prétendu *Agnes de Bourgogne*. D'ailleurs, quoiqu'il y eut eu plusieurs Duchesses et Princesses de Bourgogne du nom d'Agnes, nous n'en connoissons aucune dont les ouvertures aient été assez intéressantes pour fournir la matière d'un Roman historique. »

(*Aoust*, 1778, p. 205.)

This Romance relates the amours of Agnes Princess of Burgundy, daughter of the Duke of Burgundy, who was one of the great fomenters of the quarrels in the Reign of the unfortunate Charles 6.th with the Count of Clermont the son of the Duke of Bourbon. The Count met the Princess in his flight from Dijon when the contests ran high; he was afterwards introduced in disguise at the Court of the Duke her father, who gave him high employments, tho he considered him only as a Chevalier from one of the Provinces. The Count here had frequent opportunities of renewing his love with the Princess, which after a short time was cruelly interrupted by the Duke of Clarence, who sought refuge at this Court when banished his own Country: (he must have been the son of Edward the third of England.) The Duke of Clarence aspired to the hand of Agnes, and invented a tale of her falsehood to her lover, which so imposed upon him that he renounced her, though the Duke, her father, had consented to their Union. The Duke was so enraged at his Daughters supposed misconduct that he shut her up and reported her death, upon which the Duke of Clarence confessed his perfidy; and the marriage took place with the Count of Clermont now become Duke of Bourbon. This Union terminated the disaffection of the house of Burgundy to the interests of the Dauphin afterwards Charles the Seventh.

The history of these lovers was written at that time but it was only discovered a short time since in an old Castle in Auvergne which belonged for sometime to the Dukes of Bourbon.



ART. IX.

TULLIA D'ARAGONA.



Rime della Sig. Tullia d'Aragona di nuovo date in luce da Antonio Bulifon, e dedicate All' Illustrissima Signora D. Isabella Mastrilli, unica figliuola dell' Eccellentiss. Signor Duca di Marigliano, etc. In Napoli, presso Antonio Bulifon. M. DC. XCIII. 12.^o pp. 76. with Ded.ⁿ

SONETTO

« QUAL vaga Filomena : che fuggita
 E' da la odiata gabbia, et in superba
 Vista sen v'è tra gli ali arboscelli, e l'herba
 Tornato in libertate, e in lieta vita ;
 Er' io da gli amorosi lacci uscita
 Schernendo ogni martire, et pena acerba
 De l'incredibil duol, che in se riserba
 Qual ha per troppo amar l'alma smarrita.
 Ben havev' io ritolte (ahi Stella fera).
 Del tempio di Ciprigna le mie spoglie,
 E di lor pregio me n'andava altera :
 Quand' a me Amor, le tue ritrose voglie
 Mutterò, disse, et femmi prigioniera
 Di tua virtù, per rinovar mie doglie. » (1)

(1) P. 15.

SONETTO.

« DIVE, che dal bel monte d'Helicon
Discendete sovente a far soggiorno
Fra queste rive, onde è che d'ogn' intorno
Il gran nome Thoscan più altero sona;
D'eterni fior tessete una corona
A lui, che di virtù fa 'l mondo adorno
Sceso col fortunato Capricorno,
Per cui l'antico vitio n' abbandona.
E per me lodi, et per me gratia a lui
Rendete o Dive, che lingua mortale
Verso immortal virtù s' affanna indarno;
Quest' è valor, quest' è soggetto tale,
Che solo è da voi sole, et non d'altrui,
Così dicea la Tullia in riva d' Arno. » (1)

TULLIA D'ARAGONA flourished about 1550.
See *Res. Lit.* II. 90. also *Crescimbeni*, IV. 67.

(1) P. 4.



POLYANTHEA

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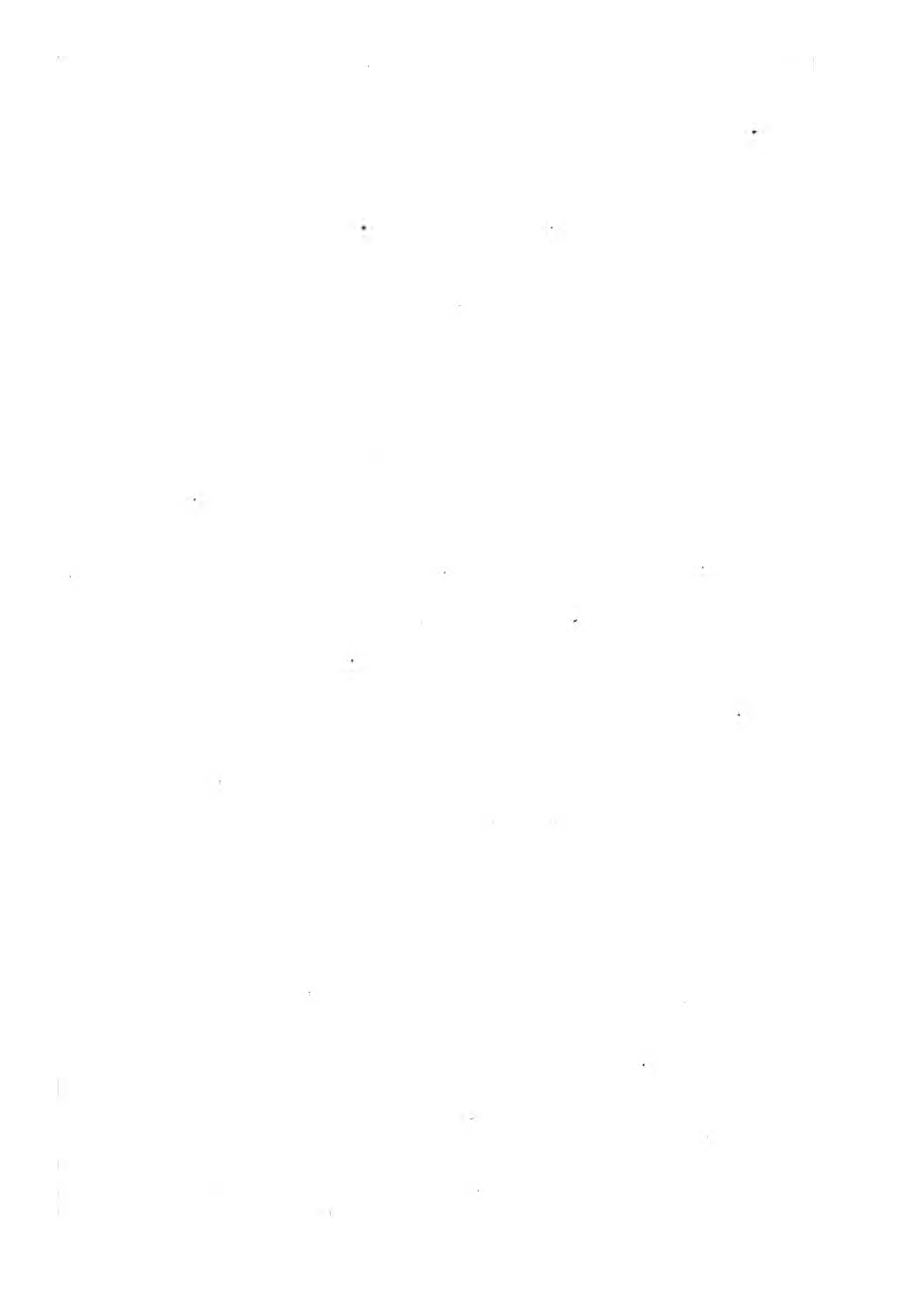
PARS II.

GENEVÆ,

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MAII MDCCCXXII.

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POLYANTHEA.

PARS II.



ART. X. LAURA BATTIFERRA.



*Rime della Sig. Laura Battiferra Nuovamente
date in luce da Antonio Bulifon Dedicate All'
Eccellentiss. Signora D. Anna Camilla Borghese
Principessa di Cellamare, etc. Napoli, Presso
Antonio Bulifon. M. DC. XCIV. 12.^o pp. 113.*



SONETTO.

« O vago cielo, o dolce aer sereno
Che pria infondeste in me tranquilla vita,
Quando fù alle terrene membra unita
Quest' alma, à pie del sacro colle ameno.
Mirate il pianto, che per gli occhi al seno
Trova sì larga, et sì continua uscita;
Mirate il cor, ch' ognhor vi chiede aita
Più di dolor, che di speranza pieno.
Ne consentite mai, ch' aspro destino,
Nel poco dolce il molto amaro fele;
Meschi, o morte anzi tempo atra, e funesta.
Così Dafne col volto humido, e chino
In riva al Tebro, dolorosa, e mesta
Dicea, spargendo al ciel giuste querele. » (1)

(1) P. 18.

SONETTO.

« Quando nell' Ocean l'altera fronte
 Inchina il Sole , e 'l nostro Mondo imbruna
 E dal più basso Ciel la fredda Luna
 Sormonta , e fa d'argento ogn' alto monte.
 Partesi il buon Pastor dal chiaro fonte,
 E la sua greggia alla sua mandra aduna ,
 E 'l stanco pellegrin raccoglie in una
 Le forze stanche al suo voler mal pronte;
 Et io che veggio avvicinar la notte,
 E volar l' hore , e i giorni , gli anni , e i lustri ,
 E già dal quinto indietro mi rivolgo.
 Il passo affretto , e prima che s'annotte ,
 Lo stuol de' pensier miei sparsi raccolgo
 Per fargli in Cielo eternamente illustri. » (1)

SONETTO

Per la Sig. Livia Colonna.

« Poscia che 'l Sol d'alta virtute ardente ,
 Che co' suoi raggi a Febo il lume adombra ,
 Havrà fugata , e dileguata l' ombra ,
 C' ha tante luci , e così chiare spente.
 Potrà l'avventurosa età presente
 Per l' alto lampo ch' ogni nebbia sgombra ,
 E di senno , e valor le menti ingombra ,
 Dar di se invidia alla futura gente.
 E quelle à gran ragion pregiate carte ,
 Che sì dolce cantar per laura , e Bice
 Saran men care assai di quel' , che foro.

(1) P. 20.

E di Livia Colonna in ogni parte
 S' udra sonare il nome alto, e felice
 Degno soggetto al più gradito alloro.»

LAURA BATTIFERRA died 1589.

See *Res Lit.* II. 91. *Cresc.* IV. 95. We shall probably have more to say of this Poetess hereafter.

ART. XI. DESPORTES.

Les OEuvres de Philippes Des-Portes Abbé de Thiron. Reueues et corrigées. A Rouen, De l'imprimerie de Raphael du petit Val Libraire et Imprimeur ordinaire du Roy, M.DC.XI. in-12.^o
 An engraved frontispiece.

The best Edition : more complete than that of *Paris, M. Patisson, 1600, 8.^o* There was an Edition, *Rouen, 1607, 12.^o*

« LE CONTENU DE CE VOLUME. (1)

1. *Diane, Premieres Amours. Liv. II.* — 2. *Amours d'Hypolyte.* — 3. *Cleonice, Dernieres Amours.* — 4. *Elegies. Liv. II.* — 5. *Imitations de l'Arioste.* — 6. *Meslanges*

[1] « Desportes est du très-petit nombre des poètes français antérieurs à Malherbe qu'on lit encore avec quelque plaisir. Dans aucune des éditions de ses œuvres ne se trouve le recueil suivant qui est de lui.

Les 150 Psaumes David mis en vers; avec quelques cantiques de la Bible et autres œuvres chrétiennes et prières du même auteur. Paris, veuve Mamert Patisson, 1603, in-12.^o et Rouen, du Petit Val, 1608, in-12.»

Brunet, I. p. 521.

contenans les Diverses Amours. — 7. Bergieries. — 8. Cartels et Masqvarades. — 9. Epitaphes.

The first Edition of his poems was printed at Paris, par Robert Estienne, 1573, in-4.^o

SONNET I.

« Je vous offre ces vers qu'Amour m'a fait escrire,
 De vos yeux ses flambeaux ardemment agité,
 Non pour sacrer ma peine a l'immortalité :
 Car à si haut loyer ma ieunesse n'aspire.
 C'est le but de mes vœux, que ie vous fasse lire
 Le variable estat de ma captivité,
 Celebrant vos honneurs si ie suis bien traité,
 Accusant vos rigueurs si ie sens du martire.
 Ie n'agrandiray point riche d'inuentions,
 Vos beautez, vos dédains, ma foy, mes passions :
 Il suffira qu'au vray mon crayon se rapporte.
 Et puis ie n'escry pas pour gloire en acquerir,
 Ains plustost ie m'écrie au mal qui me transporte,
 Ainsi qu'un patient qui languit sans mourir. »

PHILIP DES-PORTES, was born at *Chartres*, in 1556; and having come to Paris, was patronised by a Bishop, who took him to Rome, where he learned perfectly the Italian language. On his return he applied himself to French Poetry; in which his success procured him many powerful protectors. In 1573, he attended, to Poland, the Duke of Anjou, after-

wards Henry III, who when he ascended the throne heaped promotions upon him. He used the favour of the King, and his great revenues, so nobly; as to raise no envy. Exempt from ambition, he sought not for dignity, but employed part of his wealth in forming a rich and numerous Library. All persons of merit were well received at his table, which was always well served; and his purse was ever open to those that wanted it.

The criticisms excited by jealousy made no impression upon him: a poet of his own time having written a book intitled, *La rencontre de Muse*, in which he pretended that Desportes had taken from the Italian Poets all that was good in his own poetry; he said gaily: *In truth if I had known that the Author of this book had designed to write against me, I could have furnished him with matter to enlarge it; for I have taken from the Italians much more than he thinks.*

The pleasure he took in poetry occupied him so entirely that he neglected the care of his own person; and did not take the pains to dress himself suitable to his situation. It is said that one day, apparently before he had obtained the benefices which were afterwards conferred on him, going to court improperly dressed, Henry III asked him how much

pension he should confer on him ; and having heard his answer , replied : *I augment your pension to this sum , on condition that you no more appear before me in such dishabile.* At the end of his life he renounced poetry of gallantry ; and composed only religious pieces. And then it was that he laboured at his translation of the Psalms. He died the 5.th of Oct. 1606 , aged 60. His poetry of gallantry is esteemed the best, and considered to be in the style of *Tibullus* ; which obtained for him the name of *Prince des Poëtes Erotiques de la France.*

See *Niceron*, vol. xxv, 307, etc., also *Du Verdier*, and *De la Croix du Maine*.

ART. XII.

RAFFAELLO, ET FRANCESCO GVALTEROTTI.



Rime del Signor Raffaello Gvalterotti. Al Serenissimo Don Franscesco Medici Secondo Gran Duca di Toscana. In Fiorenza, Appresso Bartholomeo Sermartelli. M.D.LXXXI. sm. 4.^o

See *Crescimbeni V.* 99. who thus speaks :

« RAFFAELLO GUALTEROTTI Fiorentino, del quale è impresso un Volume di Rime in Firenze 1581 , fioriva in questi anni ;

e del suo abbiám veduto anche una Rappresentazione amorosa in versi volgari intitolata *La Vergine*, e stampate in *Firenze*, nel 1584. (1)

Furono impresse in Firenze l'anno 1581, *le Rime del Gualterotti*, il quale poi riformolle, e scelsele; e nel 1586. ne fece ristampare *la prima parte* parimente in *Firenze* 8.^o Notisi, che tra queste Rime vi sono alcune Canzonette intitolate *Vaghezze*; e per verità sono elleno molto vaghe, e graziose, e degne d'essere imitate.»

ALL' ILLUSTRISSIMO ET
REVERENDISSIMO CARDINALE DON
FERDINANDO MEDICI.

VAGHEZZA TERZA.

Mentre io di riuà, in riuà à l'onde, à l'hore
Sento suegliare i peregrini Augelli;
Perche tra l'ombre, e teneri arboscelli
Co matutini lai cantino Amore;
Par che dentro al mio core
Quel mormorare il desio lor risuegli;
Ond' io ricerco intorno
Di trar lume per dir dal nuouo giorno.
Tremolando del mare Indico fuori
Esce, e fugge via l'Alba rugiadosa,
E dal pungente sen spunta la Rosa:
Per gareggiar con la vermiglia Aurora;

[1] Del Gualterotti fu impresso da Cosimo Giunti in Firenze nel 1600. in 4.^o un Poema intitolato: *L'Universo, ovvero il Polemidoro*, ma non sono che quindici Canti, cioè una parte sola, nè mi è noto, se dall'Autore sia poi stato compiuto, e se ne abbia data l'altra parte alle stampe. Di lui parla il P. Giulio Negri a car. 478. dell' *Istoria de' Fiorentini scrittori*.

Quella sempre m' accora
 Vccidendo ogni mia gioia amorosa ,
 E potria sol di pianto
 Porger materia al desioso canto.

L'altra conseruatrice è degli odori ,
 Dolce vaghezza degli Amanti amati ,
 Pompa di Primauera , il Sol de Prati ,
 Gentil Reina de leggiadri fiori :
 Ondà con alti honori
 La su per quei giardini almi beati ,
 Come cosa Diuina
 La consagran le Muse , Amor le inchina.

Ond io humil le inchino , humil l'honoro ,
 E lei tanto ritrar col rozzo stile ;
 Quinci dipingo l'habito gentile
 Di porpora , e le chiome intesso d' oro ;
 E mentre al mio lauoro
 Dintorno i suoi tesor conduce Aprile
 Risouuiemmi di voi
 Principe , et primo honor de i sagri Heroi.

Peroche ò glorioso alter FERNANDO
 Sotto quella odorata , e vaga fronde
 Il vostro aspetto , et voi il Ciel nasconde ,
 Anzi dolce palese fiammeggiando :
 Tal ch' io di lei cantando
 Canto di voi , e 'l canto al ver risponde :
 Anzi io fallo , io di lei
 Canto , et di voi mio Sir cantar vorrei :

Che pure al suo simili odor soau
 Sparge la Fama del bel nome vostro ,
 Pompa del mondo , e sol del secol nostro ,
 Re de guerrier de le Celesti chiaui ;
 E che piu non v' aggrau
 Non vestite ancor voi di lucid' Ostro ?

E d'Aurei cerchi come
 Il sette s'empia v' orneran le chiome.
 Si che, o bella, e sourana merauiglia
 Poria con si bel fiore imparte il mio
 Canto humile, agguagliar l'alto desio,
 Ch' à dir di voi mi chiama, e mi consiglia;
 Ma perch' à voi simiglia
 Ogni beltà maggior, conosco ch'io
 Muouo il mio stile indarno,
 E torno à dir de fiori in riuà à l'Arno.
 Ben veggio o mia Vaghezza, o semplicitta
 Mia figlia, che tu vai
 Troppo alto, pur cadendo ardito haurai.

-
2. *La Rosa Idilio di Francesco Maria Gvalterotti.*
All. Illustriss. Signore, Il Sig. Cau. Gio. Batista
Grazioli Rinaldini. In Firenze, nella stamperia
di Zanobi Pignoni. 1625. sm. 4.º

See *Crescimbeni V.* 151. who does not mention this poem, but says thus:

« FRANCESCO MARIA GUALTEROTTI Canonico Fiorentino compose, tra le altre molte Poesie, un Ditirambo intitolato *La Morte d' Orfeo*, del quale fa menzione il Redi (1), e fiori circa 1625.

Illustriss. Sig.

Vorrei, come la Rosa è singulare tra Fiori, così, che il mio Idilio singulare fusse tra le composizioni, non per superbirne, ma per gradire a V. S. Illustriss. perche, si

(1) Annot. Bac. in Tosc. p. 6.

come quella, è Ghieroglifico de la Gloria, e Grazia, e Amore di Primauera, così V. S. Illustriss. è Gliereglifico d'ogni bontà, e Grazia, e Amore di tutti gli animi. Sò che temeraria sarà tenuta la mia impresa, volendo scrivere di quello, che Anacreonte appena seppe esprimere, e Saffo con penna d'oro fiorire, e mille, de la nostra età, e de migliori altamente scriuendo, semplicemente accennaro, ma la sentenza sarà data dal Tempo, Giudice non meno perfetto, che spassionato. E intanto V. S. Illustrissima gradisca la Rosa, come nata per lei, e scusi le Spine de le sue imperfezioni, come congiunte a le Rose; Ch'io pregando Iddio, che le Rose de le sue speranze fiorisca; altre Spine non le desidero, se non quelle, che possano aggrandire i suoi contenti di perpetua felicità, e le bacio le mani.

Di Firenze li 12. di Gennaio 1625.

Di V. S. Illustrissima

Affezionatiss. Seruitore di Core,

FRANCESCO MARIA GVALTEROTTI.

IDILIO.

« Gia i più graditi Zeffiri soau
 Camerieri de l'Alba, onor d'Aprile,
 Viui spirti odorati
 De l'amorosa Giouentù de l'Anno,
 Co pregiati sospiri,
 Ch'escan dal sen de la più vaga Aurora
 Trionfante de l'Ombre
 Nel Campidoglio eterno:
 Giuan suegliando i fiori,
 I quai confusi, e sonnacchiosi ancora
 In letto di smeraldi
 In braccio a le Nutrici alme verdure

Riueriuan deuoti i rai nascenti
Del tutto auuiatori,
De la stessa Natura
Rinouatori, e Padri :
E quelle, che la sù fan bello il Cielo
Al seppellir del Giorno :
Torce viuaci ardenti,
Chiare Albe de la Notte, Argli à la Sera,
D'Alfabeto diuino
Caratteri immortali,
Vedendo tanti aprir lumi ridenti,
Occhi vezzosi, e vaghi,
A le stelle terrene,
A le gemme de l'erbe, a più bei fiori,
Come ingiuria le fusse
Di paragon sì vmil, pregio sì degno,
L'ascondean vergognose al Mare in seno
Del lor chiaro sepolcro insieme, e cuna,
E quella, che pur dianzi
Grauid' era di raggi, e 'l sen fioria
Di Peonie celesti,
Tra le dorate chiome
Annestaua le Rose, e Gelsomini
Grazie, e Amor de la Terra,
E con linee di raggi, e di splendori
Ne lo stellato Olimpo
Ritraea la bellezza
Dal sublime esemplar, che amando auuiua :
La qual ridendo intorno,
Con l' ànima di gioia
Inuitaua à gioir tutti i Mortali.
Vestiti di Zaffiri
L'Aure stesse vaganti
Dispensiere di odori,

Passeggiere de l' Aria innamorata ,
 Lente spiegando il volo
 Con l' ali rugiadosa
 Intessute di Rose ,
 Noteggiauuan con l' onde
 D' vn Rio , ch' Arene hà d' Oro ,
 D' vn Rio , che sangue è de la Terra , et empie
 Le sue feconde vene
 Di spiriti vitali
 D' vn Rio , che con sue lingue
 Di mobile Cristallo ,
 D' Argento fuggitiuo ,
 Insegna contrapunto
 A Musici Vsignoli ,
 Sirene de le Selue ,
 Maestri de canori .
 Abitator de Boschi ,
 Che d' Armonia si dolce
 Pe ricetti de l' ombre
 Fan risonar d' intorno ogni pendice ,
 Che vn Ecco innamorata
 Oracolo seluaggio aurà parlante
 Spirto degli Antri , e voce vmil de fassi ,
 Sol risponde a gli accenti
 De l' amorse lor lunghe querele ;
 Quelle narrando a segretari orrori
 Pieni di mille , e mille ardenti cure
 Non sprezzati Veleni ,
 Che scalchi del desio dan gl' occhi al core ,
 Per cui spesso il tormento
 A seluaggi Vditor sembra dolcezza. »

etc. etc.



ART. XIII. ROYAL AND NOBLE GENEALOGIES
OF FRANCE.

1. *Histoire Genealogique de la maison de France , augmentée en cette (seconde) edition des deux precedents Maisons Roïales, avec les illustres familles qui sortent des Reines et des Princesses du sang : par Scevole et Louis DE SAINTE-MARTHE , freres jumeaux , Avocats en Parlement, Historiographes du Roy ; deux volumes in folio, Paris, Cramoisy , 1628.*

Cette Edition est la seconde ; la première ne renferme que l'Histoire Genealogique de la troisième Race.

2. *La même Histoire revue et augmentée en cette troisième edition , avec les illustres Familles sorties des Reines et Princesses du sang ; deux volumes in folio, Paris, Cramoisy , 1647.*

Selon M. Lenglet , il faut avoir ces deux Editions. La dernière est la plus ample et la plus exacte par rapport à l'Histoire ; mais la descente des Familles sortis des Princesses du sang y manque ; elle devoit faire un troisième volume. Ces Genealogies ne se trouvent que dans le second volume de l'Edition de 1628. M. Le Gendre marque que cette Histoire n'est pas tout-à-fait exacte ni pour les faits ni pour les dates.

Pierre Scevole de Sainte-Marthe est mort en 1690.

3. *Histoire Genealogique et chronologique de la maison Roïale de France , des grands Officiers de la Couronne , avec les qualitez , l'origine et les progrès de leur Famille : ensemble le Catalogue des Chevaliers du Saint-Esprit : le tout dressé sur Chartres , Titres et autres Preuves : par ANSELM (de la Vierge Marie) Augustin Déchaussé : deux volumes in quarto, Paris, Loison , 1674.*

Ce Religieux , qui se nommoit dans le monde Pierre de Guibours , étoit de Paris ; il est mort en 1694.

4. *La même, sous ce titre : Histoire Genealogique et chronologique de la Maison Roïale de France, des grands Officiers de la Couronne et de la Maison du Roy : avec les qualitez , l'origine et le progrès de leur Famille : le tout dressé sur les Titres originaux , Registres des Chartres du Roy , du Parlement , de la Chambre des Comptes , du Châtelet de Paris ; Cartularies de l'Eglise ; Manuscrits et Memoires qui sont dans la Bibliothèque du Roy et autres : par le Père ANSELME, Augustin Déchaussé. Seconde Edition revuë, corrigée et augmentée par l'Auteur : après son décès, continuée jusqu'à présent par un de ses amis ; deux volumes in folio, Paris , 1712. Amsterdam , 1713.*
-

5. *La Même — continuée par Hon. Caille , Sieur du Fourny , augm. et publiée par les PP. Ange de Saint-Bosalie et Simplicien. Paris, 1726-33 , 9 vol. in fol.*

A detailed List of the writings of the Family of SAINTE-MARTHE will be given in a future article , as the Editor wishes to search for one

or two of their Works, before he gives these particulars. In the mean time, see ample articles of them in *Niceron*, VIII. pp. 11-33.

6. *Recherches Historiques sur les Alliances Royales de France et de Savoye, ou sont monstrees plusieurs admirables rapports de ces deux maisons, et deduictes dix-neuf Alliances, qui jusques à maintenant ont esté entre icelles. Par le Reverend Pere Pierre Monod, de la Compagnie de Jesus, etc.*

A Lyon chez Pierre Rigaud, Ruë Merciere, au coing de ruë Ferrandiere, à l'Enseigne de la Fortune. MDCXXI 4.º pp. 80.

7. *Genealogie de la Maison des S.^{rs} de Larbour dicts de Combauld sortie autrefois Puisnee de l'ancienne Race de Bourbon non Royale. Par M.^{re} Pierre D'Hozier S.^r de la Garde, chlr. de l'ordre du Roy, l'un des cent gentilshommes de l'ancienne Bande de sa maison l'un des Heraulds d'armes de sa Ma.^{te} et gentilhomme de la suite de Monseigneur le Duc d'Orleans. A Paris chez Mathurin Henault, rue Clopin, devant le petit Navarre. MDCXXIX. 4.º pp. 186.*

Seconde Partie contenant l'Anest donnè contradictoirement en la Cour des Aydes de Paris. pp. 71.

8. *Les Genealogies de soixante et sept tres-nobles et tres-illustres Maisons, partie de France, partie estrangeres, yssuës de Merouée, fils de Theodoric 2. Roy d'Austrasie, Bourgogne, etc. Avec le Blason et decla-*

ration des Armoyries que chacune maison porte. Par R. P. Estienne De-Cypre, de la Royal Maison de Lusignan, Docteur en Theologie de l'Ordre des Freres Prescheurs. A Paris chez Guillaume le Noir, rue S. Jacques, à l'enseigne de la Rose blanche couronnee. MDLXXXVI. 4.^o ff. 129.

For P. MONOD see *Biographie Universelle* xxix, p. 397. He died 1644. « Personnage, » dit Guichenon, « d'un esprit excellent, des mieux » versés de son siècle en l'histoire, et qui eut » moins de fortune que de mérite. »

ETIENNE DE LUSIGNAN was born at Nicosie, the capital of the Island of Cyprus, in 1537. He died about 1590. See *Biograph. Univ.* xxv. p. 444.

PIERRE HOZIER, son of *Etienne Hozier*, who died 1611, was born at Marseilles, in 1592. He died at Paris, 1660. Boileau wrote these verses to be put under his portrait :

« Des illustres maisons il publia la gloire ;
Ses talents surprendrons tous les âges suivants.
Il rendit tous les morts vivants dans la memoire :
Il ne mourra jamais dans celle des vivants. »

His son *Char. Ren. Hozier*, born 1640, also distinguished himself as an Herald. He died at Paris, 1732, and was succeeded by *Louis Pierre Hozier*, his nephew, author of *The Armorial of France*, etc., who died Sept. 1767, æt 82, and was succeeded by his son lately living.

See *Diz. Stor.* viii, 318.

 ART. XIV. CL. PARADIN.

Alliances Genealogiques des Rois de France et Princes de Gaules, assemblés de pere à fils, avec leurs alliances conjugales, armoiries et écussons purs et écartelés. Lyon, 1561, in fol.

It. 2.^e Edition augmentée en plusieurs endroits, et en laquelle ont été ajoutés de nouveaux blasons, et divers écartelages d'Armoiries. Geneve, 1636, in fol.

It contains only simple genealogies, without proofs.

The Author, CL. PARADIN, was of Louhans, in Burgundy; and he tells us in the Epistle Dedicatory to his *Micropædie*, that he was Clerk to the Secretary of the Sovereign Court of Dijon.

He also was author of *Devises Heroiques, avec figures. Lyon, 1557. 8.^o*

It. Revues et augmentées par François d'Amboise. Paris, 1620, 8.^o

It. translated into Latin, by Gabriel Simeoni, 1537. (See Res Lit. III. 333, 270.) Again, Lugd. Bat. 1600, in 16.^o

His brother, W. PARADIN, was author of the *Chronique de Savoye, Lyon, 1552, 4.^o It. 1561, fol. It. Lyon, 1602, fol.*

(See NICERON, XXXIII. 164, 172.)

ART. XV. BIBLIOTHECA FAYANA (1725).



IN FAYANAM BIBLIOTHECAM

PRÆFATIO.

« Si qui rem literariam quoquomodo promovere student, ii magno sunt in pretio apud posteros habendi; non infimum certe inter eos locum obtinere mihi videntur, qui construendæ et optimis quibusque libris adornandæ Bibliothecæ consilium inierunt. Cum enim sibi, quoad vivunt, et βιβλιοφίλοις prosunt quam plurimis, tum mortui etiam fructum afferunt doctis omnibus maximum, ubi immensæ illæ opes, comparatæ labore incredibili, magno cum sumptu quæsitæ, (quæ rerum est humanarum conditio) in publicum diffunduntur. Earum quippe distractione, quæ unius erant, in multorum manus perveniunt: et, quamvis libri non nisi plurimò licenti in auctione adjudicentur, nemo tamen est, ut opinor, qui eos conquirendi, et sæpius è longinquis regionibus arcessendi remissum sibi laborem jure non gratuletur.

Si qua vero librorum supellex codicum raritate, typorum nitore, chartæ, et ipsius, ut aiunt compactionis elegantia se commendavit; hæc certe est, quam vir nobilis et Literarum amantissimus Carol. Hieronymus (2) Cisternæus Fayus, Eques Sancti Ludovici, et Gallicanæ Prætorianorum militum cohortis ductor sibi conghesserat. In qua affirmare ausim vir

[1] See *Res Lit. III. Præf. xxix.*

[2] *De Cisternay du Fay.*

ullum in ulla materia exquisitum desiderari librum, quem non statim exhibeat præsens Catalogus à Gabriele Martino, in re Bibliographica versatissimo, summa industria digestus et concinnatus.

Neque vere mirum cuiquam videbitur, tantam optimorum librorum in uno musæo ab uno homine comparatam fuisse copiam, quanta haud scio an in bibliothecis vel amplissimis reperiatur, si illum cogitet huic cupiditati, ne dicam βιβλιομανια, ita indulsisse, ut in cæteris impensis diligens et attentus, in colligendos rarissimos quosque codices aurum plenis manibus ultro profunderet. Quo studio quantum ille vel ab ipsa fere pueritia deflagrarit, omnibus innotescet, ubi de vita moribusque ejus nonnulla attigero.

Natus est Parisiis nobili genere VI. Nonas Julii an. 1662. Vix primis egressus pueritiæ annos ad Collegium Claramontanum, hodie Ludovici Magni, inter convictores literis instituendus à parentibus mittitur. Ibi jam tum eluxit in eo mira non discendi modo, sed libros etiam, sine quibus languent studia, colligendi cupiditas: quæ exinde cum eo ita adolevit, ut, confecto cursu Philosophico, inter Regios Equites Sclopetarios admissus, quidquid temporis militari disciplina vacuum habebat, id omne perscrutandis Bibliopolarum officinis, lectitandisque, quos emerat, libris impenderet. Delectabant eum imprimis, ut mihi sæpe narravit, Historicorum simplex et nuda veritas, acerque et sublimis Poëtarum spiritus, in quibus evolvendis tot ille noctes insomnem se traduxisse mihi confessus est, ut Terentium, Virgilium, Horatiumque, perpetua fere eorum lectione, memoria retinuerit.

Cum ibi tamdiu mansisset, quamdiu militaria postulabant exercitia, Gallicanæ Prætorianorum militum cohortis Prolegati munus, annuente Rege, emit. Interjectis aliquot annis ejusdem Legati munus emeritus, quasi totum se Marti ac Minervæ devovisset, nunquam ad bellum vel in Germaniam

vel in Flandriam proficiscebatur, quin inde multa gaza literaria auctus rediret.

Hoc tempore in Galliam exarserat universa fere Europa; turmisque, icto adversus eam fœdere, conjunctis, maxima vis belli in Belgium incubuerat. Cum igitur ad incendendas ignitis globis Bruxellas nostris pars exercitus XIX. Calend. Septembris an. 1695. accessisset, emissa e muris glans tormentaria præeunti cohorti suæ Fayo crus sinistrum ita fregit, ut mox abscindendum fuerit. Hoc vulnus, licet gravissimum, nec à (1) Musis eum, nec à militia removit, quippe qui decem circiter post annis cohortis suæ dux à Rege sit factus.

Lutetiam reversus, ut placidam certamque sibi constitueret vitæ rationem, lectissimam Virginem Ludovicam Elisabetham (2) Landasiam sobrinam suam, cujus eximias virtutes antea perspexerat, III. Idus Aprilis an. 1697. uxorem duxit. Ex ea duos suscepit filios, quibus ad literarum et humanitatis studia informandis non interfuit solum sed etiam præfuit. Eorum alter, magnæ spei adolescens, vix primum emensus Philosophici cursus annum, immatura morte obiit. Alter, (natu major) paternæ heres indolis, utramque colit Minervam, unius è legione Picardica cohortis factus ductor, et in Regiam Scientiarum socii nomine, admodum juvenis, cooptatus Academiam.

Anno 1700. mihi cum eo consuetudinem fecit utrique innatus librorum amor. Mirantique aliquando mihi tot inter ejus volumina, quæ jam 4000 numerum expleverant, multos deesse Auctores Græcos; linguam, ait, Græcam vix primoribus labris attigi. At Cato, inquam, jam senex eam didicit, et quisquis est in ea plane rudis, in Latinis illum quoque sæpius hæere necesse est. Erat ille tum quadra-

[1] Quod hoc versu iconi ejus apponendo expressi:

Me læsit Mavors, læsum nulsere Camæna.

[2] Landais.

genarius; nec multo post ad locupletandam Græcis libris Bibliothecam, simulque ad Græcam linguam ita incubuit, ut, accito Græcarum literarum peritissimo magistro, quem singulis diebus mane tot audiebat, musæum optimis quibusque codicibus Græcis, animumque hujus linguæ cognitione instruxerit. Quod iis dictum velim, qui innumeros ad pompam inanemque doctrinæ famam sibi coacervant libros, quos non legere, nedum intelligere, possunt.

Ita comparatis antiquis omnibus et optimæ notæ Scrip- toribus, à militiâ plane recessit, ut totus in literis versaretur. Vix unquam mane domo egredi solitus totum illud tempus studiis amicisque dabat. Illum invisabant Viri Literati, quos comiter excipiebat, et quorum colloquia vel ipsis studiis anteposenda censebat. Erat ille egregia forma vividaque oris et vultus dignitate; in sermone gravis sine asperitate, hilaris interdum et facetus, ubi opus erat: ut, si quid forte jocosius narraret, id Attico lepore tinctum audientibus prossinaret. Verbis tamen parce utebatur; ut nihil temere effutiret, sed omnia quasi prius cogitata et pensata loqueretur; ita semper amans veritatis, et ab omni fuco alienus, ut, si quem minus sincere loquentem audiret, obmutesceret illico, ejusque improbitatem vel ipso silentio objurgaret.

Ut in deligendis amicis cautus, ita in iis retinendis fuit diligentissimus. Intimos animi sensus illis ultro aperiebat, librosque vel pretiosissimos liberalissime commodabat, dicere solitus, *inter amicos omnia esse communia*. Fidem porro iis datam fallere nefas grande ducebat: ut, si quis forte delinqueret, nihilo secius in eum amici et officia et studia exqueretur; ratus, etsi quid amico, amicitiae nihil, quod honestum sit, esse denegandum.

Longum esset singulos recensere, quibus vel societate, vel necessitudine conjunctus fuit; cum et in Urbe et in Aula vix ullus sit Virorum Principum atque Optimatum,

ad quem facilis ei non patuerit aditus; totque ille fere habuerit amicos, quot sunt non Lutetiæ modo, sed etiam apud exteros Viri Literati, quos, quibuscumque potuerat officiis, sibi devinxerat.

At præcipua et debita Fayum laude fraudarim, si tacuerim quanti eum fecerit æquissimus idemque perspicacissimus ingeniorum æstimator celsissimus Princeps Cardinalis Rohannius, cui adeo fuit acceptus, ut in suam eum non amicitiam modo, sed etiam familiaritatem venire voluerit. Illum sui in Italiam itineris adhibuit comitem; et quoties ab Aula Tabernas Alsaticas in suum palatium secedebat, toties fere hærebat illi assecla Fayus, quem in sinu ejus et vixisse, et obiisse dicere licet. Cum enim XIX. Calend. Februarii an. 1723. in paralytin incidisset, recuperatis aliquantum Borboniarum aquarum ope viribus, Tabernas ille, ubi tum versabatur celsissimus Princeps, advolavit. Atque ibi lenta febricula correptus, relicto omnibus magno sui desiderio, è vita excessit IX. Calend. Augusti ejusdem anni, et in Curiali illius, Urbis Templo, B. Virgini dicato, infra concionatoriam cathedram sihus jacet.

D. MICH. BROCARD, È COLLEG. MAZAR. »

BIBLIOPOLA LECTORI.

« Vir Literatus, et de re literaria bene meritus, sibi provinciam suscepit illustri defuncto præpositâ Præfatione parentandi. Nec ipsi invidimus officium amici, quod in amicum adeò ornatè persolvit.



ART. XVI. LATIN SATIRES AGAINST POPERY.


1. *Varia Doctorum Piorumque Virorum, De corrupto Ecclesiæ statu, Poemata, ante nostram ætatem conscripta: ex quibus multa historica quoque utiliter, ac summa cum uoluptate cognosci possunt. Cum præfatione Mathiæ Flacii Illyrici. Basileæ, Per Ludouicum Lucium. 8.º Dedication dated 1. Maij, anno Domini 1556. pp. 494.*

COLOPHON: *Basileæ, ex officina Ludouici Lucij, Anno Christi M.D.LVII. Mense Martio. (RARE.)*

EX ANTIQUA SCRIPTURA *antiqui rhythmici.*

« Recessit hoc tempore,
 Lex à sacerdotibus,
 Justitià à principibus,
 Consilium à senioribus,
 Fides à populo,
 Amor à parentibus,
 Reuerentia à subditis,
 Charitas à prælatis,
 Disciplina à literatis,
 Studium à scholaribus,
 Religio à monachis,
 Deuotio à monialibus,
 Honestas à iuuenibus,
 Timor à senioribus,

Fidelitas à militibus,
 Concordia à ciuibus,
 Comitas à rusticis,
 Veritas à mercatoribus,
 Largitas à diuitibus,
 Castitas à uirginibus,
 Mœror à uiduis,
 Pudicitia à coniucatis.»

p. 182.

MATTHIAS FLACIUS ILLYRICUS was born 3 Mar. 1520, at Albona in Istria, part of the country anciently called *Illyrium*. His father was Andrew Flacius, in German *Flach*. He died at Francfort sur le Mein, 11 March, 1575, aged 55.

Matthew shewed an early turn to Literature; and discovering a bent to Theology, in his 17.th year, accompanied by a free spirit, was advised to quit Venice, and betake himself to Germany: which advice he followed, going to Basle in 1539. Hence, after a stay of some months, he passed to Tubingen; and thence to Wirtemberg, at that time the residence of most of those who entertained the design of seceding from the Church of Rome. At this place he applied himself to Theology under Luther and Melancthon, subsisting by what he could get in teaching the Greek and Hebrew languages.

Having taken the degree of A. M. he married;

and by the order of the Elector obtained a public employ in the Academy here.

War now drove him to an asylum at Brunswic, where he acquired much reputation by his lectures : and when the Troubles were ended, he returned to Wirtemberg, in 1547. A little time afterwards he began to shew his impetuous and turbulent temper ; and unable to agree with Melancthon, whose gentle and peaceable character led him to tolerance, he quitted Wirtemberg, and went to Magdebourg, that he might be able to declaim more freely, and keep no measure with the Religion of Rome. Here he published many works, of which the most considerable is an *Ecclesiastical History*, known under the name of *The Centuries of Magdeburg*, in which he had the principal part.

In 1557 he was called to the new Academy of Jena ; and in 1562 removed to Ratisbon, where he published several works, principally on the nature of Sin.

In 1567 he went to Antwerp ; and from thence to Strasburgh ; which he quitted for Francfort sur le Mein. Here he found some Protectors ; but being accused of *Manicheism*, in consequence of his opinions on the nature of the Soul, was deserted by most of his partisans. Here he died, as abovesaid, in 1575. He was

a man of great talents, a vast spirit, and great knowlege: but his impetuous and quarrelsome temper overcame all his good qualities. He wrote in a clear style; but was a little too diffuse, and too abundant in dissertations.

Niceron, (xxiv. pp. 1. 25,) from whom this notice is taken, enumerates 46 of his Works.

See also *Melchioris Adami Vitæ Theologorum Germanorum*, etc.

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2. *Sylva Carminum in nostri Temporis corruptelas, præsertim religionis, sanè quàm salsa et festiua, ex diuersis hinc inde autoribus collecta.* 8.^o pp. 127. s. l. s. d. (RARE.)

The author of this work was TH. NAOGEORGUS. (*viz. Kirchmayer*) BRUNET assigns the date of 1553 to this work.

AD LECTOREM.

« Libuit hic subijcere querelam de fide, pij et spiritualis cuiuspian Parochi, ut uidetur, ante hoc nostrum seculum, nuper in Germania repertam. ut uideas optime Lector, etiam ante nos fuisse semper in Ecclesia aliquot pios et sanctos uiros, qui cum publicè non auderent suum spiritum et sensum profiteri, tamen in angulis suis, ut erat tunc ecclesia in desertum pulsa per Draconem (ut Apocalypsis dicit) suum dolorem extillauerunt, et uisitationis diem suspirauerunt.

QUERELA DE FIDE.

Viri frates, servi Dei,
Non uos turbent rhythmī mei,
Sed audite propter Deum,
Flebilem sermonem meum.

Mundum dolens circuiui,
Fidem undique quæsiui.
Vbicumque fidem quæro,
Vel in plebe, uel in clero,
Vel in claustro, uel in foro,
Vbi fides sit ignoro.

Fides nullibi apparet,
Totus mundus fide caret.

Filius non seruat patri
Fidem, neque frater fratri.
Heu de sede sua ruit
Fides, quæ tam firma fuit

Quondam: et pro ea dolus
Triumphat per orbem solus,
Tam potenter et tam dirè,
Ne quis possit contrà ire.

Quiquid dolus iubet esse,
Hoc inferre est necesse.
Clerus populusque totus,
Dolo subiacet deuotus.

Dolus Papam, Cardinales,
Et Episcopos totales,
Regit, et ubique Reges:
Dolus glossat iura, leges.

Dolus omnia pro uoto
Disponit, in orbe toto.
Qui cum dolo conseruantur,
Illi sunt qui principantur.

Sed qui dolum uerè nescit,
 Est abiectus, et uilescit,
 Et uocatur idiota,
 Non est dignus una iota.»

IN PAPAM, GERMANICI RHYTHMI.

« Der Babst vnnd sein rott,
 Seind Engel vor Gott,
 Wie Judas ein zwelfbott,
 Der nam gelt, verriet Gott. »

p. 110.

3. *Sylvola Carminum aliquot à diversis, pijs et eruditis uiris conscriptum: quib. uariæ de religione sententiæ et controuersiæ breuissimè explicantur. Nahm 3. Reuelabo pudenda tua in faciem tuam, et ostendam in gentib. nuditatem tuam, et regnis ignominiam tuam.* 1553. 8.^o s. l. pp. 16. (RARE.)

TH. NAAGEORGUS] was Author of this work also.

Specimen.

IN CHILONEM GANTEUM.

« Chilo Ganteus INTERIM pudendum,
 Mendax, falsiloquum, dolisque plenum,
 Finxit: si quid id sit requiris, audi.
 Forma est, qua pietas, fidesque uera,
 Et quicquid superest in orbe sancti,
 Ceu diro miserè INTERIT ueneno. »

p. 14.

THOMAS NAOAEORGUS, whose real name was *Kirchmayer*, which he thus turned into Greek according to the pedantic custom of his age, was a Protestant Theologist, born at Strubingen in Bavaria, in 1611. He rendered himself famous for his Satirical verses against the Church of Rome, of which his most known is his *Regnum Papisticum*, (1) printed in 1553, and 1559, without name of place or printer.

He died in 1578.

-
4. *Bvcolica Christiana*, Jacobo Geteo Boloniensi authore.
Recens impressa, anno 1555. 8.^o

COLOPHON.

Basileæ Jacobus Parcus excudebat, anno M. D. LV.
pp. 32.

At the Backof The Title Page.

PERSONÆ.

« *Bvcolica ut plurimum, decem Eclogas capiunt.*

Eclogarum Personæ sunt hæ :

Primam Eclogam occupant. . . . Scotus et Faustus.
Secundam, Joseph formosus pastor.
Tertiam, Paulus et Martinus.
Quartam, Christus mundi nouator.
Quintam, Laurentius, et Chryfogonus.
Sextam, Moses pastor.

[1] This Poem on *Antichrist*, or *The Papal Dominion*, was translated into English, by *Barnabe Googe*, 1570. See *Philips's Theatr. Poet. Angl.* (Edit. 1800) p. 125.

<i>Septimam</i> ,	<i>Chrystogenes et Archidamus.</i>
<i>Octauam</i> ,	<i>David pastor egregius, Israëlis psalles.</i>
<i>Nonam</i> ,	<i>Candidus et Bembus.</i>
<i>Decimam et ultimam</i> ,	<i>Jacob pastor.</i>

ART. XVII. REGNUM PAPISTICUM.

*Opus lectv incvndum omnibus ueritatem amantibus : in quo
Papa cum suis membris, uita, fide, cultu, ritibus,
atque cæremonijs, quantum fieri potuit, uerè et bre-
uiter describuntur, distinctum in Libros quatuor.
Thoma Naogeorgo autore. Adiecta sunt et alia quæ-
dam huius argumenti, lectu non indigna.*

2. Timoth. 3.

Ὅν ροπον καὶ ιαννης καὶ Ιαμβρις ἀντεσησαν μωυσης ἕτως καὶ
ἔτοι ἀντιστανται τῇ ἀληθειᾳ, ἄνθρωποι λιατεφαρμενοι τον νῦν,
ἀδόκιμοι περι την πίσιν, ἀλλ' ἐπροκοψισιν ἰπὶ πλειον, ἡ γαρ ἄνοια
αὐτῶν ἐκδηλος ἔσαι πᾶσιν, ὡς καὶ ἡ ἐκεινων ἐγενετο.

1553. *Mense Junio.* 6.^o pp. 173. (RARE.)

Dedn dated *Basileæ Febuar* 20. 1553.

« Dedicatio Ad Illvstrissimo ac Clarissimo Principi ac do-
mino, D. PHILIPPO Hessorum ac Cattorum Landtgrauio,
in Dietz, Zigenhaim et Nidda, Domino suo clementissimo,
Thomas Naogeorgus. S. P. D. »

The Work commences thus :

« Nunc age magnifici mihi membra, fidemque Papatus,
Et uarios ritus, annique ex ordine fastos

Musa refer : nostræ non tantum tendere uires ,
 Nec dixisse ualent tanti mysteria regni ,
 Cui nullum toto compar reperitur in orbe .
 Audimus Scythici sit quanta potentia sceptri ,
 Quid ualeant Turcæ , et semoti longius Indi :
 Quid bellax Parthus , Persæque uberrima regna :
 Nec Romana ulli uetus est incognita uirtus .
 Verum cuncta nihil sunt , si quis pensitet huius
 Maiestas quæ sit , quæque infinita potestas . (1)
 Imperium siquidem cælestes scandit ad arces ;
 Et terrena regit summo moderamine cuncta ,
 Legibus atque minis infernam territat aulam :
 Ut sic tota triplex quassetur machina mundi
 Eius in arbitrio . Temerè nec fingimus istud :
 Arrogat ipse sibi rebus scriptisque Papatus ,
 Viribus et totis quasi debita iura tuetur .
 Quare Calliopæa adsis , tuque augur Apollo .
 Res magna est , lateque patens , dispersaque cunctis
 Finibus Europæ . Recto deducite calle
 Inceptum carmen , cunctisque hæc paudite sacra .
 Namque satis sint nota licet , compertaque cunctis ,
 Prognatos quoscunque æstas trigesima uidit :
 Attamen ignorant nostri non uisa minores ,
 A' pueris docti Christum , ritusque probatos .
 Quid facient porrò pas secula multa nepotes ,
 Quis fortè haud dabitur ritus et membra Papatus
 Cernere , nec nouisse fidem , ob longinqua locorum
 Interualla ? Profectò hæc cognouisse iuuabit :
 Quorum cognoscent ex his non pauca libellis ,
 Si modò non tineas pascent prius . Assyrijsue
 Mercibus , aut piperi præbebunt pallia nigro . »

(1) D. 22. Omnes.

The second Edition, which is fuller than the present, was printed at *Basle*, *Oporinus*, 1559. 8.^o pp. 343. In the Catalogue of Pâris de Meyzieu, N.^{os} 313 and 361, are noticed two other editions, *Vittemberg*, 1548; and *Basle*, 1579; but these two editions appear doubtful. The first was bound up with other tracts, of which one has probably the above date; the second was perhaps the edition of 1559. (1)

ART. XVIII. ANGELICO APROSIO.

1. *La Bibliotheca Aprosiana, Passatempo Autunnale di Cornelio Aspasio Antivigilmi: Tra Vagabondi di Tabbia detto l'Aggirato. All' illustriss. e Generosissimo Sig. Gio. Niccolo Cavana Patritio Genovese. In Bologna, per li Manolessi, 1675. 12.^o (LIBER RARISSIM. See Vogt, 42.)*

(1) See *Brunet*, II. 546.

« In 1570, GOOGE translated Naogeorgus's latin Hexametrical poem on *Antichrist*, or the *Papal Dominion*, dedicated to Sir William Cecil.» *Theatrum Poetarum Anglicanorum*, (Edit. Canterbury, 1800. 8.^o) p. 125.

In 1565, he published « *The Zodiake of Life, written by the godly and learned poet Marcellus Pallingenius Stellatus, wherein are contayned twelve bookes disclosing the haynous crymes and wicked vices of our corrupt nature: etc. etc. Imprinted at London by Henry Denham for Rafe Newberye, dwelling in Fleetstreete* This poem was written by Marcello Palingeni, an Italian about 1531.» (*Theatrum Poetarum*. p. 124.) The first edition of Palingeni, and perhaps the most RARE of all, is that of *Venice, Bernardino Vitale, s. d. in 8.^o*

NICERON gives the following account of this work : (v. XXIV. p. 103.)

« Cet Ouvrage qui est FORT RARE , renferme plusieurs singularités , qui ne se trouvent point ailleurs ; c'est dommage qu'il y ait si peu d'ordre ; c'est un vrai cahos , qui ne donne pas une idée favorable de la netteté de l'esprit d'*Aprosio*. Il est divisé proprement en deux parties , dont la première contient plusieurs particularités de la vie de l'Auteur , mais avec des digressions continuelles , qui font perdre sans cesse la suite du discours. La seconde est une liste Alphabétique de tous ceux qui lui avoient fait présent de quelques livres , dont il met les titres en entier , accompagnés de quelques particularités sur ceux qui en étoient les Auteurs. Comme cette sorte d'érudition étoit son fort , on trouve dans cette partie beaucoup à apprendre. Elle se termine au trois premières lettres de l'Alphabet. Le second Volume devoit renfermer les autres ; mais il n'a pas été imprimé , et est demeuré en Manuscript. »

2. *La Visiera Alzata Hecatoste di Scrittori , che vaghi d'andare in Maschera fuor del tempo di Carnouale sono scoperti da Gio: Pietro Giacomo Villani Senese Accademico Humorista infecondo , e Geniale etc. Passatempo Canicolare Inuiato All' Illustrissimo e Sapientissimo Signor Antonio Magliabechi. Museo Spirante , e Bibliotecario del Serenissimo Cosmo III. G. D. di Toscana. In Parma , per gli Heredi del Vigna. 1689. 12.º pp. 136.*

« OPUSCULUM RARISSIMUM P. Angelicum Aprosium habens Autorem. » *V. Vogt, 710.*

NICERON gives the following account of this work : (v. XXIV. p. 104.)

« On trouve ici cent Auteurs qui ont publié des livres sous des noms empruntés , principalement en Italie. On y donne quelquefois l'histoire de ces Auteurs et leurs Ouvrages, et l'on marque aussi en quelques endroits les jugemens que l'on en a faits. C'est un Ouvrage Posthume d'*Aprosio* que l'on marque d'être mort depuis quelques années. Il est fâcheux qu'il s'y soit glissé tant de fautes d'impression , car c'est ce que l'Auteur a fait de meilleur et de plus utile.»

DEDICATION TO THE VISIERA ALZATA.

« *Amplissimo, et Encyclopædico V. D. D. ANTONIO MAGLIABECHIO Serenissimi Cosmi III. Magni Etruriæ Ducis VI.*

A Bibliothecis.

Tanta Tibi integritas florescit , et Aurea Virtus ,
 Vt cupiant omnes te celebrare. Meres.
 Es Veluti signum constans , aut meta Sophorum
 Factus amicitia , scripta dicata docent.
 Prosiluisse Typis non vna volumina vidi
 Nomine clara Tuo , facta superba suo.
 Quin alto splendore Tuo grauidata tumescunt ;
 Currere per doctus ambitiosa manus.
 Nec temere : quoniam Clarij mage clarius auro
 Irradiant , meritis at pretiosa Tuis.
 Mirarer , nisi multa tibi daret ora tributum ,
 Obsequij exornas quam Rutilante face.
 In te collimant , vt custodita perenni
 Flore micent , doctis gesta regesta Viris.
 Scriptorum intueor , trans Bacchanalia cætum
 Laruatum , æstius dum Canis vrit agros.

Laura tamen detecta fuit quandoque latere
 Res tibi nulla potest, quolibet alta sapis.
 Ad se Thebarum lapides, Citharista vocavit.
 Plus agis: ad Te animos quosque volare iubes.»

Specimens.

- «LXX. LELIO PALUMBO sotto questo nome si hà
Il Sacrificio d'Abramo Rappresentatione Tragicomica
 di *Lelio Palumbo*, recitata in Musica. In Roma,
 MDC. XLIIX, in 4.^o
 L. Allacci nella *Drammaturgia*, dice, essere di *Paolo*
Ombellis, p. 281.»
- LXI. GIUSEPPE SCALIGERO, poco amico, e dell' Italia, e
 de Litterati d' essa essendo uscito dalle stampe questo
 libro.

Roberti Titij Burgensis Locorum Controuersorum libri
 X. in quibus plurimi Veterum Scriptorum loci con-
 feruntur, explicantur, et emendantur multo aliter
 quam hactenus a quoquam factum sit. Ad *Francis-*
cum Mugghionium Virum integerrimum. Florentiæ
 apud Bartholomeum Sermartellium M. D. XXCIII. 4.
 non potendo mirar con buon occhio così dotta pro-
 duttione per poter meglio satireggiare mutossi il
 nome ed uscì con questo.» p. 65.

ANGELICO APROSIO was born at Vintimiglia,
 in the states of Genoa, 29 Oct. 1607, of Marc
 Aprosio, and Petronilla Aprosia, both of the
 same family. He shewed an early inclination to
 the Church, though his parents would have de-
 dicated him to the study of the Law.

In 1623, he entered into the Order of the Hermits of St. Augustin, when he changed his baptismal name of *Luigi* to *Angelico*; and soon went to Genoa to make his Noviciate in the Convent of *Notre-Dame de Consolation* of that Order. Thence he was removed to the Convent of St. Augustin of Sienna, where during a residence of six years he indulged his taste for literature; and became acquainted with many Savants.

Having mastered Philosophy and Theology in this place, he was sent to Monte-San-Savino as Philosophical Professor, which function he discharged for two years; and was then called to Genoa, where he executed the same employment for three years.

His desire to form an acquaintance with the Learned of Italy, and to perfect himself in his studies, made him travel in many parts, to see the principal cities: and in these journies he occupied many years.

In 1639, he accepted the Chair of Professor of Belles Lettres in the Convent of St. Stephen at Venice. He was afterwards Vicar General of his Order; and passed through some other offices not particularized by his Biographers.

Being no longer spoken of after 1680, when Mandosio composed his *Athenæum Ligusticum*, he probably died soon after. He was Member of

many of the Academies of Italy : among others, of the *Incogniti of Venice*. He founded the Library of the Benedictines at Ventimiglia.

NICERON (XXIV. pp. 94, 105) has given a catalogue of 16 works by him.

BIBLIOTHECA APROSIANA, LATINÈ REDDITA 1734.

3. *Bibliotheca Aprosiana, Liber rarissimus, et à nonnullis inter ἀεικδοτάς numeratus, jam ex Lingua Italica in Latinam conversus. Præmisit Præfationem, Notasque addidit Joh. Christ. Wolfius Pastor ad D. Cathar. et Scholarcha. Hamburgi, à Vandenhoeck. 1734. 8.º pp. 248.*

The following is extracted from the *Bibliothèque Germanique* (v. XXXIII. p. 161.)

« Mr. WOLF fait part au Public d'un Livre extrêmement recherché, et qui étoit devenu si RARE, que plusieurs savans croyoient qu'il n'avoit jamais paru, Mr. *Morhof* a été dans cette idée, et Mr. *Bayle* ne paroît en avoir tirée de *Placcius*. Cet Ouvrage méritoit de devenir plus commun, étant rempli de particularitez intéressantes sur la Vie et les Ecrits de ceux qui avoient fait présent de leurs Ouvrages à *Aprosio*, et d'ailleurs chargé de digressions curieuses. Mr. *Wolf* ayant donc traduit ce Livre, il y a quelques années, dans la vuë de se procurer la connoissance de la Langue Italienne, a jugé que son travail pouvoit aussi devenir utile au Public, et a fait imprimer sa Traduction.

Le titre Italien de cet Ouvrage est : *La Bibliotheca*

Aprosiana, passatempo Autunnale di Cornelio Aspasio Antivigilmi, tra Vagabondi di Tabbia detto l'Aggirato. All' Illustrissimo e Generosissimo Sig. Gio. Nicolò Cavana, Patricio Genavese. In Bologna, per li Manolessi, 1673. 12.º

L'Auteur y déguise son nom d'*Angelico Aprosio*, sous celui de *C. A. Antivigilmi*, qui renferme l'Anagramme de *Vintimiglia* sa Patrie. Il aimoit fort ce déguisement, et il a presque changé de nom à chaque Livre qu'il a publié. Cependant on le démasque aisément dans celui-ci, malgré ses précautions, sur-tout quand on lit à la p. 136. « qu'il « n'y a personne qui connoisse mieux *Aprosio* que lui, et « qu'il mange, boit et couche avec lui. » Il ne laisse pas de se désigner en divers endroits, sous le nom de *Frere Angelico*, et de profiter de toutes les occasions qui se présentent de se donner des éloges, comme s'il n'étoit pas l'Ecrivain même.

Il y a dans l'Original Italien une Introduction qui occupe presque la moitié du Livre. Elle est intitulée : *Occasio scribendi ad Laurent. Legatum, Doctorem Medicum Cremonensem, Apollinis filium et Musarum*. On y trouve la Vie d'*Aprosio*, ses Voyages, ses Ecrits, ses Aventures, celles de ses Amis, et celles de sa Bibliothèque. Tout cela est si détaillé, et si plein de minucies et de digressions étrangères au sujet, que Mr. *Wolf* a cru devoir supprimer cette partie, quoiqu'il l'eût aussi traduite. Il n'a donc pris, que ce qui est renfermé entre les pages 262 et 266, omettant encore la *Bibliotheca Aprosiana* décrite en vers par *P. Franc. Minozzio*, qui va jusqu'à la page 733. On ne trouve ici, que la *Bibliothèque Aprosienne* proprement dite, le Catalogue raisonné qu'*Aprosio* fit de ceux qui avoient enrichi sa Bibliothèque, soit de leurs propres écrits, ou d'autres Livres, en vuë de reconnoître leur libéralité, et d'en exciter d'autres à les imiter. Il y suit l'Ordre Alphabétique, mais par malheur il s'est arrêté dès la Lettre *C*.

ou du moins le reste n'a jamais vu le jour. On a pourtant sujet de croire que le MS. existe en son entier dans quelque Bibliothèque d'Italie. L'extrait d'une Lettre d'*Ant. Magliabecchi* en date du 5 Novembre 1705 achève de le confirmer. Le voici : *Tomus II. Bibliothecæ Aprosianæ lucem neutiquam vidit : manu tamen exaratus , una cum aliis nonnullis apud P. Dominicum Antonium Gandolfum , Augustinianum , extat , qui libenter illum communicaturus est cum Bibliopola quocunque , cui sumtibus eum suis exscribere volupe fuerit.* » etc. etc.

ART. XIX. MINERVALIA BONONIENSIA.

Minervalia Bonon. Ciuium Anademata , sev Bibliotheca Bononiensis , cui Accessit antiquiorum Pictorum , et Sculptorum Bonon. Breuis Catalogus , collectore Jo. Antonio Bumaldo C. B. C. et Equ. Bononiæ , Typis Hæredis Victorij Benatij. 1641. 24.º pp. 264.
(an extra petit volume.)

« LIBRORUM RARISSIMORUM numero adnumeratur a Theoph. Sinceio in *Bibl. Hist. Crit. Libr. Har. p. 98.*

Latet sub Bumaldi nomine Ovidius Montalbanus cujus scripta cætera recensentur in Val. Zani (1) *Memorie, Imprese, et ritratti de' Signori Acad. Gelati de Bologna. p. 352. seq.* »
Vogtii Catalogus p. 158.

(Vide etiam *Ghilini Teatro, II. 206.*)

The Author gives in this Book the following account of himself :

[1] For Count Valerio Zani see *Scrittori Bolognese del Conte Fantuzzi*, and *Diz. Stor. XXII. 108.*

« 1622. OVIDIUS MONT' ALBANUS Phil. et Med. Doctor Colleg. et Mathem. prof. ordin. in Archigymn. Bonon. in Academia Noctis *il Rugiadoso*, atque inter Academicos indomitos *lo Stellato*, necnon Scholæ Confortatorum duodecim vir Magister. varia, atque diuersa conscripsit, ediditque nonnulla.

Speculum Euclidianum totam Euclidis Planimetriam vnico in schemate lineariter raprehesentans. et demonstrans Bonon. ap. Clem. Ferronium 1628. in 4.

Spherographia Astronomiam fere totam in vnicam intra figuram proponens, et expliceus Bonon. ap. Clem. Ferronium 1633 in fol.

Ragionamento funebre hauuto publicamente nell' Acad. della Notte per la morte dell' Eccellentiss. Tomaso Dempstero Academico. in Bol. per Girolamo Mascheroni 1626.

Excursus aliquot, et omnes Academic. partim publice partim intra priuatos parietes MS.

Epistolarum ad Claros Viros de nouis, et admirab. reb. lib. I. quarum aliquot seorsim impressæ sunt; item elogia præcipuorum Doctorum Bonon. etc. quorum aliquot seorsim sunt impressa.

Antidotarij Bonon. Prodrom. apud Ferronium 1640.

Excursus Astrologicos multorum annorum cum totidem tractatibus annexis, scilicet de Ventis, de Aquis, de Cerealibus, de Vitibus, de Hortis, de Herbarum insitionibus, Occultis harum proprietatibus, deque Aetatibus earumdem sensu, et ratione pernoscendis, item de Rore, etc.

Omnes impressit Clemens, et Jo. Bap. Ferr. ab Anno 1634. citra.» (1)

Ex Visiera Alzata.

« OVIDIO MONTALBANI. Soggetto benemerito della Patria,

[1] P. 180.

e della Republ. letteraria, oltre li parti col vero altri ne publicò con nome supposto. *Minervalia Bonon. Ciuium Academiae seu Bibliotheca Bononiensis*, cui accessit *Antiquorum Pictorum, et Sculptorum Bonon. Breuis Catalogus* collectore Jo. Antonio Bumaldo C. B. C. et Equ. Bononiæ Typis H. Victoris Benatij M.DC.XLI. 24.º

In questo breue Catalogo son notati in Compendio gli Scrittori ed i Pittori Bolognesi. De Pittori dalla Famosa Penna dal Conte *Carlo Cesare* Canon. Maluasia ne sono descritte badialmente le Vite: e doue il *Montalbano* si dimenticò del Gran *Giouannino da Capugnano* li cui pennelli illustrano le più famosi Galerie, non manco di quello si faccia nelle più cospieue librerie l'Oceano imboschito di *Giacomo Maria* da S. Remo. Il Maluasia lo descrive qual'era: e doue il primo fù encomiato dal famosissimo, e Pittore, et Poeta *Leonello Spada* il S. Remo ne ottenne vn Panegirico nello stile di *Marco Lamberti*, da *Madama Camilla Bertinelli*, Consorte di *Monsieur Lodouico Martini* Sirena innocente del *Paglione*. E degli Scrittori scriue, e scriuerà il non men gentile che eruditissimo Conte *Valerio Zani*, e fin d' hora sò hauere alla medesima aggiunti sopra C. C. Scrittori, alli quali andaranno aggiunti gli Epitaffi, ne mancheranno all' Opera gl' Indici necessarij.»

EXTRACTS FROM MINERV. BONON.

« 1624. LUDOVICUS MALVETIUS MARCHIO, Academicus Noctis; ingenio ad quæ quæ promptissimo; vividissimoque ex cuius vena breui scaturiere tam ligatæ, quam solutæ orationes plures; præcipue vero:

Li Delirii della solitudine Genii Poetici. In Bol. per il Monti 1634, in 4.º

Il Diogene prima concione della seconda parte de i

Delirii della solitudine genii retorici. In Bologna per il Monti 1635, in 4.^o (1)

1500. LUDOVICUS AREOSTUS Ferrariæ ex nobili et antiquo-
genere Bonon. prognatus, ex quo enim Lippa Areosta
Matronarum Bonon. pulcherrima Opitioni 4. Principi Estensi
nupsit proximiores ejusdem agnati Ferrariam incolere cæ-
perunt, ut bene notat. Jo. Baptista Pigna in vita ejusdem
Ludovici; Decantatissimum illius poema *l'Orlando sive il
Furioso*, omnes totius fere orbis Typos, omnesque linguas
litterarius tanquam Proteus expertus est, modo Italus,
modo Gallus, modo Hispanus, modo Germanus factus,
mille facies, milleque vultus ostendens; Italicæ poesi à
juventute prima valde addictus edidit lib. intit. *Rime*;
impress. cum aliis ap. Gabr. Giolium, 1556; deinde seorsim
Venetüs per Rampazetum, 1564.

Comœdias quoque contexit artificiosissimas, ex quibus
quinque celebriores perhibentur, scilicet, *il Negromante*,
la Cassaria, *li Suppositi*, *la Lena*, *la Scolastica.*

Ob. anno Domini 1534, annos 59 natus. » (2)

1510. FR. LEANDER ALBERTUS S. Theol. Mag. Ord. Præd.
Provincialatus honore decoratus; varia, et laboriosa edidit
opera eterna laude dignissima, atque jure merito decanta-
tissima, videlicet,

*La descrizione dell' Italia, s. ult. in Ven. 1631. per
Lod. de gl' Avanzi, latinè facta per Guil Kiriandr.
col. 1567. in fol.*

*Chroniche di Bologna diece deche in 62 libri, quarum
pars est impressa, scil. La Deca prima, e tre libri*

(1) P. 158.

(2) P. 151.

- della seconda. In Bolog. per Fausto Bonardi 1588, vol. 1. reliqua autem MS. in duobus Voluminibus, quæ usque ad annum 1543 protenditur, reperitur penes Excellentiss. D. Joannem Fantuccium Phil. etc.*
- De Divi Dominici obitu, et sepultura Bonon. per Vincentium Bonardum. 1535.*
- De viris et foeminis Illustribus Ord. Prædic. MS. — Ut et Ephemerides ab adventu Ludovici Gallix Regis, usque ad ann. 1542.*
- Vita Joannis Bentivoli. — Vita B. Raymondi. — Vita Jord. Sax. Mag. Generalis Ord. Præd. ex Abb. Ghill. Theatr. p. 279. (1)*

1518. LUDOVICUS VARTHEMA :

Itinerario nello Egitto, nella Soria, nell' Arabia deserta, et felice, et nella Persia, nella India, et nella Etiopia, le sedi, il vivere et costumi delle prefate provincie, in Venetia per Mattheo Pagani, in Frezzaria, etc. 1518. latinè redd. August. Vindellic. ap. Sigism. Grim. (2)

OVIDIO MONTALBANI one of the most fruitful writers of his time, was born at Bologna, of an ancient and illustrious family, which had produced many men distinguished by the sword, as well as by literature. If his erudition had been as exact and critical as it was abundant, he would have still retained one of the highest

[1] P. 147.

[2] P. 158.

reputations. He early devoted himself to study with ardour ; and took his degrees in Medicine, Law , and Philosophy. In 1634 , he became Professor of Logic at the University of Bologna; and filled successively the Chairs of Natural History, Mathematics , and Morals with a reputation , which drew a crowd of Strangers to his Lectures. In 1657, he succeeded Ambrosini in the care of the Cabinet of Natural History left by Aldrovandus. The same year, the Senate of Bologna honoured him with the title of its Astronomer ; and a little after , he was designed for the Chair of Theoretic Medicine at the University. These employments were not sufficient to occupy all his time ; and every year saw new productions of this laborious Writer. He was one of the founders of the Academy of *Vespertini*, which held its first Assemblies in his house ; and all the other Academies of Bologna, which were very numerous , were anxious to have him for an associate ; and he regularly paid his tribute by reading some pieces of verse ; or some dissertations. He died at Bologna, aged 70 , Sept. 20. 1671.

The *Biograph. Univ.* (xx. p. 445 ,) says of the *Minervalia Bonon* : « Ce petit ouvrage , rare et plein de recherches curieuses, a été refondu par *Orlandi* , dans ses *Scrittori Bolognesi*. »

Montalbani supplied the *Dendrology* , to *Al-*

drovandus's Natural History. It forms the XIII.th vol.

NICERON (XXXVII. p. 326.) has given a Catalogue of his Works amounting to 45.

ART. XX. ACCADEMICI GELATI.



Memorie Imprese, e Ritratti de' Signori Accademici Gelati di Bologna Raccolta nel Principato del Conte Valerio Zani il Ritardato. All' Eminentiss. Sig. Card. Franc. Barberino Decano del Sacro Collegio Accademico, e Protettore. In Bologna. Per li Manolessi. 1672. 4.^o (1)

Of this Academy is the following account in *Bibliotheca Bononiensis*, p. 79, 80.

« 1588. GELATORUM ACADEMIA tria carminum Italicorum Volumina promulgavit, primum sub titulo huiusmodi *Ricreationi amorose de gl' Academici Gelati di Bologna Stamp. per Gio. Rossi. 1597.* secundum *Rime de gl' Academici Gelati, in Bol. per gl' Heredi di Gio. Rossi, 1597.* et tertium, *Rime de i Gelati in Bol. per Bartol. Cocchi. 1615.* ex Academicis autem hi compositiones emisisse deprehenduntur. Jo. Bapt. Mauritius *l'immaturo*, Paulus Aemilius Balzanus *il faunio*, Camillus Gypsius *L'intento*, Cæsar Gypsius *L'improuiso*, Melchior Zoppius *il caliginoso*, Franc-Maria Caucanemicus *il tenebroso*, Vincentius Fabrettus *l'incolto*, Romeus Pepulus *il diretto*, Ip. Cattaneus *l'arido*, Co. Rodolphus Campeggius *il rug-*

[1] See *Res Lit.* II. 31. and III. 235.

ginoso, Agesil. Mariscottus *il tetro*, Co. Fachenettus *l'irigato*, Jacobus de Sancto Petro *l'ineguale*, præterea *l'involto*, *l'indefesso*, *il vigile*, *l'inutile*, *l'avidò*, *il pigro*, *l'animoso*, *il rapito*. nouissimè verò Nicolaus Zoppius Turcus, *l'inhabile*, et alij quamplures, etc.»

ART. XXI. A. F. DONI.



La Libreria del Doni Fiorentino, Divisa in Tre Trattati.

Nel primo sono scritti, tutti gli Autori Volgari, con cento et piu discorsi, sopra di quelli.

Nel secondo, sono dato in luce tutti i Libri, che l'Autore ha veduti a penna, il nome de' componitori dell'opere, i titoli, et le materie.

Nel terzo, si legge l'inventone dell'Academie insieme con i supranomi, i motti, le imprese, et l'opere fatte da tutti gli Academici.

Libro necessario, et utile, a tutti coloro che della cognitione della lingua hanno bisogno, et che vogliono di tutti gli autori, libri, et opere sapere scrivere, et ragionare.

In Venegia appresso Gabriel Giolito de' Ferrari MDLVII. 8.º (1) p. 296.

«*Editio auctior, eaque propter etiam rarior.*» (2)

[1] See *Res Lit. I. p.* 203, 290.

[2] Bayer, *Mem. Libr. Rar.* 217. Vogt. 242.

The first Edition of the *first* Part was *Venezia, pel Giolito, 1550, in 12.º* And of the second Part, (called *Seconda Libreria,*) at *Venice, per Mercolini, 1551, in 12.*

The present Edition unites both Parts.

It is dedicated : « *Alli Illustriss. Signori Anconitani, et Comunità dignissima, et Excellentiss.*

Then comes the Address :

A I LETTORI.

« L'animo mio era, nobilissimi lettori, solamente di scrivere tutti i nomi de gli Auttori dell' opere : et sotto a quegli i libri che si trovauono stampati et da loro composti. Ma havendo mostrato questa mia fatica a molti ingegni rari , et buoni intelletti ; ho ritrovato vari et diversi pareri fra loro , circa a questo libro. » *etc.*

DISTINTIONE DEL PRIMO TRATTATO.

Nella Prima Parte sono tutte i nome de compositori con le opere loro, et i discorsi sopra cento Autori , et piu.

Nella seconda si trovano tutti i libri tradotti da l' altre lingue , in vulgare.

Nella Terza sono poste tutte le materie unite , delle lor compositioni vulgari, come sono ; Rime, Comedie, lettere, etc.

Nella Quarta similmente tutte le cose ridotte dal Latino, verbigratia , Storie , Tragedie , Epistole.

Nella Quinta parte è posto l'alfabeto di tutti i libri generalmente cavati da tutte l' altre lingue , et composti anchora nella vulgare.

Nella Sesta et ultima parte si scrive tutta la musica che si ritrova stampata , che se ne ha cognition.

LIST OF AUTHORS GIVEN IN THE FIRST PART OF DONI.

- | | |
|----------------------------|-------------------------|
| Abate Abati. | Andrea Baiardo. |
| Acarisio da Cento. | Alessio Piamontese. |
| Achille Marozzo. | Antonio Scaino. |
| Agostino Giustiniano. | Andrea Lori. |
| Agostino Colombo. | Baldassare Castiglione. |
| Agostino Ricchi. | Bartolomeo Oriolo. |
| Agostino Cazza. | Batista da Crema. |
| Andrea Gambino. | Baldessare Olimpo. |
| Alberto Lollo. | Beatiano. |
| Andrea Calmo. | Bartolomeo Gottofredi. |
| Alessandro Picol' Hvomini. | Bernardo Accolti. |
| Alessandro Vellvtello. | Bastiano Serlio. |
| Andrea da Bergamo. | Biondo Medico. |
| Anton Centani. | Bernardo Tasso. |
| Andrea Corsali. | Bernardino Daniello. |
| Andrea Stagio. | Benedetto Varchi. |
| Angelo Politiano. | Bitte Pittore. |
| Angelo Forte. | Bernardo Spina. |
| Angelo Firenzvola. | Burchiello. |
| Annibal Caro. | Brunetto Latini. |
| Antonio Fregoso. | Bandello. |
| Antonio Cornazzano. | Christophoro Landino. |
| Antonio Mazzolino. | Costanzo Cini. |
| Antonio Tibaldeo. | Celio. |
| Anton Vincigverra. | Clavdio Tolomei. |
| Anton Landi. | Cesare Fiaschi. |
| Anton Filareno. | Dante Alighieri. |
| Albicante. | Domenico Delfino. |
| Anton Francesco Doni. | Evrialo D'Ascoli. |
| Ambrvogio Contarini. | Francesco Petrarca. |
| Ambrvogio Catarino. | Favsto da Longiano. |
| Arlotto Piovano. | Federigo Fregoso. |
| Antonio Brocardo. | Federigo Giorgi. |

Francesco Sansovino.	Giovan Battista Casalio.
Francesco Bernia.	Giovan Battista Castiglione.
Francesco Alunno.	Giovan Battista Carello.
Francesco Priscianese.	Giovan And. Dall' Anguillara.
Francesco Castellani.	Giovan Battista Pigna.
Fvlvio Pellegrino.	Giovanni Scandianese.
Francesco Maria Molza.	Giovan Battista Zanchi.
Francesco Marcolini.	Girolamo Mvtio Jvstinopolitano.
Federigo Fuligno.	Gaspara Stampa.
Francesco Veniero.	Gasparo de Sardi.
F. Franceschino Visdomini.	Giovan Battista Possevino.
Federigo Grisone.	Giovan Battista Svsio.
Giovanni Boccaccio.	Girolamo Garimberto.
Galeotto dal Carretto.	Hortentio Lando.
Gabriello Simeoni.	Horatio Brvnetto.
Giovanni Brevio.	Jacopo Sanazzaro.
Giovan Batista Verini.	Jacopo Segalino.
Giovanni Stamlerno.	Leone Battista Alberti.
Girolamo Parobosco.	Leone Hebreo.
Giorgio Trissino.	Leandro Frate.
Giorgio Pittore.	Lodovico Ariosto.
Giov. Antonio Menavino.	Lodovico Dolce.
Giovanni Villani.	Lodovico Ferraro.
Givseppe Betussi.	Lodovico Bolognese.
Givlio Camillo.	Lorenzo de Medici.
Gismondo Paoluccio.	Lorenzo Capelloni.
Giovanni Norchiati.	Lorenzo Spirito.
Girolamo Malfetta.	Loca Gavrico.
Girolamo Savonarola.	Lvigi Pulci.
Giovan Battista Giraldi.	Lvigi Borra.
Gismondo de Fantis.	Lvigi Prioli.
Giovan Sabadino.	Lvigi Tansillo.
Gvido Givdici di Messina.	Lvigi Cassola.
Givlio Landi.	Lvigi Alamanni.
Giovan Antonio Pantera.	Lodovico Pittorio.

Lodovico Martelli.	Padovano Frate.
Lorenzo de Medici.	Pier Francesco Giambvllari.
Lvcretia Gonzaga.	Panfilo de Rinaldini.
Lodovico Domenichi.	Pellegro Grimaldi.
Masuccio Salernitano.	Pietro Olivi.
Marco Mantovano.	Pietro da Lvcca.
Marco Gvazzo.	Paolo Manutio.
Matteo Maria Boiardo.	Pier Cataneo.
Marco dalla Fratta.	Ruzante.
Mavro.	Rvcellai,
Matteo Palmieri.	Roberto Frate.
Minturno.	Sperone.
Mario Eqvicola.	Strapparola da Caravaggio.
Mario Deleo.	Strascino.
Mariano Maniscalco.	Simon Zvccolo.
Matteo Villani.	Sabba Cavalieri.
Nicolo Machiaveli.	Santo Alo.
Nicolo da Coreggio.	Simon dalla Barba.
Nicolo Martello.	Tvllia D' Aragona.
Notvrno Napolitano.	Vittoria Colonna.
Nicolo Franco.	Vincenzo Rinchiera.
Nicolo Tartaglia.	Vincenzo Gabbiano.
Nicolo Liburnio.	Vincenzo Brvsantino.
Pietro Bembo	Vincenzo Cartari.
Pandolpho Colonvccio.	Vannoccio Birincuccio.
Pico Mirandolano.	Ventvrino Pisavro.

Each Letter is dedicated to one of the following:

Bernardino Merato.	Laura Terracina.
Velusino.	Matteo Palischermo.
Domenico Veniero.	Anna Morona Stampa.
Federigo Badoero.	Pietro Berna.
Antonio Morando.	Remigio Fiorentino.
Hercole Bentivoglio.	Silvia Contessa di Bagno.
Isabella Sforza.	

ART. XXII. JOANNES BAPT. DONI.



1. *Jo. Baptistae Donii Patricii Florentini Commercium Literarium nunc primum Collectum digestum editum-que Studio et labore Ant. Francisci Gorii Præp. Basil. Bapt. Florent. Pub. Historiar. Professoris. Florentiæ in Typographio Cæsareo. M. DCC. LIV. fol. pp. 271.*
2. *Ang. Mar. Bandini Commentariorum de vita et scriptis Joannis Bapt. Doni Patricii Florentini olim sacri Cardinal. Collegii a secretis libri quinque adnotationibus illustrati, ad Silvium Valenti S. R. E. Presbyt. Card. Ampliss. Accedit ejusdem Doni Literarium Commercium nunc primum in lucem editum. Florentiæ typis Cæsareis. M. DCC. LV. fol. pp. 116. With a Portrait of Doni.*

BANDINI says :

« JOANNES BAPTISTA DONIUS natus est anno MDXCIV. ex illustri, et nobili *Doniorum* gente, (2) patre *Francisco Donio* viro gravissimo, (2) qui eum ex *Justina Lapi del*

[1] Id constat ex Catalogo eorum, qui supremo magistratu in Florentia Rep. functi sunt.

[2] Huic *Francisco* tribuendum mihi videtur Opusculum, quod extat in Archiva *Doniano* Florentiæ cum hoc titulo, *Genealogia de' Re di Francia con una breve memoria delle loro principali azioni alla Serenissima Madonna Cristina di Lorena Gran Duchessa di Toscana di Francesco Doni. fol.*

Tovaglia uxore, cum aliis liberis ad felicitatem literarum sustulit. (*Ang. Mar. Bandini*, p. 1.)

By this account he does not appear to have been of the same family as A. F. DONI.

EXTRACT FROM THE ADDRESS TO THE READER.

Candido Lectori Ang. Mar. Bandinus.

« LITERARIAE Reipublicae procerum scripta, et res gestas ab interitu vindicare, honestissimum boni civis officium rati, nonnullos insignes viros, singulari praeditos virtute, ex ingenti numero iam delegimus, qui apud nos summa ope, immortalitatem consequi studuerunt, quique merita laudis testimonio aliquando fraudati, elogium a nobis exposcere videbantur.

Nullum autem iucundius est animi oblectamentum, quam memoria gestarum rerum: brevia siquidem sunt praesentia, et caduca, atque uno ictu oculi evanescent: futura vero, nulli mortalium explorata, caliginosa nocte premit Deus: sola quae praeterierunt, et certa sunt, et in immensum, non sine magna utilitate repetuntur. » *etc. etc.*

ART. XXIII. FIRST EDITION OF BUCHANAN'S
PSALMS.

Psalmorum Paraphrasis etc. Apud H. et R. Stephanum.
8.^o s. d. (See *Res Lit.* III. 409.)

Maittaire, in his *Life of Rob. Stephens*, thus speaks of this Edition:

« POETICA PSALMORUM PARAPHRASIS quâ BUCHANANUS inter coævus sibi poetas palmam tulit, visa est digna, in quâ imprimendâ ambo fratres Henricus et Robertus suos nervos, non semel, sed editione repetitâ, alterâ minore formâ, alterâ majore intenderent. Minor forma anno 1566 prodiit; major anni caractere destituta illi (nisi fallor) non pluribus, quàm binis tribusve annis potuit præire, nam Henricus anno (1) 1562 eam promisit. Hæc non fuit anno 1566, ac ergo non illâ posterior; nam anno (2) 1566 Georg. Buchananus Petro Danieli scripsit « se in Psalterio » multa typographorum errata correxisse, quædam etiam » sua non pauca mutavisse, rogatque eum, cum Stephano » agat, ne se inconsulto id operis iterum emittat. (3) Errata » autem, quæ in duabus tam hæc certi quàm illa incerti anni » editionibus occurrunt, in aliâ anni 1575 emendantur. »

ART. XXIV. THEODORUS JANSSONIUS.

—●—●—●—

Theodori Janssonii ab Almeloveen M.D. De vitis Stephanorum, celebrium Typographorum Dissertatio Epistolica, in qua De Stephanorum stirpe, indefessis laboribus, varia fortuna atque libris, quos orbi erudito eorundem officinae emendatissimè impressos unquam exhibuerunt, subjecto illorum Indice accuratius agitur: atque obiter multa scitu jucunda adsperguntur. Subjecta est H. Stephani Querimonia Artis Typographicae. Ejusdem Epistola de Statu suae Typographiae.

[1] Præfat. ante Cathol. Expos. Psalm.

[2] Præfat. Psalm. Buchan. M. P. 1566. Edimburgi data.

[3] Hymn. in Christ. *Et par parenti optimo. Sed ann. 1575. et 1580. Et par parenti maximo.*

Ad Virum Joan. Georg. Graevium. Amstelædami, apud Janssonio Wasbergios, 1683. 12.º (RARISSIMUS.)

As the back of the Title Page.

FABIUS lib. XII. c. 6.

« Non differendum est tyrocinium in senectutem, nam quotidie metus crescit, majusque fit semper, quod ausuriosus: et dum deliberamus, quando incipiendum sit, incipere jam serum est. Quare fructum studiorum viridem, et adhuc dulcem promi decet, dum et venia et spes est, et paratus favor, et audere non dedecet; et si quid desit operi, supplet aetas: et si qua sunt dicta juveniliter, pro indole accipiuntur.»

AD THEODORUM JANSSONIUM

« AB ALMELOVEEN, MEDICUM ERUDITISSIMUM, NUPER DISCIPULUM GRATISSIMUM, NUNC AMICUM CANDIDUM, STEPHANORUM VITAS DESCRIBENTEM.

*Dum Stephanùm Genus et Proavos et Fata recenset,
 Festa Typos Proavùm Teque corona manet.
 Fata Typis Stephanùm fuerint infensa, nitorque
 Noxius. Heu paucis Plutus Apollo pares.
 VIVITUR INGENIO, virtutis maxima laus est.
 Conjugium dispar copia mensque facit.
 Divide sic Proavùm felicia fata Typorum
 Cautus ab indoctis praemia rara viris.
 Emicet ille Nepos, praeloque Typoque lucrosis,
 Arte tua, studiis nomen opesque roga.
 Vivere sic solitus sapiens, haec vita Deorum est,
 Qui sapit aeternum vivere dignus erit.*

Litera Pieridum Medicinae dextera jungat.

Musarum pater est Phaebus et artis amor.

JACOBUS VALLAN. M. D. *Prax. et Instit.*

Med. Prof. h. t. Poet.

Dabam. Ultraject.

a. d. x. kal. Mij.

c1o1oc. LXXXIII.

Under the Portrait of ROBERT STEPHENS :

« ROBERTUM cernis STEPHANUM quem Gallicus orbis

Miratur primus Chalcographum *Stephanus* :

Qui pius et doctus procudit Scripta piorum

Sorbona hinc non vult impia ferre virum. »

Ex Theodori Janssonii ab Almeloveen de Vitis

Stephanorum libello. p. 125.

« Illorum, qui emendatiores et nitidiores editiones procurarint, praecipuos recensebo, ut habeant illi, qui turpi negligentia, librorum notitiam parvi faciunt, quo admonentur; ne, quod saepe fieri videmus, se in hisce prostituunt, ac risui exponant, cum libros ineptissimos, ac in media Barbarie impressos tamquam gemmulas venerentur. En istâ ergo typorum arte apud literatos quos inclaruise videmus,

Aldum Manutium. Venet. denat. 1516.

Paulum Manutium. ibid. Nat. 1. Jul. 1512. denat. 6 April.
1574.

Aldum Manutium, Pauli fil. ibid. Nat. 13. Feb. 1545.
denat. 1597.

Henricum Stephanum I. Paris.

- Robertum Stephanum I. Typogr. Reg. Paris. den. 7. eid.
 Sept. 1559.
- Carolus Stephanus. Typogr. Reg. Paris.
- Franciscus Stephanus. Paris.
- Henricus Stephanus II. Genev. den. 1590.
- Robertus Stephanus II. Typogr. Reg. Paris.
- Paulus Stephanus. Genev.
- Franciscus Stephanus. *ibid.*
- Robertus Stephanus. R. F. R. N. Paris.
- Antonius Stephanus. Typogr. Reg. *ibid.*
- Adrianus Turnebus. Prof. et Typogr. Regi. *ibid.*
- Mamertus Patissonius. *ibid.*
- Guilielmus Morellus. Reg. Typogr. *ibid.*
- Claudius Morellus. *ibid.*
- Sebastianus Gryphus. Lugd.
- Antonius Gryphus. *ibid.*
- Jodocus Badius Ascensius. Prof. Paris.
- Simonem Colinacum. *ibid.*
- Joannem Oporinum, Basil. Graec. Ling. Prof. Natus 25.
 Januar. 1507. denat. 1568. 6. Jul.
- Joannem Frobenium. Basil.
- Michaëlem Vascosanum. Paris.
- Hieronymus Commelinus Santandreanus. den. Heidelb.
 1597. 27. Novemb.
- Rutgerus Reschius. Lovanii Gr. Ling. Prof.
- Christianus Wechelium. Paris.
- Andream Wechelium. *ibid.*
- Joannem Amorbachium. Basil.
- Arnoldus Mylius. Colon. Senator.
- Stephanus Doletus. Lugd. combust. 3. August. 1545.
- Danielem Bombergum. Venet.
- Godefridus Hittorpius. Colon. Consul.
- Garwinus Calenius. Colon. Senat.
- Hubertus Goltzium. Brug.

Christophorum Plantinum. Antv. ob. 1. Jul. 1598.

Franciscum Raphelengium. Lugdun. Batav. Hebr. ac Arab.
lit. Prof. Nat. 27. Febr. 1539. denat. 1597. Mens.
Jul.

Joannem Moretum. Plantrini Generum. Antv. denat. 22.
Sept. 1610.

Balthasarum Moretum. Antv. denat. 8. Jul. 1641.

Plures qui cognoscere desiderat ei adeundi erunt *Malincrotius* et *Boxhornius*, aliique de artis Typographicae inventione, inventoribus, et propagatoribus qui scripserint. Interim Vale, et eo, quo cepisti favore me prosequi, ut pergas Virorum Clarissime ac Doctissime, à me, Tuo ex asse nunc et olim, qua decet observantia, decet autem maxima, rogaris. Vale.

Dabam è Musaeo Amstelaedami, ipsis Kal. Febr. Anno
M. DC. LXXXIII. »

ART. XXV. STEPHANORUM HISTORIA.

(Auctore M. Maittaire.)



Stephanorum Historia, Vitas ipsorum ac libros complectens.

Βασιλεῖ τ' ἀγαθῶ κρατερῶ τ' ἀίχμητῆ.

Londini, typis Benj. Motte, Impensis Christoph.
Bateman. MDCCIX. 8.^o Tom. I. pp. 564. — Tom. II.
pp. 133. — Appendix. pp. 7. (RARUS.)

« LECTORI

Michael Maittaire S.

Tibi, Lector, abhinc biennium Grammaticos in Græcæ

Linguae Dialectis protuli : Te nunc salutatum mitto Typographos ; Imo (ne a primâ meâ scribendi ratione longius recessisse videar) illos , qui arte Grammaticâ non minus quam Typographicâ celebres extiterunt. Tractatum istum Westmonasteriensi , ubi elucubratus fuerat , Scholæ dedicaveram , ut , quoniam gratiâ amicisque minùs valens indè pulsus fueram , testatum palam relinquerem , quòd , licet adversùs æmulum vires , neutiquam tamen ad benefaciendum aut animus aut facultas defuerit. Ex opusculo illo hoc natum est : Quum enim consulenti optimas librorum editiones nullæ Stephanicis præstare viderentur , lubuit eorum Typographorum vitam , indolem , studia diligentius contemplari. Et quorum vitam nosse magis interest , quàm illorum , per quos stetit , quominus tot elegantissimi Scriptores aut prorsus interirent , aut pro suâ dignitate non ornati prodirent ; quibus literæ suam lucem debent et incrementum ? Theodori Janssonii ab *Almeloveen* Epistolica de Stephanorum vitis dissertatio anno 1683 edita in pretio fuit apud Eruditos ; diùque est , quum ejus Exemplaria rara esse cæperunt. Eam , quâ potui curâ , perlegi : placuit Viri Clarissimi erga illos Rei Typographicæ Principes studium : gaudebam ipsum (1) promississe se *adjuncturum ea, quæcunque suum hoc opusculum exornare augere vel emendare potuerint*. Ego interim quò majore Stephanorum admiratione captus , eò moræ impatientior , corrasì undecunque , quicquid ad eorum notitiam conducirer. Materiem , quæ ex variâ lectione creverat , redegei in ordinem , et ad meos usus reduxi ; neque enim id opus unquam publicare deliberatum habueram. Amicus autem meus et familiaris Christophorus *Bateman* , vir in re literariâ juvandâ ìmpiger , dignùsque Stephanis Typographis Bibliopola , ultro se mihi obtulit , ut ejus operâ prodiret , quod apud me premere

(1) P. 125.

statueram. Accepi statim conditionem, arbitratus meum laborem frustra non fore, si typis typographos mandarem; multis, quibuscum super eâ re egi, consilium non displicuit; et fuere, qui cunctantem urgerent, rati nonnihil frugis ad librorum amatores exinde perventurum. His impulsus fætum meum hactenus dubium et informem paulatim figurare conatus sum; et dum studui omnia, quæ ad hoc propositum pertinerent, simul congerere, sensim adolevit; quémque libellum duntaxat institueram, prelo vertente, liber exivit, eâ quidem mole, ut illi metuum ab Adagio, Magnus liber magnum malum. Ornamentis, quibus libri superbiunt fœliciores, omnino destituitur: nec splendido, qui expectationem et moveat et nonnunquam decipiat, titulo; nullis, quibus muniatur, testimoniis; nullo patroni, quem nancisci nec potuit nec meruit, nomine ambitiosus, se soli tuæ benevolentiae commendat. Suis erratis multi ab operis aut difficultate aut longitudine causas quæerunt: Mea, quæ et crebra et gravissima sunt, non aliunde, quàm ab ignorantia et incuria, profecta confiteor; et veniam potius deprecor, quàm audacter expostulo. Roberti Stephani primi effigies eadem, quæ in Gallicis Bezæ Iconibus, libro præfigitur; ei, quam Almelveenius exhibuit, non multum absimilis, nisi quòd in vultu tristior huic insit severitas, illi gravitas serenior; hujus caput apertum, illius pileatum. Typographica (1) Symbola cum suis lemmatibus in initio libri disponuntur. Multa passim ex ipsorum Stephanorum aliocumque scriptis ad confirmandam illustrandamque historiam allegavi. Quid ipse præstiterim, quem ordinem secutus sim, non tanti est, ut verbis ampliem: Malo hoc, quicquid est, tuo iudicio permittere, quàm te pluribus fatigare. Vale, Lector, et opellam hanc parvam boni con-

(1) De quibus lege pag. 9. 10. 16. 17. 44. 160. 162. 167. 168. 222. 506. 521. 533. 544.

sule ; memineris , autem tibi eos à me sisti viros , qui , quum Imperatorum Regum omniumque et dignitate et literaturâ insignium gratiam sibi conciliauerint , tuum certè merentur et exigunt patrociniū . 1708. Orid. Cal. Jan. »

VITÆ STEPHANORUM.

« NIHIL esse credo , quod magis perspicuum sit , constetque inter homines eruditos , quàm Literarum in Europam post liminio reditum Arti Typographicæ plurimū deberi . Arti illi pulcherrimæ et in reliquarum subsidium incrementūque Dei beneficio natæ manum admoverunt Viri doctrinâ et iudicio instructissimi ; in quorum grege principem locum tenuit Stephanorum familia , maximâ cum laude per centum sexaginta plus minus annos munere Typographico functa . De illis optimè meritus est Vir clarissimus Theodorus Janssonius *ab Almeloveen* ; (1) quem Jacobus Tollius , Joh. Georgius Grævius , (illum enim studiorum incæptorem , hunc directorem habuerat) et Nicolaus Heinsius sâpissime monuerunt , ut nullorum Typographorum magis quàm Aldinorum , Plantianorum et maxime Stephanorum editionibus fideret . Is itaque eorum monitis excitatus omnia diligentissime , quæ de Stephaneo genere sese obtulerunt , conquisita et in Epistolarem dissertationem redacta Grævio dicavit : miratus neminem antea fuisse , qui illorum illustrium Typographorum à primâ origine genealogiam deduxerit , et vitas ex professo describeret ; quanquam ex parte illud inter alios multos fecerint Pierius Valerianus in *Libello de Literatorum infælicitate* , Paulus Colomesius in *sua Gallia Orientali* , Scævola Sammarthanus in *Elogiis* , et Malincrotius in *dissertatione de Arte Typo-*

[1] *Jansson. Dissert. p. 2, 4, 6.*

graphicâ, (1) Janssonius, auctore et adjutore à *Beughem* Embricensi ejusque urbis Tribuno plebis ac Bibliopolâ, suæ dissertationis calcis subjecit Catalogum Librorum, qui ex Stephanorum officinis prodierunt, (2) Bibliothecarum præcipuè Bodleianæ, Barberinæ, Thuanæ, Heinsianæ, cùm Patris tum Filii, ope atque auxilio maximâ ex parte confectum. Hujus operis utilitatem nemo non cognoscet, nisi qui ignorat, character characteri, liber libro, Typographus Typographo quid præstet; deformi pulcher, emendatus corrupto, doctissimus ineptissimo quid intersit. Qui color, nitor, ornatus vetustis illis erat Athenarum Latiique Scriptoribus; quum prodirent ex officinis; ubi elegantissimis ipsorum operibus typorum munditiam, obscuris lucem, depravatis sensum, vagis locum, confusis ordinem, dubiis veritatem, artifice manu, accuratâ lectione, fœlici conjecturâ, solerti ingenio, certâ methodo, sagaci censurâ dabat idem Interpres et Typographus! At contrâ, quàm insignem accipiunt injuriam venerabilia Antiquitatis doctæ monumenta, quum in ea involent illotis manibus Typothetæ et Correctores, qui vix aliud nisi album et nigrum nôrunt; multumque sibi præ cæteris sapere videntur, si Græca à Latinis, Hebraïca à Græcis possint discernere! Interea quicquid delirant Typographi, optimi plectuntur Auctores; in quibus tot eduntur monstra, ut dubites, *Censoréne an Haruspice opus sit*. Artis autem Typographicæ usus corrumpitur, non tantùm, si scripta bona excudantur malè; sed etiam si bene mala, quæque à flammâ potius quàm prælo lucem accipere meruerunt. Viderint igitur bonarum literarum Vindices et Patroni, quibus datum est licentiæ fræna injicere; ne Typographiæ, quæ Artium Liberalium familiaris fuit semper ac necessaria, dignitas prorsus evilescat; ne ea barbariem, quam olim introducta et culta

[1] *Jansson. Ad Lector.*

fugaverat, reducat neglecta et violata : dum consitandæ seditioni patriæque Religioni, quam legibus sancivit Regum nostrorum Authoritas, labefactandæ emancipatur. Sed ad Stephanos redeo ; in quorum Typographêo idem ferè, quod Florus de Populo Romano scripsit, lubet observare. Hujus enim *si quis totam ætatem percenseat, ut cæperit, ut adoleverit, ut ad juventæ florem pervenerit, ut postea velut consenuerit, quatuor gradus processûsque inveniet.* Prima ætas et quasi infantia sub Henrico Stephano Primo fuit per annos circiter quindecim, quibus cum temporum ignorantia luctabatur. Philologia enim et Humaniores Literæ Authorésque Veteres nondum apud Gallos è tenebris penitus emeruerant. Adolescentiæ ætatem egit sub Roberto Primo, quo adnitate robustam maturitatem tam citò assecutum est, ut inter incunabula et juventam paucillulum spaciū intercesserit. Non tamen id passum est, quod ingeniorum solet præcox genus haud temere unquam ad frugem perveniens : sed per octoginta annos firmitatem et robur tenuit inconcussum ; Carolo, Henrico secundo, Francisco utroque, Roberto secundo, eorûmque affini Mamerto Patissonio nova semper auxilia subministrantibus : Nec de viribus aliquid visum est remittere, donec illi vixerint. Post illorum obitum Paulus, Robertus tertius et Antonius valetudinem ejus inclinantem et vergentem in senium diu sustentaverunt. Tandem sub Antonio et Henrico ultimo ita consenuit, ut nonnunquam lacertos moveret, et ex ipsâ viridi vegetaque adhuc senectute faciliè conjiceret, quale in ætatis flore fuerit. Hæc breviter de Stephanis præfatus, ad singulorum vitas transeo. »

STEPHENS FAMILY.

FIRST GENERATION.

HENRY STEPHENS I. was born about 1470, or 1480. He died 1520. His *types* were principally *Roman*; and for that age sufficiently elegant. His *Jod. Clitovei Praxis Numerandi* has the date 1503. His *Aristotelis Ethica, interprete Leonardo Aretino*, is 1504. fol.

His widow married *Simon Colinæus*, also a celebrated Printer at Paris. He left three sons, *Robert, Francis, and Charles*, who continued and augmented his fame.

SECOND GENERATION.

ROBERT STEPHENS I. was born in 1503; and was early taught Hebrew, Greek, and Latin. In 1522, in his 19.th year, he had a share in the conduct of the Press of his father-in-law, *Colinæus*. He soon set up a Press for himself, in the same place which his Father had occupied. He married the daughter of the famous Printer *Jodocus Badius*; a wife worthy of so learned a father; and so learned an husband. From this time, he allowed no relaxation to his labours: no year passed, in which some

work, conducing either to the Christian religion; or to the advancement of the Arts, did not issue from his Press. His first care was turned to MSS. of the Sacred Writings : his next to the Latin Writers. In 1527, *Johannes Frobenius*, the famous Printer of Basle, died: and it seemed destined for Robert Stephens to supply his loss.

In 1539, he had the honour conferred on him of *King's Printer*.

He was at length (1548) obliged to fly from Paris to Lyons, by the persecution which his *Lutheran* principles brought upon him. At last after three months of suffering, he obtained, about the beginning of 1549, a diploma from the King, containing a testimonial which might protect him from his enemies.

He retained the office of *Royal Printer* till 1551.

After the death of Francis I. he retired from persecution to GENEVA. This change happened sometime in the beginning of 1552.

« Robertum Stephanum, » (says Maittaire) « vidimus in patriâ florentem Regum favore et patrocínio munitum; honore, quo artes ali solent, omnesque accenduntur ad studia, decoratum; invidiâ et odiis inimicorum semper vexatum, semper superiorem. Nunc tandem, ne iniquis calumniis succumbere cogatur, exul, affinibus et amicis destitutus, calamitatum nube involvi; diesque qui ei fœlix hactenus et benignus affulserat, in noctem vergere videtur. Sed viri fortis et literati, cui omne solum patria est, qui

Evangelii causâ solo natali valedixit, Christique opprobrio Principum favores posthabuit, exilium non ipsum sed patriam infelicem reddit. Ille non minori gloriâ, quam ortus est, occidit; exulem exules comitantur literæ; non æquum putat, ut has, quas præmiis affectas amplexus est, orbas et contumeliis affectas deserat; eas, quasi quoddam depositum in suam recepit fidem; receptas, quantacunque infortunia ipsum occupent, servare decrevit.» (1)

From the time of this retreat, he added to the Symbol on the titles of his Books, this subscription, *Olivâ Roberti Stephani*; very rarely putting the name of *Geneva*. From this time, he printed few Books but such as related to the Scriptures; or to the errors of Popery, such as the tracts of Viret, Beza, and Calvin. Conrad Badius, his wife's brother, was associated with him in printing at Geneva, as well as at Paris. They had printed the Poems of Beza at Paris, in 1548.

I cannot now refrain from transcribing the following very interesting and just passage of Maittaire.

« P. Richardus Simon laudat BIBLIA GALLICA a Roberto Stephano impressa anno 1553, qui annus (ait Thuanus, p. 324.) *Judiciorum exemplis utrinque non caruit; nam multi in Gallia ob religionem, Michael Servetus Tarraconensis Genevæ ob Hæresin, supplicio affectus est. Is professione medicus, quum impuras manus ad Theologiæ sacra attulisset, erroneas de Sacra-Sanctâ Trinitate et ad Dei*

(1) P. 77.

contumeliam pertinentes opiniones invexerat, librisque editis defenderat. » Adeo difficile aut impossibile est in arduis Religionis Christianæ mysteriis, ubi quis a recepto Catholicæ Ecclesiæ sensu recedat, non graviter errare. « *Servetus comprehensus, quam Sententiam mutare nollet, re prius ex Jo. Calvini consilio cum Bernatibus, Tigurinibus, Basileensibus, et Schafusianis ministris communicatâ, tandem ad mortem damnatus est. Ejus doctrinam postea Calvinus, quòd ei ex illius nece invidia conflaretur, proposuit, et publicato libro confutavit, quo in Hæreticos etiam gladio à Magistratu animadvertendum esse contendit.* » — Libellum etiam Theodorus Beza strenuus Calvinianæ opinionis defensor de Hæreticis à civili Magistratu puniendis scripsit. Duos illos Tractatus anno 1554 prælo mandavit Robertus Stephanus; qui *ad Francfordiam quendam Thomam famulum suum dicitur misisse, ut libros Serveti illic ad nundinas prolatos combureret, ne distraherentur.* Hujus quidem zelum laudare malo, quam illorum sævitiam. Neque tamen velim id sinistrè accipi, quasi Hæreticis aut Hæresibus faveam. A me absit mens hujusmodi; Cohibeantur, quotquot à sanâ Christi doctrinâ vel transversum unquam discedunt; iis interdicatorum publica suorum dogmatum professio; iis silentii, non vitæ mulcta imponatur. Sententia in Servetum lata Grotio non satis probata est, cujus hæc sunt verba: *Servetus, quicquid tandem senserit, de quo mihi non satis patet, turbator certè Genevensis Reipublicæ non fuit. Nam neque cætus collegit, neque Genevæ morari voluit, sed consulere Calvinum. Cujus de discipulis omnia, ubicumque invaluere, imperia turbantibus idem dici non potest. Si ulla est pars Theologiæ, in quâ facile est aut errare, aut accusari, est illa de Trinitate. De Justificatione quæ ego quidem vidi Serveti, planè consentiunt cum sententiâ Ecclesiæ Romanæ.* (1)

(1) Hug. Grot. *Animadv. in Animadv. And. Riveti. et Riveti exam. Animadv. ann. 1642. p. 77.*

His respondit Andreas Rivetus, qui notat *Grotium*, *ubicunque in Serveti mentionem incidit, non posse sibi temperare à bile in Calvinum et ejus discipulos*. An Serveto Calvinus iniquior, aut Grotius æquior fuerit, penès Theologos et Jurisconsultos esto arbitrium. Ex iis autem, quæ ad Serveti defensionem Grotius attulit, et refellere tentavit Rivetus, apparet id, in quo causa vertitur, non fuisse, an Servetus Hæreseos reus fuerit, (id enim negasse minimè videtur Grotius) sed an *Rempubicam turbaverit, et cætus collegerit*. Neuter putat cuiquam liberam dissentendi à Religione per leges stabilità denegandam esse potestatem; At verò si quis *cætus seditiosos colligendo Rempubicam turbare incæperit*, æquum est eum, quod leges jubent, pati; non quà Hæreticum aut Schismaticum, sed quà Reipublicæ turbatorem. Eadem autem Apostolici mandati interpretatio Calvino et Bezæ videtur placuisse, quæ Papicollis (jurène an injurià nullus affirmo) attribuitur; scilicet *Hæreticum devita* idem esse ac *tolle Hæreticum de vitâ*: Illi enim de Hæretico *puniendo* scripserunt, hi de *comburendo* edictum tulerunt. Ovum ovo non similis. Nos trates quidem Schismatici, quantumvis aliàs obstinatè operam dent, ut à Papistis longè recedant, mirè tamen cum eis in eo consentiunt, quòd, quoties penès ipsos gladii jus fuerit, nunquam eis, qui aliter ac ipsi sentiunt, ne ullo summæ dignitatis habito respectu, pepercerint. Sanguinarium tamen illud hominum genus nihil in ore frequentius habet, quàm *Moderationem*, nil minus in pectore. Nil magis reformidant quàm arbitrariam Romanorum Pontificum Regùmve Potestatem, ut suam liberius exercent. Ecclesia Anglicana implacabile amborum odium satis experta, quum non minus ab illis quàm ab his sibi imminere periculum sentiret, sapientissimè cavet, ut *auream veramque diligens mediocritatem* et æquè ab utrisque discedens in Scyllam non incideret, dum vitaret Charibdim. » (1)

(1) P. 80-83.

ROBERT STEPHENS had now long meditated his great work the *Thesaurus Græcus*, when Death put an end to his labours, in 1559, at the age of 56, *foris gloriâ dives, et domi liberis, qui Genevæ manerent, relictâ opulentâ supellectile. Hanc enim legens ingratae patricæ pertæsus, non tam ejus odio, quàm justæ, ut putabat ultionis ratione in Testamento dixit. Itaque Robertus filius, qui eandem Artem Lutetiæ summâ cum laude pro facultatibus exercuit, ab hæreditate paternâ exclusus est; quoniam Henricus tanto patre dignissimus crevit.* (1) He had another son FRANCIS, and a daughter KATHERINE distinguished for her learning.

Maittaire vindicates him from the malignant charge of having brought away with him to Geneva the royal types. (2)

FRANCIS STEPHENS I. was eldest brother of Robert I. and eldest son of Henry Stephens I. and was partner with his father-in-law Simon Colinaeus. Few books appear to have been printed by him. He had a son *Francis*, to whom rather than to the Father, Maittaire attributes the *Dictionarium Latino-Gallicum*, 1571, printed by Francis Stephens.

CHARLES STEPHENS was brother of Robert, and Francis. He professed Medicine. In 1536, he

[1] Thuan. 605. 606.

[2] But see *postea*, p. 188, note.

published his *Agriculture et Maison Rustique* in the types of his brother Robert : and again in 1545 augmented and corrected. (1) He obtained the distinction of being associated among the Royal Printers ; and the editions of his Works from 1551 to 1561 are ornamented with this title. He edited the *Dictionarium Poeticum*, *Latino-Græcum* ; *Latino-Gallicum*. He died at Paris in 1564, leaving a daughter Nicolaia, who married, first *Jac. Grevin* ; and afterwards, in 1570, *Joh. Liebaut* ; both Physicians : which last published an augmented Edition of his *Maison Rustique*. This lady excelled in French Poetry.

THIRD GENERATION.

HENRY STEPHENS II. son of Robert Stephens I. was born at Paris in 1528. As early as 1546, he commenced his learned labours in his Father's Printing office ; when occupied in an Edition of Dionysius Halicarnassensis. In his 19.th year, *nil in votis prius habuit, quam ut paternam in paternâ diligentia gloriam æmularetur*. In 1547, touched by his father's calamities, and weary of his country, he began to travel. He passed three years in Italy, vi-

[1] Gervase Markham translated this Book into English.

siting the principal cities, and the men most celebrated for erudition. In 1549, returning home, he found his father putting his last hand to the Folio Edition of the Greek Testament; to which he præfixed some Greek verses of his own composition. In 1549, he illustrated his father's Edition of Horace with Scholia and Arguments.

In 1550, he visited England; being well received by K. Edw. VI. In 1551, he left England, and returned by Flanders, and Brabant.

It is doubtful, whether he quitted Paris with his father: — if he did, he returned; and having first made a French Translation of Anacreon's Odes, now turned them into Latin. In 1554, æt. 26, he gave his Edition of Anacreon with a Latin Version, printed in large characters at Paris with the Royal privilege.

In 1554, he went to Rome; probably visiting his father at Geneva by the way. The next year he went on to Naples. In 1556, he was at Venice. In this year he returned to Paris. He now cooperated with his father in the Herculean labour of the *Greek Thesaurus*. The few hours, which he could spare from this task, or rather from his sleep, he gave by fits to preparing other works. He translated the *Idyls of Moschus, Bion, and Theocritus* into Latin, which his brother Robert printed, at *Paris*, in

1556. This year also, he printed the Metrical version of the Psalms by four illustrious poets. In 1557, he gave many works to the public, from his Press.

In 1558, he made a Journey to Geneva. He returned to Paris, and the next year, being then æt. 30, lost his Father.

About this time, he married a lady of birth, whose name is unknown, and who died in 1568.

« ANNO 1569 BEZÆ POEMATATA prodierunt: quæ Editio vocatur secunda, non forsân quod Henricus ea prius vulgaverit, sed quod prior fuerit Poematatum editio, seu Epigrammatum a Beza (1) olim editorum, in quibus quædam erant amatoria et interdum licentiosius, ad veterum videlicet Poetarum imitationem, conscripta: Hæc autem secunda editio ab ipso Bezâ recognita est et dicata, (anno 1569, Prid. Id. Mai.) Andreæ Duditio, qui dudum Hungarici pseudocleri in Tridentino consiliabulo orator ad reformatam religionem transiverat. Alteram postea horum Poematatum editionem emisit Stephanus, quam nuncupavit tertiam, sed nec suo nomine nec anni caractere apposito. Illi adnexuit quædam Poemata Buchanani, Politiani, Sannazarii, Flaminii, aliorumque, nonnulla quoque ex suis et Latinis et Græcis epigrammata. Huic, Abrami sacrificium Gallicam Tragædiam à Bezâ ann. 1550, Oct. 1. compositam à Conrado Badio excusam.

Quoniam autem hic BEZÆ incidit mentio, isque non tantum Roberto Stephano et Henrico coævus ac penè coævaneus, sed etiam familiaris fuit; nonnihil de illo haud

(1) Apud R. S. ann. 1548.

pigebit inspergere. THEODORUS BEZA VEZELIUS natus est anno (1) 1519, Jun. 24, Poeticæ ab ipsâ pueritiâ deditus, quam sub Meliore Volmaro Rufo Rotuillensi (de quo H.S. in dialogo de institutis) præceptore Biturigibus excoluit. Inde circiter annum ætatis 17.^m (1535) ex Patris voluntate Aureliam venit juri civili operam daturus. Ibi ad Poeticæ studium accensus exemplo Jo. Dampetri fælicissimi Hendecasyllab^{orum} poetæ aliorumque eruditorum hominum, proposuit sibi in Bucolicis et sylvulis quibusdam scribendis imitandum Virgilium, in elegiis Ovidium, (cujus ingenii ubertate magis quam Tibulli munditie capiebatur.) In epigrammatibus, (quod scribendi genus quâdam ingenii proclivitate amplectebatur,) Catullum et Martialem; illius melle hujus salibus ita captus, ut studeret eorum quàm simillimus in scribendo evadere; adeo tamen cautus, ut ab obscænis oculos inter legendum averteret. Poemata quædam ad Meliorem suum quondam præceptorem Tubingæ jus civile profitentem, (ut gratum discipulum oportuit facere) misit, quæ ita ei placuerunt, ut non destiterit, donec ea nomini ejus dedicaret. Reversus itaque Aureliâ Lutetiam, familiaritatem conflavit cum doctissimis illius Academiæ hominibus, Joanne Stracelio, (1) Adriano Turnebo, Georgioque Buchanano, aliisque; qui ei, quum Francisci secundî Genethliacon scripsisset, uno consensu primas in Epigrammate scribendo tribuerunt. Tum Libellum suum Poematum, (R. S. 1548.) emisit, qui à Gallis et Italis sic exceptus est, ut horum præstantissimus M. Antonius Flaminus dixerit, se demum agnoscere, Musas superatis Alpibus in Gallias penetrâsse. Jam verò Reformatæ Religionis desiderio (quod in Gallicâ profiteri sine certo vitæ discrimine non licebat,) inflammatus, unâ cum uxore sibi ante annos quatuor desponsâ GENEVAM confugit;

[1] Anton Fayus, de vitâ et obitu Bezæ.

[2] Vides, Lector, Henr. Stephanum non sine causâ Bezæ Poematibus, Buchanani et Flaminii ejus familiarium poemata sociavisse.

ubi a Calvino amantissime exceptus; postea Lausannam, Bernatum Academium, ad Græcas literas profitendas evocatus est, ibique, cum se Poematum (1) olim editorum pænitere confessus esset, in ecclesiâ regendâ functionem accepit. Inde ex Reginæ matris Regisque Navarreni procerumque aliorum voluntate Galliam (anno 1561, ut scilicet Possiaceno conventui, de quo prius interesset,) profectus est. Genevam postea remigravit: et tandem cum Pontifici eum calumniis ob sua juvenilia poemata onerarent; illa, quæ nunquam edita esse præstabat, prorsus abolevit; pauca, et ea castigata, servavit; alia inter suas schedas reperta, substituit: quæ, unâ cum epistolâ, (quâ et se ab inimicorum maledictis purgat, sed etiam eadem à se in Pontificios transfert,) edenda Henrico Stephano tradidit. Supremum Beza obiit diem anno 1605, ætat 87. Octob. 13. Ex his supradictis discant adolescentes Poesios studiosi non solum Authores deligere, sed et cautè castèque legere.» (2)

HENRY STEPHENS was so averse to idleness, that those hours, which he gave up to relaxation, he could not withdraw entirely from study. If he took exercise on horseback, he beguiled the road with poetical composition. If he rusticated with any nobles, to which class he was most acceptable, he exercised himself in poetry.

At length in 1572 came out the *Greek Thesaurus*. Maittaire says:

[1] Lege Epistol. de Juvenilibus Bezæ poematis, ann. 1683. Amstel. excusam, in quâ Maimburgius alique Bezæ obtrectatores confutantur.

[1] P. 343. 346.

« Stephanæ stirpe id fuisse proprium videtur, ut effoderent Thesauros, Ciceronianum Carolus, Latinum Robertus, Græcum Henricus. »

JOHN SCAPULA, who had been educated at Lausanne, was employed in the Printing office of Henry Stephens, at the time that the impression of his *Thesaurus* was going on. He took this opportunity, by a most detestable breach of faith, to make an abridgement of it, which he published under the name of *Scapulæ Lexicon*, and which greatly injured the sale of the Original.

Ita scribit Malincrotius: (1)

« Æmulatione laudabili incitatus filius ejus » (scil. Roberti) « et in arte successor Henricus Stephanus, præter alia multa et diversa, grandia postmodo tria de linguâ Græcanicâ ejusdem tituli, » (scil. Thesauri,) « volumina, infinito labore congesta et magno doctorum plausu excepta in lucem dedit, nisi quod ministri seu adjuræ sui SCAPULÆ fraude et deceptione minus ex illâ editione suâ lucri quàm gloriæ collegit, adeoque sumptibus immensis ob tardiozem exemplarium distractionem non satis celeriter receptis fortunarum jacturam aliquam fecit. »

« Equidem miratus sum » (addit Maittaire) « illud *Scapulæ Lexicon*, (2) opus Tyronibus non minus perfidum quàm Author suo hero fuerat, toties esse excusum, tantoque in pretio apud emptores habitum. Alumnis olim Westmonasteriensibus usum istius Lexici interdicere solebat Doctissimus Busbeius, cujus erga me beneficia meo nunquam

[1] Almeloov. p. 100, ex Malinc. Dissert. de Art. Typog. cap. 14.

[2] It was reprinted at Leyden by the *Elzeviers*, 1652. *Fol.*

animo excident, vir in Linguae Græcæ tum cognitione tum institutione omnibus ævi sui ac præteriti forsanique et futuri magistris longè superior. « etc.

For some years after this, he seems to have led the life of a Courtier; or one of restless migration.

« Stephanum diu titillavit et lusit mollis et umbratilis Aulicæ vitæ gloria; ibi enim umbra captatur sola; et postquam non modò montes auri promissi essent, aurea ista, quæ spe tantùm devorantur, promissa in auram evanescent: nihilque post se præter diram sui recordationem relinquunt, tristemque experientiam illius documenti, *in Principibus nolite confidere*. Henricum itaque spem, quæ hactenus vitam credula soverat, fallacem sequendo fessum aliquando vitæ Aulicæ tædium ita cepit, ut totum animum ad Typographiam unicè appellere statuerit, et quod aliarum rerum satagendo neglectum fuerat, resarcire; uti liquet ex Pauli Melissi Epistolâ; ex quâ etiam eum secundas nuptias adeptum discimus. » p. 378.

« Henrici III. mortem epitaphiis deploravit Stephanus; quem monachus quidam nomine Jacobus Clemens venenato cultello anno 1589, Cal. Sept. percussit. Ii autem, qui ejus mortem præcesserunt ac secuti sunt, motus Stephanum ab officinâ moverunt: Bella civilia omnes ejus turbarunt cogitationes. externa verò, in quæ Gallica fugiens incidit, etiam fecerunt, ut tandem ei diceretur,

Nunc mea sunt hæc rura, vetus migrato colone.

Nullam profectò vitam minùs egit Stephanus quam statariam, nec immeritò quietam magis optavit. Ubique aut potiùs nusquam habitavit, (ut liquet ex scriptis epistolis in librorum initio,) modò Genevæ (1575, 1578, 1588,)

modò Parisiis, (1579, 1581, 1585,) modò Viriaci, (1575, 1578,) modò in villâ, (quam urbi Genevensi proximam habuit,) Grierianâ; (1576, 1579,) modò Aureliis; modò Lugduni; modò peregrinus apud exteros; modò Aulicus apud suos.» p. 380.

« Anno 1594 Francfortii *Typis Wechelianis* excusas duas *Orationes* Henricus (Stephanus) Septemb. 5. Rudolpho II. Cæsari, etc. obtulit. Hos Typos fere Stephanicos esse putaveris, et à Stephano forsân Wechelo venditos « Quidam dicunt » (ut ait Almelveenus) « eum Genevæ omnia sua instrumenta ad artem Typographicam spectantia *Choueto* (1) vendidisse: Alii verò ipsum Wechelio Hanoviæ librorum excudenti venditasse; quod deducunt ex librorum literarumque formâ et nitore, qui longè major foret, si charta albedinem, et tenuitatem Gallicam referret. In libris certè ab Henrico Parisiis et Genevæ excusis plerumque observari solet chartæ discrimen; illis enim nitida, tenuis, et firma; his subnigra, crassa, et bibula: Nec tamen id semper obtinet, quin occurrat unus (2) aut alter (3) Genevæ excusus, qui chartæ nitore cum multis Lutetiæ excusis certet.» p. 461. 462.

Anno 1597, *Bezæ Poemata varia* excudit Stephanus; sed emblemata cum eorum figuris, Tragædiam Abrahami sacrificantis Latine a Jacomoto versam et appendicem ad poemata addens *Jacobus Stæcerus* opus ad finem postea perduxit, quod inchoaverat, et maximâ ex parte Stephanus absolverat. (4)

(1) Chouetus etiam symbolo ejus Typographico usus est, ubi Liban. Orat. pro Templ. 1634.

(2) N. T. Cathol. Expos. 1564.

(3) Alphab. Hebr. 1566. Robertus etiam Genevæ excudit libros et chartæ et typorum formâ neutiquam ullis Lutetiæ excusis inferiores.

(4) P. 464.

« Per diversas peregrinationes multiplicesque laborum scenas Henricum nostrum ad extremum prope fabulæ actum perduximus. Nemini magis varia vitæ commutabilisque ratio, nemini magis vaga volubilisque fortuna. Nemo quamvis in literis plus utilitatem fecerit ut omnes cognoscerent suam, vix famen fuit fuit quisquam, cui bonæ literæ magis infeliciter cesserint. Aulas licet sectaretur, magnumque in honorem apud Magnates esse videretur, quæstus tamen ei fuit inde pauperrimus. Dum aliis recludit Thesauros, sibi ipse pro Thesauro carbones reperit. Mirari jure quis posset hominem tot rerum difficultatibus affectum, tot itinera emensum, tot calamitatibus fractum satis animi, temporis et virium habuisse, ad obeundos eos rei Literariæ ac Typographiæ labores, quos hactenus enumeravi.» *etc.* p. 465.

« Quis tandem, quum hæc recenseat, quæ tot et tanta in literarum incrementum moliebatur illis, quæ præstitit, haud minora; non optaverit, ut Henricus noster, domi potius quam ubique, id est, nusquam habitasset; sese continisset suæ provinciæ finibus; totumque illud, quod in rebus alienis anlisque Principum perdidit, etiam in officinâ Typographicâ consumpsisset: Hic certè minori cum sumptu majori cum lucro et sibi et aliis vixisset. Si autem per bella Civilia suamve Religionem steterit, quominus in patriâ moraretur; viro literato licuit in alio quovis solo pedem figere. Roberto patri adeo desultorium non erat ingenium; Hic enim, quum Parisiis diutius artem quietè exercere non posset, non tanquam erro fugitivus et incerti Laris, modò in hunc modò in illum transvolavit locum; sed GENEVAM abiit, ubi sede suarum fortunarum fixâ rem simul et gloriam reperit: multò igitur licet pauciores, quam filius, annos numeraverit, hic tamen plus viæ, ille plus vitæ habuisse censebitur.

Mors Henrici Stephani virorum cū literaturā artisque typographicæ peritiā tūm summā dignitate illustrium mortes habuit, quæ ipsi præirent et succederent : Obierunt inter illos Franciscus Raphelengius anno stæ 59.^o 1597, mense Julio : Christophorus Plantinus 1598, 1. Jul ; eodem anno, Abrahamus Ortelius et Nathan Chytræus ; inter hos, Georgius Elector Brandenburgensis Jan. 8. et Philippus II. Rex Hispaniarum Septembri.

Henricus paucis ante obitum mensibus suum generum Isaacum Casaubonum Monspeliū visitavit, eique suam operam ultro pollicitus est, quam circa notarum in Athenæum editionem posset præstare.

Is demum, quum patriam oblivisci non posset, *Lugdunum* se contulit ; ubi anno 1598, fere septuagenarius, ineunte Martio, (opibus atque etiam ingenio destitutus in nosocomio) vitæ et tot exantlatis pro republicâ literariâ laboribus finem fecit.

Defunctus Henricus sibi superstites reliquit filias Florentiam et Dionysiam ; filium Paulum. » (1) etc.

ROBERT STEPHENS II. (brother of Henry,) was excluded from his father's inheritance, because he would not quit the Popish Religion : he therefore retained the office of King's Printer, which he executed with the greatest applause. He revived his Father's press at Paris, in 1556; and printed his brother Henry's *Anacreon* in conjunction with W. Morell. The fame of his Press made the learned eager to print their

[1] P. 478-480.

Works at it, and among the rest George Buchanan sent his Metrical Version of the Psalms. (1) He gave new Editions of many of his Father's Books.

Maittaire could find no date later than 1588, to the works he printed; and therefore supposes him to have died in that year.

He left many children; viz. Robert III. Henry Treasurer of the Buildings to the King — and Interpreter of the Greek and Latin Languages, (father of *Henry*, author of the *Art of making Devises*, 1645, and of Robert, Advocate and Bailif of St. Marcel — and of Renée, married to the Sieur de Fougerolles.)

FRANCIS STEPHENS II., son of *Robert Stephens I.*, was very learned in the Greek and Latin languages. He embraced the Reformed Religion; and therefore participated of his Father's inheritance with his brother Henry.

He carried on his Press at *Geneva* from 1562. He left children and grandchildren in the male line, who were Booksellers at Paris.

FOURTH GENERATION.

PAUL STEPHENS WAS SON OF *Henry Stephens II.* He was born a little before 1566; and received

[1] See *ante*.

much of his earliest education from his mother; and afterwards studied at *Geneva*. He then followed his father's example in travelling. He resided at Geneva sometime before the year 1594.

At his father's death, he undertook the Printing Office, and brought forth from it several learned Works. To a few he subjoined the name of *Geneva*; and the date of the month and day: to all he put one of the Family Symbols; delighting in the change from one to the other of them.

Maittaire could find no Books of Paul with a date beyond 1626; and therefore supposes him to have died about this time. He was father of Anthony Stephens; and of Joseph, who was appointed King's Printer and Bookseller at Rochelle; but who did not live long to enjoy this benefice; dying of the pestilence in that city in October following.

FLORENCE STEPHENS, sister of *Paul*, was married to the learned Isaac Casaubon, in 1587; and by him was mother of John, and of Meric Casaubon; (1) and of two daughters, who died infants. Her husband died in 1617.

DYONISIA STEPHENS, her sister, is supposed to have died unmarried.

[1] Prebendary of Canterbury; and Rector of Ickham in Kent,

ROBERT STEPHENS III. son of *Robert Stephens* II., learned in the Greek and Latin languages, began to flourish as a Printer at Paris, about 1598. He died before 1645.

FIFTH GENERATION.

ROBERT STEPHENS IV., son of *Henry* the Treasurer, (and grandson of *Robert Stephens* II.,) translated the 3.^d Book of *Aristotle's Rhetoric*, which was printed 1630, with the two first translated by his *uncle Robert*. He had by his wife *Magdelaine Limousin* a daughter, *Marie*, born 1629; and a son, *John Francis*, born 1639.

HENRY STEPHENS III., his brother, wrote *L'Art de faire les Devises*, Paris, 1645, 8.^o translated into English by *Thomas Blount Esq.* London, 1646, and 1650. *etc.*

ANTHONY STEPHENS, son of *Paul*, carried on the Press of *Paris*, from 1605 to 1664, (unless there were two *Anthony*s.)

Anthony Stephens married *Jane* daughter of *David Le Clerc*, by whom he had *Henry*; *Anne* died young; and *Angelica*, born 1659, living 1689. He survived his son; and died at Paris, poor and blind, 1674, aged 80.

Of him *Almeloveenius* writes thus :

« Quod mortuus fuerit Parisiis in Nosocomio, ad paupertatem redactus, relinquens, cum ultimum diem clauderet, filiam; quæ hoc tempore (1683) Parisiis manibus victum et amictum sibi quæritat; ut ipsi à D. Bourdot Bibliopolâ Parisiensi relatum est, qui subjungebat se sæpius cum illâ cænâsse. » *etc.* (1)

La Caille says: « Il étoit fort scavant, grand orateur, et bon poete tout ensemble. »

He was latterly maintained by his son, till that son's premature death.

SIXTH GENERATION.

HENRY STEPHENS, son of *Anthony*, was born 1631. He obtained the Brevet of Royal Printer 1652; but died 6.th Oct. 1661; before his father: while he lived, he sustained all his family, during the infirmity and blindness of his Father. He married Anne Papillon; but, as his children died infants, with him ended this famous family, whose merits will not be forgotten, though their worldly prosperity died before them.

There was another HENRY, a Printer, who as he flourished in 1639, was perhaps brother of Anthony; and uncle of the last Henry. (2)

[1] P. 555.

[2] It should not be omitted that *Le Clerc* gives credit to the Story of Rob. Stephens I. having carried off with him to Geneva
the

The following plaintive Lines were written by PAUL STEPHENS on the death of his Father HENRY.

the Royal matrices, as appears by the article on the *Letters of Is. and M. Casaubon*, (*Bibl. Choisie*, XIX. 208.) He says: «Casaubon se plaint injustement d'une chose, dont j'ai souvent ouï parler à feu mon père [etc.] Il faut savoir que *Robert Etienne*, en se retirant de Paris à Genève, au milieu du seizième siècle, y emporta, parmi ses effets, les Poinçons des matrices des beaux caracteres Grecs, que François I. avoit fait faire. Quoi qu'il eût emporté beaucoup de bien à Genève, et que son fils *Henri Etienne* en eût pu gagner davantage, s'il eût eu de la conduite, il se trouva, à la mort de ce dernier, qui étoit un homme sans prudence, et qui mourut même en un trouble de cerveau, qui l'empêchoit de pouvoir prendre garde à ses affaires, que les grands biens de *Robert Etienne* étoient presque entierement dissipés. *Henri Etienne* étoit ami de *Nicolas le Clerc*, mon grand Pere, et avoit engagé chez lui les Poinçons dont j'ai parlé, pour la somme de quatre cents écus d'or. On trouva apparemment cela dans les papiers d'*Henri Etienne*, après sa mort, et il arriva, je ne sai comment, que le Roi Henri IV sut que ces Poinçons étoient à Geneve. On prétendit qu'ils n'avoient point appartenu à *Robert Etienne*, mais qu'ils étoient à la Couronne, et le Roi les fit demander au Conseil de cette ville, Celui entre les mains de qui ils étoient demanda, comme il étoit juste, qu'on lui rendit l'argent qu'il avoit prêté sur ce gage, et Mrs. du Conseil de Geneve jugerent qu'il devoit être payé par l'hoirie d'*Henri Etienne*. C'est à quoi *Casaubon* fait allusion page 319, vol. I. où il dit : *nunc expectatùm ab illis est, donec ad pignoris liberationem aurei duceuti Clerico essent numerati, par summa alia cogeretur eidem præstanda, nisi à sorore mea, [postquàm simili æquitate viduæ misellæ omnia isthic fuissent ademta] me inscio esset interversa.* Il paroît par là que l'on ne rendit à mon Grand Pere que deux cents d'écus d'or, et c'est aussi ce que j'avois ouï dire à mon Pere. Les autres deux cents écus furent perdus pour lui, parce que le Conseil trouva à propos de renvoyer les Poinçons, sans lui rendre le reste de ce qui lui étoit dû, et qu'on le lui fut esperer, mais en vain. Cependant

Casaubon

Hoc Epitaphium Carmen in Patrem scriptum biennio post (1600), cum Græco-Latinis Nov. Test. Concordantiis Joanni Castolio apud Britannos misit.

PARENTI DULCISSIMÆ AC PIÆ

MEMORIÆ

HENRICO STEPHANO

P. STEPHANUS

Mæstus posuit.

Tristes exequiæ, tristes mihi funeris horæ
 Accipite has lachrymas, et vos narrate Parenti
 Post illum defunctæ animæ, mea pectora quantus
 Mœror agat, quanto turbentur pectora fluctu:
 Quantus ad ætherios gemitus pervenerit axes,
 Ex oculis ergo, ergo Parens discedere nostris
 Te potuisse putem? dulcis Pater, optime Patrum,
 Extinctum te crediderim lucemque perosum?
 Et Lugdunæo requiescunt ossa sepulchro?
 At vivit meus ille meus, me cernit et audit.

Casaubon se plaint, comme si on avoit fait tort à sa femme Florence Etienne, de ne pas lui permettre de vendre en Angleterre ces Poinçons pour cinq cents écus d'or. On voit par là qu'il avoit tort lui-même de vouloir vendre une chose, qui ne lui appartenoit pas. »

IN JOANNIS CLERICI *Vita et Opera*, Amstelod. 1711. it is said:
 «*Jam ab illo tempore fruebatur paterna Bibliotheca quam instructissimam omnis generis Scriptoribus optimis et elegantissimis, quæ tunc quidem exstarent, editionibus à fratre Davide, (*) dudum jatis juncto, acceperat Stephanus Clericus, et multum auxerat. Nicolaus Clericus, utriusque pater, jam olim filiis optimos comparabat libros, è Bibliothecâ Henrici Stephani, cui filioque ejus Paulo, amicissimus vixerat. Quin et pecuniam ei mutuam dederat, quam postea amisit.* etc.

(*) Jane Le Clerc, daughter of David, married Anthony Stephens.

Jam mihi responde , genitor dulcissime , nam te
Per cineres oro , per amatæ pignora matris ,
Fallor , an exspectem vocis responsa serenæ ?
Eheu , chare Pater , verus mihi nuntius ergo
Iverit , et tenues nunc tantum amplectimur umbras.
Accipite hæc vos , O quæ vertitis omnia Parcæ ,
Parcæ lugubres , quæ me privastis alumno ,
Nulli parcentes Parcæ , Genitoris adempti
En querimur casum : sed quem lugemus ademptum
Reddite , Quæ vobis tanta est jactura relicto ?
Quas si non moveo , surdas si tangimus aures ,
Ætheriâ meus ille meus nec vescitur aurâ ,
Sed dulces natos et conjugialia vincla
Deseruit , vocesque pias non ampliùs audit :
Quâ potes exaudi , Genitor dulcissime , et hauri
H s oculis lachrymas , Saltem nunc alloquor umbras :
Si mihi nil aliud superest , Tua dulcis imago
Vivit , et ante oculos semper manet aurea nostros.
Quâ licet amplecti , manes amplector amati ,
Osculor et chari pectusque oculosque parentis.
Plangite amicorum turba officiosa , meoque
Condoluisse malo veniant solatia mæsto.

Vos sacri vates inspergite vestra sepulchro
Munera , quæ possunt cineres placare sepulti.
Illum non oculis morientem Græcia siccis
Cernere sustinuit , sensitque ex funere vulnus :
Vos quoque Pierides Latio ingemuistis amatæ
In laudes chari sed non licet ire parentis.
Exhaustæ noctes , seriesque immensa laborum ,
Dignus honos tumuli , domino pro absente loquuntur ,
Et sunt magna satis gelido monumenta sepulchro.

It is impossible to read this brief abstract of the history of the illustrious family of STEPHENS without a mixture of admiration, and of the most melancholy regret. A series of public services of the highest kind for nearly two Centuries could not secure their worldly prosperity: nay could not secure them from ending in the most deplorable and abject poverty! What is this spirit, that prompts us to struggle for immortal fame, at the cost of neglect, scorn, want, fraud, and oppression? — That spirit, of which Milton speaks so beautifully, when he says:

*« Fame is the spur, that the clear Spirit doth raise
To scorn delights, and live laborious days! »*

It is argued, that there is nothing necessarily inconsistent between worldly prudence, and the cultivation of the highest powers of the Mind. — Perhaps the inconsistency is not necessary and absolute. — But when we look to the history of Genius and Literature through every age of the world, we must admit its very probable and indeed violent tendency towards this incompatibility.

Indeed individual interest is so commonly opposed to general interests, that he, who pursues the fame which is the result of public gratitude, and enduring sense of merit, must for, the most part, be guided by contrary rules of conduct, from him, whose object is mere selfish benefit! —

Individual success in those worldly advantages which belong to our material nature is, with few exceptions, the result of a petty watchfulness; of management, intrigue, simulation, and dissimulation. Skill in these is what the mass of mankind call *common sense*, or *good sense*! There have been men of great abilities, who have possessed it: — but they have been men of *cold hearts*!! — They had no airy love of fame; — but were all for what would gratify their senses! — for that *substantial* good, which consists in money; and what money will buy!

Fame is often distant, and contingent, as well as shadowy. There must be some immediate intrinsic pleasure in the means by which it is sought. But that pleasure is almost always virtuous and elevated.

The character of Henry Stephens II. was morose, arrogant, restless, and capricious. Isaac Casaubon, (1) who married his daughter

[1] Le Clerc thus speaks of the learned Isaac Casaubon, son-in-law to Henry Stephens:

«Casaubon, avec toutes ses bonnes qualitez, étoit d'une humeur un peu impatiente et un peu chagrine; comme il paroît par toutes ses lettres, pleines de plaintes contre ceux chez qui il étoit. Il s'est plaint de Montpellier; il s'est plaint de Paris; il s'est plaint de Londres; et cela en termes assez forts. Il y a bien de l'apparence, qu'il ne savoit pas s'accommoder aux tems et aux lieux, comme il le faut faire pour vivre avec quelque tranquillité. C'est un foible, que l'on remarque souvent dans les gens de cabinet, qui n'ont pas assez d'usage du monde.» *Bibl. Chois.* XIX. 218.

Florence, found it very difficult to keep any terms with him. But did he not redeem all his faults by the glorious public exertions of a glorious public life? The reach of his personal failings was narrow, private, and temporary; the reach of his public exertions extended to all countries; and will live to all times! — For let it not be thought, that he who had so great an hand in the revival of classical literature, has done a light service to the world! — Precision, elegance, eloquence of language; majesty, justness, and soundness of thought, are only to be learned there! —

Perhaps the very fire of mind, which at times broke into such irregularities, was that which carried him at other times with such successful rapidity through his immense labours. The dull alone, who have not redeeming virtues, are those, who are relentless to human frailties. But what is all exemption from great faults and great improprieties, if it be nothing more than a cautious selfish avoidance of evil: — without a single generous act; without a virtue; a merit; a good to the public, or any other individual? — For what have such Beings lived? What end have they had in view but a mistaken hope of exclusive enjoyment?

The desire of that praise, which is to arise from benefits conferred on others, on those

whom we have never seen, and never expect to see, on the distant, and the future, is the source of all that is noble, great, or beneficial in human actions!

It cannot spring from mean and sensual feelings: it cannot spring from Vanity; — much less from *low* Vanity; because Vanity could neither secure the end; nor be gratified by the attainment of it.

To apply the intensity of intellectual powers to the passing events, and the passing worldly ambitions of the time in which we live, may be a direction of labour prompted by the hope of immediate and substantial benefit to the labourer. Professional studies reward themselves; political toils often reward themselves: but works of abstract genius, or deep and abstruse erudition, must be excited and carried on by intrinsic delight in the occupation, and pure and unmingled love of virtuous fame.

The enthusiast of genuine fame is occupied in the search of general and permanent Truth: while the mean pursuer of his own advancement has all his thoughts engrossed in watching the *expedient!* that dreadful word EXPEDIENT! which melts down Principle to the mercy of the selfish, and the half-witted; which allows escape from argument and reason at every call of *selfish interest*; and makes all virtue and

philosophy a flourish of words, never binding on caprice or wilful desires!

Hence we see these men of prudence, who have the reputation of judging with so much sagacity in individual cases, utterly lost when they are called upon for any general maxims.

The mind of HENRY STEPHENS must have been always travelling in the realms of Foreign Thought: every idea must have been remote from locality, personality, or present time. He who knew the language of the ancients with such precision, must necessarily know all the tints and shades of the images of the human mind, at a period when it was most fresh, most exercised, and most polished.

He had misfortunes: but yet his life could not have been altogether unhappy. The delight, ever-renewing, and ever varying, of such refined occupations, which must have so deeply absorbed his ideas, and produced the self-forgetfulness that is the best balm to sorrow and disappointment, was necessarily such as worldly, selfish gratifications never give. He, who cannot wander from himself, is like an animal tethered to the ground, which cannot graze or step beyond the little circle of its chain's length! — Within that petty space all soon becomes trodden and stale!

Our minds swell, and our self-complacence

augments, by making ourselves the intimate companions of the minds of the most highly-endowed, and the most cultivated, of all ages and countries ! The sort of scholarship of modern times is of a nature utterly distinct. The technical aids now afforded to classical literature render its acquisition open to mere memory : but that which H. Stephens had to do , and that which he performed , required all the powers of an original, acute, and brilliant mind. His stile , the matter of his Prefaces , his dedicatory and laudatory poems , his Epigrams, his versified Translations , all bespeak genius ; as well as taste , and deep , exact , and diversified erudition.

BAILLET ; *Jugement des Sçavans* , gives the following character to HENRY STEPHENS :

« Il a été sans contredit le plus sçavant non seulement de ceux de sa docte famille , mais encore de tous les Imprimeurs , qui ont paru jusqu'à présent. Néanmoins , il faut avoüer que son pere sçavoit plus d'Hebreu que lui , et que les impressions du fils sont beaucoup au-dessous de celles du pere , tant pour la propreté et la beauté des caractères , que pour l'exactitude même. Car comme il vouloit que tous les Auteurs, et particulièrement les Grecs, qu'il devoit mettre au jour , passassent par ses mains pour les corriger , et pour y faire des notes , il se précipitoit trop , dans la crainte de laisser vaquer les deux presses

VITÆ STEPHANORUM.

de son Imprimerie , qui ne lui donnoient point le loisir de revoir et d'examiner ses copies.

On pretend même qu'il n'étoit pas fidele dans ses éditions; et *Scaliger* dit dans le *Scaligerana* , qu'en corrigeant les Ouvrages des Auteurs , qu'il devoit mettre sous la presse, il y ajoûtoit et retranchoit ce qu'il jugeoit à propos selon les lumières qu'il croyoit avoir , c'est-à-dire , selon la fantaisie; et qu'enfin il commettoit diverses autres infidélités par un droit nouveau qu'il prétendoit avoir sur les Auteurs. En quoi il étoit bien different de *Christ. Plantin* , qui , quoiqu'infiniment au-dessous de lui pour la science et pour l'industrie, ne laissoit pas de rendre meilleur service au Public , par la fidelité inviolable dont il usoit dans ses impressions.

Mais néanmoins , comme *Scaliger* n'étoit pas toujours uniforme dans ses jugemens , il louë ailleurs *Henri Estienne* de ce dont il vient de le blâmer ici. Il ajoute que son Imprimerie avoit été l'azyle et la garde fidelle de l'Hellenisme ; et il prétend en un autre endroit que tout ce qu'il a imprimé de Grec est beaucoup meilleur que les éditions d'*Alde Manuce* , qu'on estimoit tant.

En effet il passoit pour le plus grand Grec de son siècle depuis la mort de *Budé* ; et il n'y avoit que *Turnebe* , et peut-être *Camerarius* et *Florent Chrétien* , qui pussent lui tenir tête en ce point dans toute l'Europe , au jugement des meilleures Critiques.

Il n'excelloit gueres moins dans les autres connoissances humaines , par le moyen desquelles , selon *M. de Sainte Marthe* , lui et son père sont heureusement venus a bout de rendre plus correct , et de rétablir , pour ainsi dire , dans leur pureté originale , un très grand nombre d'Auteurs tant sacrés que profanes , qui sont sortis en foule de leurs presses.

Enfin pour faire voir qu'*Henri Etienne* possédoit jusqu'aux

moindres qualités, qui peuvent contribuer à perfectionner un Imprimeur, on a remarqué qu'il avoit la main très-délicate et très-heureuse; qu'il écrivoit ou peignoit merveilleusement bien le Grec et le Latin; que son écriture avoit toute la beauté de l'Imprimerie même. On disoit aussi qu'il imitoit parfaitement la main de ce fameux *Ange Vergece*, qui fit les exemples pour graver les caracteres du Roi.»

NICERON, XXXVI. 282. See also *Senebier*, I. 357.

ART. XXVI. PINDAR, *etc.*, BY H. STEPHENS.

Fifth Ed. by Paul Stephens, 1612.



Pindari Olympia, Pythia, Nemea, Isthmia. Cæterorum Lyricorum Carmina.

<i>Alcæi,</i>	<i>Anacreontis,</i>
<i>Sapphus,</i>	<i>Bacchylidis,</i>
<i>Stesichori,</i>	<i>Simonidis,</i>
<i>Ibyci,</i>	<i>Alcmanis.</i>

Nonnulla etiam aliorum.

Editio V. Græco Latina H. Stepha. recognitione quorundam interpretationis locorum, et accessione lyricorum carminum locupletata.

OLIVA PAULI STEPHANI.

MDCXII. — 16.^o

HENRICUS STEPHANUS.

PHILIPPO MELANCHTHONI S. P. D.

Redditæ mihi nuper tuæ litteræ fuerunt, Philippe, (litterarum et literatorum decus,) non solum humanitatis plenæ, sed insigne etiam tuæ erga me propemodum paternæ benevolentiae iudicium præbentes. Quibus quod me ad promovendum Græcæ linguæ thesaurum vehementer hortatus es, currenti tu quidem, (quod aiunt,) calcar addidisti: quod autem et tu et *Joachimus Camerarius* vestrum mihi de opere illo consilium aperuistis, hoc sane pacto longè planiorem facilioremque meo cursui viam patefecistis. Sed eum, (ne quis tarditatem pedum aut segnitiam in causa esse putet,) crebra remorata sunt hactenus remoranturque etiam nunc diverticula. Sic autem appello ea præsertim quæ Græcorum scriptorum editio mihi affert avocamenta. Ea autem qualia quantaque esse soleant, nuper declaravit editus a me *Diodorus Siculus*: declarabit propediem, (Deo favente,) Xenophon: declarat jam nunc Lyricorum princeps, *Pindarus*. Quem certè Poëtam ego semper quidem magni, (pro eo ac debui,) feci: sed tum demum maximi faciendum putavi quum te, inter tot tantasque occupationes, interpretatione tua dignatum esse illius carmina cognovi. Commodum autem in manus meas illa venit, quum de apponenda Græcis Latina translatione, (ut in hac lingua tyronibus et rudibus gratificarer,) cogitare cæpisssem. Quamvis enim illum ita interpretatus sis ut singulis verbis te minimè adstrinxeris, nec verborum numerum sed pondus examinaveris, ad hanc tamen verbis alligatam, et, (ut vulgus appellat,) ad verbum interpretationem, maximum adjumentum illo tuo labore attulisti. Utinam tamen tantum tibi à gravioribus tuis magisque seriis occupationibus otii fuisset, ut ex tuo antographo translationem tuam dare excudendam tibi vacare potuisset. Cæterum ego, qui

omnes Græcos scriptores, (præsertimque poëtas,) ad verbum translatos arboribus quibus autumnus suum foliorum honorem decussit, comparare soleo, in nullo magis quàm in Pindaro comparationem hanc locum habere existimo. Cur ergo talem ejus interpretationem edidi? Nimirum ut ab iis qui sunt in hac lingua tyrones, (uti dixi,) gratiam inirem, Græca cum Latinis, (quod in libera minimè adstricta interpretatione nequeunt,) conferre cupientibus, et rudem quandam in animo habere sententiæ informationem contentis. Exhibit et autem velut appendicem hic libellus, reliquorum octo lyricorum carmina quæcunque sparsa per autores invenire potui. Quo certè nomine hoc munusculum gratius tibi fore confido. Utinam tamen majore teque digniore aliqua in re tibi gratificando, mei erga te mutui amoris, et tantæ, quanta coli mereris, observantiæ testimonium dare possem. Sed, (ut ait ille,) qui quàm potuit dat maxima, gratus abundè est. Deus Opt. Max. te canitiæ tuæ fructibus Rempub. literariam diu locupletare sinat. Vale Musææ parens patriæ. Ex typographio nostro Cal. April. AN. M.D.LX.

At p. 389 commence the eight other Lyric Poets, with a new title-page. These have the following Poetical Dedication by HENRY STEPHENS.

ILLUSTRIBUS VIRIS MARCO ET JOANNI FUGGERO,
HENR. STEPHANUS.

Salvere fratrum par jubeto nobile
Germanicorum, barbite.
Salvere fratrum par jubeto nobile,
Charum novem sororibus,

Novem sorores quod vicissim deperit.
 Queis tres sorores hospitæ,
 Tribusve qui sunt hospites sororibus,
 Et intimi sodalium.
 Hi si tulissent, Ilio quondam pedem,
 Præoccupassent Nireo
 Chii poëtæ splendidum præconium.
 Sed oris ejus gratia
 Seris merebat si cani nepotibus
 A vate vatum principe:
 Quanto mereret grandiore spiritu
 Vultus sonari dignitas,
 Qui cum benignis atque cultis moribus
 Conspirat apto fœdere?
 Quid quam rotundo ab ore lata profluunt
 Orationis flumina?
 Quem si semel quis aure forsán hauserit,
 Purgata quæ sit et teres,
 Sic detinetur illecebrosis aquis,
 Ut ebrius fiat prius,
 Sedare possit æstuosi gutturis
 Quàm pervicaces impetus.
 Quis in labellis lacteis nascentium,
 (Sonos ob oris melleos,)
 Apes, relictis dulcis Hyblæ collibus,
 Finxisse non juret favos?
 Arguta cui non lusciniâ putabitur,
 Cui non avis Caystria
 Canoritatis in tenellis oribus
 Fudisse prima semina?
 Pro lacte quis non dixerit nutricium
 Suxisse nectar ubere?
 Quos per lubenter filios agnoverit
 Suadela, quos Cyllenius

Suo lubenter mentiatur semine
Satos, deus facundiæ.
At floruerè, (quis neget?) facundia
Seclo priore plurimi.
Sed multilingui non fatebor antea.
Lepore sic affabiles
Ad clara solis prodiisse lumina,
Quà surgit, aut quà labitur.
Mirantur omnes Attici Demosthenis
Horrenda linguæ fulmina:
Nec rostra quondam Tulli linguæ minus
Erant tonanti conscia.
Sed ille sermone eloquens vernaculo,
In cæteris infans erat;
Hic præter illum Romulo notum et Remo,
Callebat Atticos sonos.
At hosce fratres audiat si Tullius,
Loqui Latinè quum libet.
Credat Latinos, hospites Germaniæ:
Sin Thusca verba funditent,
Petarcha quæret cur procul penatibus
Cælo fruantur extero.
Hos si Marotus noster audiat sonis
Confabulantes Gallicis,
Fastidietur aula regis protinus,
Et hos magistros præferet
Leporis omnis et salis, quo Gallicus.
Præ cæteris sermo nitet.
Et quum jocantur mollibus facetiis,
Hispana quas tellus parit,
Hispanus omnis autumat te fratribus,
Castella, patrium solum.
Sed et lepores quos dedit gens Cecropis
Per scripta sparsos plurima,

Hos juvit annis in tenellis carpere ,
 Juvatque nunc in fortibus.
 Qui nuper ergo sciscitabar anxius
 Quis dignus hoc libellulo
 Futurus esset , (quo venustas et decor
 Refulget antiquæ lyræ ,)
 Nunc erubesco tantulo munusculo
 Tantos morarier viros.
 Sed failor , an præposterus subitrubor ?
 Nam si poëtas singulos ,
 Quorum sonantes audiuntur hic lyræ ,
 Orci tenebris excitos ,
 Illis sodales et lubenter hospites
 Constat futuros protinus ,
 Cur non favillas ignium rogalium
 Hac excipi decet domo ?
 Valet fratrum par jubeto nobile
 Germanicorum , barbite.

PREFATIO IN ANACREONTEM.

*ad Musarum studiosos
 ex Græco Henrici Stephani sermone
 in Latinum versa.*

Sapienter profectò , si quicquam aliud divinus Archilochus hoc dicit , de nulla re esse desperandum , nullamque esse quam fieri non posse , jurejurando sit contendendum. Ecce enim Teium Anacreontem , qui præter spem omnium mortalium in lucem prodit tandem , abruptis adamantinis quibus adstrictus tenebatur compedibus , jugulatisque custodibus multifariam oculatis , à quibus detinebatur. Existimo autem fore ut , quo magis insperatus fuerit ejus adventus , eo majori cum benevolentia et comitate illum excipiant ,

(tanquam è cælo delapsum) quicumque hoc poëmatum genere delectantur. Atque istud eo dico quòd sciam, sicut poëtarum multum inter se discrepant ingenia, sic et varia auditorum esse studia. Ut enim vulgò aiunt, *Trahit sua quemque voluptas*. Exemplo sit Pindarus, cujus carminum alii quidem majestatem et magnificentiam admirantur, alii vero structuram ejus, velut asperam quandam et incultam; obscurasque sententias aversantur. Quinam autem sunt illi? Nimirum Musarum quidem, at non item laboris amantes. Tales enim aut Sapphùs venustæ aut docti Anacreontis carmina lubentius legerint, in quibus gratiæ omnes efflorescunt, et quorum scita floridaque structura canoras duntaxat lævesque et molles voces admittit: in quibus denique perspicua sunt vocabula, et ejusmodi quæ rotundo pronuntiari ore possint, velutique torno quodam affabrefacta. Nimirum illi his aliisque hujusmodi illecebris deliniuntur, animumque ad hos appellere consueverunt, utpote qui nullum alium quàm voluptatis fructum ex poëmatis percipere velint. Quemadmodum enim nonnulli sunt cibi quibus alii, quum ægrotant, tanquam medicamentis utuntur, alii verò, cupediis dediti, etiam quum valent, illis ad voluptatem abutuntur: eodem sanè modo ad poëtas quoque alii, tanquam ad præceptores, se conferunt, alii eorum consortio, tanquam congerronum duntaxat, delectantur. Sed enim ii qui delectabilia duntaxat ex illis venantur, quin ei quod postremum est, primum precipuumque dent locum, (quod Græci ἔργον facere τὸ πρόσθεν dicunt,) minimè dubium est. At verò quicumque sapiunt, non aliter in multa variorum scriptorum copia, quam in magno convivii apparatu, utilissimis poëmatibus, tanquam saluberrimis cibus, primùm utentes, postea iis quæ voluptatem afferunt, velut bellariis suam claudunt cænam. Porro minimè cuiquam debet mirum videri quod qui idem sibi nomen vendicant, adeo inter se differre comperiantur.

Siquidem et inter pictores et inter statuarios, eandem artem profitentium longe diversa videre est artificia. Quid enim nonne quidam eorum apud Rhodios colossum quem Homerus ἔρανομήκη appellaret, (Virgilius autem cælum æquare diceret,) fabricatus dicitur: alius autem ex ebore adeo exiguam navem, ut apis alæ eam undique contegerent? Quemadmodum autem illum quidem colossus omnibus conspici facile erat, atque adeo iis qui lippitudine laborarent: at navem non item omnes, sed illi demum qui acutissima oculorum acie præditi essent, intueri valebant: sic profectò et ex poëmatibus ea quæ grandia sunt et elata, suas virtutes cuilibet conspicuas exhibent: at verò quæ humilia sunt, ac veluti serpunt humi, occultum quendam ornatum habent, cujus sensu non omnes, sed sagacissimi quique solùm afficiuntur. Sed de his hactenus. Illud præterea nosse operæ pretium est: quum novem fuerint μέλων, (id est lyricorum carminum,) scriptores, Anacreonti majores quàm aliis concessas fuisse à Musis carminum delicias: unde ab antiquis modò γλυκὺς aut ἡδύς, (id est dulcis seu jucundus,) modò χαρίεις, (id est vestivus,) vocitatur. At verò Plato eum σοφῶν etiam appellatione dignatus est. Qui et tanto in honore ab Hipparcho scribit habitum hunc poëtam, ut missa quinquaginta remorum nave eum in urbem evocaret. Sæpe autem miratus sum, (et alios multos mecum admiratos puto,) quod de eo memoriæ proditum est, eum quinque talentis à Polycrate donatum, quum jam per duas noctes de iis sollicitus fuisset, reddidisse, se minimè sollicitudine digna ea judicare dicentem adeo magnos spiritus gerebat et magnifice de se sentiebat poëta, ut ne pecuniis quidem succumbere vellet. Nec verò mihi quisquam luxum ejus criminetur, quæso. Sunt enim, ut ait Heraclides Ponticus, gaudia et delicia, ingenuorum: (siquidem relaxant animos et incrementum illis præbent,) at labores, servorum et objectæ conditionis

hominum. Unde fit ut tales ingenia sua velut in angustum contracta habeant. Quod si cui incredibile videtur, poetam ad tantam provectorum senectutem, amatoria mordicus adhuc retinuisse, quod a Sophocle dicitur consideret, equum generosum, quamvis senex sit, in periculis animositate non destitui. Quinetiam ipse Teius canit,

*Senex at in choreis,
Senex quidem est capillis,
Juvenis sed usque mente est.*

Jam verò et Homerus ait,

*Gaudeat hæc senibus, quorum jam tempora canent,
Robore quos languente, animi non difcicit ardor.*

Atque hæc fortassis, in mentione festissimi et cultissimi omnium poetarum, non præter decorum jocatus fuerim. Vos autem, ubi lyrica ista cum aliqua oblectatione legeritis, nisi omnino ingrati estis, mihi gratiam habebitis, qui per multos labores multaque pericula vobis eam voluptatem procuravi.

The close of this Preface relates to Henry Stephens's lucky discovery of the MS. of Anacreon's Odes. He first published them, with his own Latin Version, in 1554, anno ætatis 26. (1)

HENRICI STEPHANI, *in* ANACREONTIS

Odas, Epigr.

*Inventis glandem qui non fastidit aristas,
Post uvam latices non Acheloe tuos,*

[1] Maittaire, p. 220.

A nostro absistat procul O procul ille poëta :
 Non facit ad fatuum barbitus hæc stomachum ,
 At tu quicumque es natus meliore palatø ;
 Nectare et ambrosia qui satur esse cupis :
 Qui Veneres omnes , omnes gustare lepores ,
 Graii delicias et cupis eloquii :
 Qui vis Sirenus Suadæque audire medullam ,
 Huc ades , huc aures verte animumque tuum.
 Nanque his (Cecropio toto si lector Hymetto
 Te satiare potes ,) te satiare potes.

EJUSDEM.

Aut hos versiculos dictavit Apollo poëtæ ,
 Phæbeæ ait contra Teia Musa lyræ.
 Illud in ambiguo est : hoc constat , cantibus istis
 Sæpe Pherætiadæ personuisse domum.
 Qui non ergo hujus capitur dulcedine versus ,
 Nil sapit , aut ipso plus sapit ille deo.

ART. XXVII. H. STEPHENS'S APOLOGY.

*Introduction au traité DE LA CONFORMITÉ des merveilles
 anciennes avec les modernes : ou Traité préparatif
 à l'Apologie pour Herodote. L'Argument est pris de
 l'Apolog. pour Herodote , composee en latin par
 HENRI ESTIENNE , et est ici continué par lui-même.*

*Tant d'actes merveilleux en cest-œuvre lirez ,
 Que de nul autre apres esmerveillé serez.
 Et pourrez , vous sçavans , du plaisir ici prendre ,
 Vous , non sçavans , pourrez , en riant , y apprendre.*

A Lyon , par Benoist Rigaud , 1592. 8.º

The first Edition was 1566, supposed to have been printed at Geneva. The present is the *eleventh* Edition. It was much sought after, being filled with Satires against Monks, Priests, and the Popish Church. It is replete with singular and amusing facts, which have been since pilaged without acknowledgement by a great number of authors. It is extremely diffuse; and full of repetitions: for though he at first only meant to extend what he had said in his Latin Apology for Herodotus, his satirical turn carried him much further; and he profited of the occasion to amuse himself at the expence of the Catholics.

See *Niceron*, xxxii. p. 300.

ART. XXVIII. DIONYS. HAL. RESPONSIO.

Apud Car. Stephanum, 1554.

ΔΙΟΝΥΣΙΟΥ ΤΟΥ ΑΛΙΚΑΡ-

νασσέως πρὸς Γναῖον Πομπηίου ἐπιστολή.

Dionysii Halicarnassei responsio ad Gn. Pompeii epistolam, in qua ille de reprehenso ab eo Platonis stylo conquerebatur. — Ejusdem ad Ammæum Epistola. Alia præterea, quæ tertia pagina recensentur. Lutetiæ, apud Carolum Stephanum, Typographum Regium. MDLIII. 8.º pp. 78.

ART. XXIX. ARISTOTLE'S ETHICS.

By Henry Stephens. 1514.



*Decem Libri Ethicorum Aristotelis ad Nicomachum ex
traductione Joannis Argyropili Bizantii : communi
familiarique Jacobi Fabri Stapulensis commentario
elucidati, et singulorum capitum argumentis prenotati.*

*Ex diligentissima in officina recognitione emissi.
1514.*

*Venales habentur Parisiis in officina Henrici Ste-
phani chalcographi e regione schole Decretorum sita.
8.º ff. 312.*

COLOPHON. *Absolutum in Alma Parisiorum aca-
demia impensis sumptibus et diligentia Henrici Ste-
phani e regione schole Decretorum commorante. Anno
dni virtutum salvatorisque mundi 1514 pridie Kalen-
das Novembris.*



This is one of the few Books printed by
Henry Stephens in BLACK LETTER.



ART. XXX. OCELLUS LUCANUS.

ΩΚΕΛΛΟΣ ὁ ΛΕΥΚΑΝΟΣ

Φιλοσοφος περὶ τῆς τῶ παντός φύσεως.

Ocellus Lucanus Philosophus de Universi Natura, interprete Ludovico Nogarola, Com. Veronensi. Ejusdem Nogarolæ Annotationes in Ocellum, et Epistola de viris illustribus Italis qui Græcè scripserunt. Editio Tertia, collatione exemplarium melior facta. In Bibliopolio Hieronymi Commelini. 1596. 8.º pp. 64, et 48.

H. COMMELINUS ISAACO CASAUBONO VIRO DOCTISSIMO S.

« Mutuum, Casaubone amicissime, quod dedisti opinione, ut arbitror, tua celerius, et ea qua Ascræus jubet fide, non sine gratiarum actione reddo. Ocellum enim Græcum mihi concessisti; en Græcolatinus tibi notisque illustratus restituitur. Additæ præterea Lectiones variæ, quas inter legendum animadverti, quo gratior hic auctor, paucis visus, in lucem prodiret. etc.

« Vale Musarum decus eximium, et Suetonio jam perpolitato, bonis avibus Athenæum nobis aggredere. »

Ad Ocellum Lucanum Nogarolæ Annotationes.

« Non incommoda, nec inepta videatur quæstio, si quæ-
ratur, quam ob rem Archytas Tarentinus et Timæus Locrus

Itali philosophi; Cur item Theocritus poeta ex Sicilia ortus, (quæ quidem Italiæ pars quondam fuit, nunc vero non lato interjecto mari sejuncta et separata,) Dorica lingua scripserint, aliarum Græcarum antiquissima; Ocellus autem in rebus naturæ explicandis Attico sermone usus sit.»
etc.

This Epistle ends with the following curious piece of pedantic bigotry.

«Hos tibi clarissimos viros, Adame, quorum monumentis in magno honore jam habita est et nunc habetur Italia, hac mea ad te epistola enumerare volui, ut si quando Germanis, Hispanis, Gallis, legere hæc nostra contigerit; ii, (tametsi nostris temporibus magnos in literis fecisse progressus sibi ipsis visi sunt,) sese tamen jactare et gloriari paulum desinant, et nos Italos præ se nolint contemnere. Tot enim, et tam multos eruditos viros omnibus sæculis tulit, ac nunc etiam fert continenter Italia, ut Europa universa ad omnem animi excellentiam Italiæ ope et auxilio egere videatur.

Quapropter non possum complures nostræ ætatis præstantissimos homines eosdemque Italos non incusare, qui cum Græcam et Latinam habeamus linguam, quæ quidem nostræ propriæque sunt, iis tamen poshabitis in Etrusco sermone totam ætatem inutiliter conterunt: nec illis venit in mentem, hunc ipsum fuisse tunc exortum, cum in Italiam infusa peregrinitas Latini sermonis dignitatem et decorem corrumpit depravitque. In qua quidem verborum colluvie tres excellere nostrates viri, DANTHES, PETRARCHA, et BOCCATIUS, non, meo tamen judicio, tam absoluti atque perfecti ut non aliquid eis vitio verti possit. Nam à *Danthe* postulari verba magis splendida, et ornata: In *Petrarcha* res et sententias verbis subjectas requiri: Majorem in *Boccatio* desiderari prudentiam satis apparet. Sed non est nostros hic reprehendi locus.

Restat igitur, mi Adame, ut quando nostra Italia merito utriusque linguæ parens atque altrix dici potest, in eis et loquendo et scribendo continenter versemur; Etruscum vero sermonem fugiamus tanquam scopulum, atque ex doctorum hominum conventibus explodamus, nec eo nobis ullo modo uti liceat, nisi cum agere cum imperitorum vulgo necesse fuerit. Quod sanè si facere neglexerimus, vereor equidem ne nostra Italia, quæ nunc in augenda et honestanda Thusca lingua magis quàm par sit, occupata est, fœda et intoleranda barbarie omnes Europæ nationes tandem sit superatura. — Vale.»

ART. XXXI. CASAUBONUS.

Pater et Filius.

Isaaci Casauboni Epistolæ, insertis ad easdem Responsionibus, quotquot hactenus reperiri potuerunt, secundum seriem temporis accuratè digestæ. Accedunt huic tertiæ editioni, præter trecentas ineditas Epistolas, Isaaci Casauboni Vita, ejusdem Dedications, Præfationes, Prolegomena, Poemata, fragmentum de Libertate Ecclesiastica. Item, Merici Casauboni, I. F. Epistolæ, Dedications, Præfationes, Prolegomena, et Tractatus quidam rariores. Curante Theodoro Jansson. Ab Ameloveen. Roterodami, typis Casparis Fritsch et Michaelis Böhm, MDCC.IX. fol. 1212 pages, with the preface and Index. Portraits of Isaac and Meric Casaubon.

See a *Notice Critique* on this work in *Le Clerc*; (*Bibliothèque Choisie, Tom. XIX. p. 207.*) —

NICERON, speaking of the Edition of *Polybius* by *Isaac Casaubon*, (Paris, 1609. fol.) says :

« On voit à la tête de ce Volume une Epître dédicatoire, qui passe avec raison pour un chef-d'œuvre. Aussi avoit-il du talent pour ces sortes de Pièces, de même que pour les Préfaces. Dans celle-là, il louë sans bassesse, et d'une manière qui paroît éloignée de la flatterie ; dans celle-ci, il expose le dessein et le mérite de ses Ouvrages sans ostentation, et avec un air de modestie. Il peut servir de modèle pour ces sortes de Pièces, qui doivent être d'autant moins négligées, qu'elles s'offrent les premières à la vûë du Lecteur, et qu'elles doivent prévenir son esprit en faveur du Livre. *Casaubon* est l'Auteur de la traduction de *Polybe*, et d'*Eneas Tacticus* ; Il avoit dessein d'ajouter à tout cela un Commentaire ; mais la mort l'a empêché de l'exécuter, et on n'a de lui qu'une petite partie de cet Ouvrage, qui fut imprimé après sa mort, comme je le dirai plus bas. »

Niceron, XVIII. p. 141-2.

EPITAPHIUM

IN WESTMONASTERIENSI TEMPLO.

ISAACUS CASAUBONUS,

(O Doctiorum quicquid est, assurgite,
Huic tam colendo nomini,)

Quam Gallia Reip. Literariæ bono peperit.
Henricus IV. Francorum Rex invictissimus
Lutetiam literis suis evocatum Bibliothecæ
Suae præfecit: charumque deinceps dum
Vixit habuit. Eoque terris erepto Jacobus
Mag. Brit. Monarcha, Regum doctissimus,
Doctis indulgentiss. in Anglicam accivit,

*Magnifice fovit, Posteritasque ob doctrinam
 Æternum mirabitur,
 H. S. E. invidia major.
 Obiit æternum in Christo vitam anhelans
 Kal. Jul. MDCCXIV. ætat LV.
 Viro opt. immortalitate digniss.
 Thom. Mortonus Ep. Dunelmens.
 Jucundissimæ quoad frui
 Licuit consuetudinis
 Memor Pr. S. P. CV.
 MDCCXXXI.*

*Qui nosse vult Casaubonum,
 Non saxa, sed chartas legat,
 Superfuturas marmori,
 Et profuturas posteris.*

ALIUD.

Sive verum, sive fictitium, dignum tamen quod adscri-
 batur, suppeditat Franciscus Sweertius, Antwerpianus, in
 Epitaphiis joco seriis, quæ collegit, p. 86.

*Hospes, si profanus es, cave,
 Lapis, quem calcas, unio est,
 Pretiosus, inquam, lapis.
 Surdus es?
 Jaspis præ illo lutum est.
 Topasius, Vitrum,
 Adamas, Verruca:
 Smaragdus, Carbunculus, Pyropus:*

*Nugæ, Quisquiliæ, Festucæ,
Nihili.*

*Hic, enim, ISAACI CASAUBONI
Reliquias
Inclusas tenet.
Totum, dixi, Abei.*

EPITAPHIUM

in Portica quadam Australi

ECCLESIE CANTUARIENSIS CATHEDRALIS.

*Sta, et venerare, Viator,
Hic mortales immortalis spiritus exuvias deposuit*

MERICUS CASAUBONUS,

*Magni Nominis }
Eruditique generis } par hæres.*

*Quippe qui { Patrem Isaacum Casaubonum }
Avum Henricum Stephanum } habuit.
Proavum Robertum Stephanum }*

Hui, quos viros! Quæ literarum lumina!

Quæ avi sui decora!

*Ipse eruditionem per tot erudita capita excepit,
Excoluit, et ad pietatis, (quæ in ejus pectore
Regina sedebat,) ornamentum*

Et incrementum feliciter consecravit:

*Rempublicamque literariam multiplici rerum et
Linguarum Suppellectile locupletavit.*

Vir, incertum, doctior, an melior;

In pauperes liberalitate,

In amicos utilitate, in omnes humanitate,

In acutissimis longissimi morbi

Tormentis Christianâ pietate insignissimus.

*Gaudeat primaria hæc Ecclesia Primariis Canonicis
Casaubonis ambobus.*

*Qui eundem in Eruditorum, quæ ipsa in Ecclesiarum
Serie ordinem obtinent.*

Obiit noster pridie Idus Julii,

A. 1671, ætatis suæ 75,

Canonicatus 46.

*Hic etiam jacet Johannes, Merici filius, et Mericus,
Johannis filius. Illius ætatis 56. (92)*

Hujus 6 (70).

ART. XXXII. LILIUS GREG. GYRALDUS.

*Lilii Greg. Gyraldi Ferrariensis Operum quæ extant
omnium non minus Eruditæ quam Elegantis literaturæ
studiosis et expetitorum hactenus et deinceps expeten-
dorum. Tomi duo. Cum Elencho Librorum, et lo-
cupletissimo Rerum atque Verborum Indice. Basileæ
per Thomam Guarinum. MDLXXX. Fol. (1)*

These works appear to have been collected together, in 1555, by the author's relation *Cinthio Gyraldi*. (See *Res Lit.* III. 496.) *LELIO* died 1552.

These volumes are dedicated to *Hercules II.* Duke of Ferrara.

[1] There was a later Edition, *Lugd. Bat.* 1696, *Fol.*

« ILLUSTRISSIMO AC ECCELLENTISSIMO HERCULI ESTENSI II.
 FERRARIEN. DUCI III. CYNTHIUS JOANNES BAPTISTA GY-
 RALDUS S. P. D.

Dated « *Ferrariæ, quarto nonas Martii, MDLV.* »

OPERUM LILII GREGORII GYRALDI quæ hoc Tomo primo
 continentur, ELENCHUS.

- I. De Deis Gentium, varia et multiplex historia, Libris sive Syntagmatibus XVII comprehensa : in qua simul de eorum imaginibus et cognominibus agitur, plurimæque etiam hactenus multis ignota explicantur, et pleraque clarius tractantur. Accessit locorum complurium in prima editione vel prætermisorum, vel brevius descriptorum, Aucterium ac plenior Tractatio, suis locis inserta, totiusque operis recognitio ipsius Auctoris.
- II. Syntagma de Musis.
- III. Herculis Vita, ad illustrissimum Principem Herculem, Ferrariensium ducem.
- IV. Libellus de re Nautica, admiranda quadam et recognita eruditione refertus, recens et natus et editus.
- V. De Sepulchris et vario sepeliendi ritu : ad Carolum Miltziens. Germanum.

EORUM, QUÆ IN SECUNDO TOMO CONTINENTUR, CATALOGUS.

- I. Historiæ Poetarum tam Græcorum, quam Latinorum Dialogi decem, quibus Scripta et Vitæ eorum exprimentur.
- II. De Poetis nostrorum temporum Dialogi duo.
- III. Progymnasma adversus literas et literatos.
- IV. Libellus, in quo ænigmata pleraque Antiquorum explicantur.

- V. Symbolorum Pythagoræ philosophi interpretatio. Cui adjecta sunt Pythagorica præcepta Mystica, à Plutarcho interpretata.
- VI. Parænesis adversus ingratos.
- VII. Libellus, quomodo quis ingrati nomen et crimen effugere possit.
- VIII. De annis et mensibus, cæterisque temporum partibus, difficili hætenus et impedita materia, disertatio facilis et expedita: unà cum Calendario Romano et Græco.
- IX. Epistola versu conscripta, in qua agitur de incommodis quæ in direptione Urbana passus est, ubi item et quasi catalogus suorum amicorum poetarum, et defletur interitus Hercul, Card. Rhang.
- X. Ejusdem quædam Carmina, unà cum Epistola de Imitatione, ejusdem Auctoris.

POETS named by LELIO GYRALDI in his Two Dialogues of
[Poets of his own Time.

DIALOG. I.	
Joannes Picus.	Ant. Campanus.
Jo. Franc. Picus.	Æneas Piccolhomenius.
Jovianus Pontanus.	Æmylianus Cymbricus.
Jacobus Sadoletus.	Angelus Sabinus.
Petr. Bembus.	Sulpitius Verulanus.
Act. Sync. Sanazarius.	Cosmicus.
M. Marullus.	Albertus Musæus.
Manilius Rhollus.	Jo. Pannonius.
Gabriel Altilius.	Gr. Tifernas.
Petr. Gravina.	Car. Aretinus.
Mapheus Vegius.	Fr. Philelphus.
Panhormita.	25. Nicolaus Vallensis.
Jo. Aurispa.	Bon. Mombritius.
	L. Lippius.

- | | |
|-------------------------|--------------------------|
| Sigism. Fulginas. | Ang. Colotius. |
| P. Barrotius. | B. Capella. |
| Baptista Mantuanus. | Bapt. Casalius. |
| Ang. Politianus. | B. Lampridius. |
| Stroza pater et filius. | Lazarus Bonamicus. |
| Baptista Guarinus. | P. Valerianus. |
| Luc. Ripa. | P. Alcyonius. |
| M. Antonius Sabellicus. | Jo. Harmodius. |
| Hadrianus Cardinalis. | B. Jambertus. |
| Petrus Crinitus. | Gr. Coratius. |
| Andreas Naugerius. | Ludovicus Ariostus. |
| M. Hieron. Vida. | Jo. Georg. Trissinus. |
| Camillus Palæotus. | Jo. Mutius Arellius. |
| Ph. Beroaldus. | 75. Hier. Nucarius. |
| J. Aurel. Augurellus. | Paulus Corratius. |
| Zenobius Acciolus. | Camillus Portius. |
| Jo. Cotta. | Blasius Palladius. |
| M. Cabellus. | Fr. Molcia. |
| Guid. Posthumus. | Anton Flaminius. |
| Philomusus. | Longolius. |
| Cæs. Morus. | Petr. Celsus. |
| Georgius Anselmus. | Bapt. Sanga. |
| 50. Bapt. Pius. | Jo. Vitalis. |
| Cælius Calcagninus. | Pet. Curtius. |
| Cælius Rhodiginus. | Fr. Centelles. |
| Nicasius Macliniensis. | Bened. Portus. |
| Carolus Fern. Brugen. | Bapt. Fera. |
| Aurelius. | Bened. Theriaca. |
| Scipio Cartoromachus. | Lucas Valentinus. |
| J. Mar. Catanæus. | Hieronimus Fracastorius. |
| And. Maro. | Ber. Donatus. |
| Pamphilus Sassius. | Pomp. Gauricus. |
| Jo. Leo. | Egnatius. |
| Ant. Casanova. | P. Decanalis. |

Lancinus Curtius.	Georg. Mandricius.
Fr. Modestus.	M. Ausias.
Barthol. Crotus.	Gulielmus Lilius.
F. Molossus.	Tho. Morus.
100. J. Bapt. Corbanus.	Erasmus.
Ant. Marius Visdominus.	Budæus.
Actioli, pater et filius.	Jo. Bellaius.
Gazoldus Archipoeta.	Rhod. Agricola.
	Jo. Camerarius.
	Conr. Celtes.
	Rhod. Langius.
	Mart. Dorpius.
	Hermanus Buscius.
	Hulr. Huttenus.
	Salm. Macrinus.
	Engelhardus.
	Jacobus Vimphelingus.
	Joachinus Vadienus.
	Cuspinianus.
	Cl. Marotus.
	Martialis Arvernus.
	Vinc. Obsopæus.
	M. Illyricus.
	150. Geor. Sabinus.
	Jac. Micyllus.
	Conr. Coclenius.
	Geor. Logus.
	Hier. Zieglerus.
	Jo. Anysius.
	Cor. Cr. Ditherus.
	Jac. Zov. Driescarus.
	X. Betuleius.
	Jo. Loricus Hadamarius.
	Petr. Nannius.

DIALOG. II.	
Gemistus Plethon.	
Em. Chrysolocas.	
Calcondylus.	
Th. Gaza.	
Bessarion.	
Jo. Moschus.	
Demetrius Moschus.	
M. Musarus.	
Georgius Balsamo.	
Ant. Eparchus.	
Matthæus Avarius.	
Calloergus.	
Jo. Casimatus.	
Albericus Salentinus.	
Hermicus Caiadus.	
Lud. Tensira.	
Arius Barbose.	
Mich Silvius.	
Georg. Cælius.	
And. Resendius.	
Jo. Genesis Sepulveda.	
125. Ant. Nebrissensis.	
Jo. Mena.	

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|---------------------------------|-------------------------|
| Arnoldus Arlenius. | Card. Ægidius. |
| Eobanus Hesus. | Hannibal Carus. |
| Jo. Secundus. | Bern. Capellus. |
| Jo. Sinapius. | Bern. Tassus. |
| And. Grantherus. | N. Amatius. |
| Pandulphus Collenucius. | 200. Jo. Guidiccionus. |
| Eliseus Calentius. | Oricellarius. |
| P. Niger. | Hercules Bentivolus. |
| Macarius Mutius. | Jo. à Casa. |
| Paulus III. Pont. | Cl. Ptolemæus. |
| Leonicenus. | Ben. Varchius. |
| P. Arsilius. | Albert. Regiensis. |
| Achilles Bocchius. | Alamanus Florent. |
| Jo. Petr. Pherettus. | Victoria Colonna. |
| 175. Stephanus Doletus. | Veronica Gambara. |
| Ferrinus. | Fran. Bolognetus. |
| Cynth. Jo. Bapt. Gyraldus. | Scipio Capycius. |
| Hier. Phaletus. | Aonius Palearius. |
| Jac. Actiolus. | Pet. Myrteus. |
| Jac. Novarius. | Guil. Bigetius. |
| B. Acoltus. | Jannus Anysius. |
| Paulus Sadoletus. | Hier. Parisetus. |
| Romulus Amasæus, <i>pater</i> . | Jo. Birretarius. |
| Pompilius Amasæus, <i>fil.</i> | Æl. Julius Crottus. |
| Franc. Robertellus. | Joan. Bapt. Amaltheus. |
| Seb. Corradus. | Laurentius Gambara. |
| Ant. Maioragius. | Alciatus. |
| Hieron. Quercens. | Fr. Luisinius. |
| Andr. Dactius. | Gabriel Falopius. |
| 190. Andr. Sarachus. | Ant. Florebellus. |
| Marcellus Palingenius. | Jen. Cusaturus. |
| Jo. Mar. Velmatius. | 225. Galeatius Gonzaga. |
| Julius Scaliger. | Peregrinus Moratus. |
| Seipio Baldus. | Olympia Morata. |

Jo. Bapt. Possenius.	Gabriel Ariostus.
Jo. Ant. Burgus.	Ireneus Brasavolus.
Lud. Carbo.	Jo. Bapt. Pigna.
Curius Lancilotus.	235. Hercules II. Esten.

The following are specimens of the mode, in which Letio Gyraldi characterises the poets of his own time.

Jovianus Pontanus.

« Urania, Meteora, Hesperidum Horti, Eclogæ, Epigrammata, Elegiæ, et cætera JOVIANI PONTANI *Umbri* Carmina, et quæ plurima pedestri oratione scripsit, faciunt, ut in his tabularum imaginibus illum inter proceres commemorem, quin et cum omni fere antiquitate conferam, tametsi non idem, ut quibusdam videtur, in omnibus præstat; nonnunquam enim nimis lascivire et vagari videtur, nec plane ubique se legibus astringit. Quod iis minus minus videri poterit qui illum sciverint in magnis Regum et principum negotiis diu versatum, et modo bellorum modo pacis conditiones et fœdera tractasse, non minus quam Phœbum et Musas coluisse. Quis tamen eo plura? Quis doctius? Quis elegantius? Quis denique absolutius composuit? enucleatius? exquisitius? Et licet ejus quidam hoc tempore gloriæ parum æqui sint existimatores; non illis tamen ipse concedam, ni meliora vel ipsi fecerint, vel ab aliis facta attulerint, id quod ad hanc ipse diem non vidisse fateor. » (1)

Sanazarius.

« A Pontano nonnulli profluxere tum in poetica tum in

[1] P. 383-384.

arte dicendi celebres: unde et *Pontani Academia* nunc vulgo, ut Trojanus equus, dicitur, in qua nunc senescit, ni potius floret, ACTIUS SYNCERUS SANAZARIUS, cujus ingenii exquisita quædam monumenta legi, et in primis *Piscatorias Eclogas*, nonnullasque Elegias et Epigrammata, in quibus quædam sunt omni laude digna; alia præterea ejus præter vernacula non vidi, et quosdam *Virginii partus*, ut ipse appellat, *heroicos*: in quibus, ut in dicam, statarius poeta videri potest: non enim verborum volubilitate fertur, sed limatius quoddam scribendi genus consecatur; et lima indies atterit, ut de illo non ineleganter dictum illud Appellis de Protogone Pontanus usurpare solitus esset, eum manum de tabula tollere nescire. Præter diligentiam curamque Actii, acerrimum quoque ejus judicium, et numerorum scientiam in poetica facultate cognoscimus: quare ejus reliqua, quæ condidit summopere desideramus; quæ longius ille jam ætate propectus supprimit. Quare non satis mirari possum virum quendam alioqui eruditum desiderare in Pontano, et si Deis placet, in Sanazario Christianam elocutionem, hoc est, barbarum.» (1)

ART. XXXIII. PSALMS BY SERRANUS.



Psalmorum Davidis aliquot Metaphrasis Græca, Joannis Serrani. Adjuncta eregione paraphrasi Latina G. Buchanani. Precationes eivsdem Græcolatinæ, quæ ad singulorum Psalmorum argumentum sunt accommodatæ. Anno MDLXXV, Excudebat Henr. Stephanus. 12.º pp. 157.

[1] P. 384.

It is Dedicated

«Ornatissimo Clarissimoque uiro D. HIERONYMO MANUELI, illustriss. Reipub. Bernensis Quæstori, eximiis uirtutibus præstanti, Domino mihi plurimum obseruando.»

The following is an extract :

«Dum Psalmos igitur ego studiosius lego, accidit ut et Buchanani paraphrasin aliquando adhiberem : et Buchanani etiam auspiciis et quasi uestigiiis inhærens, eos quoque Psalmos qui exulcerato animo meo uidebantur accommodatiores, conarer Græco idiomate interpretari. Adiunxi quoque singulis Psalmis preces breues, quæ Psalmi argumentum repræsentarent : ut mihi illius lectionis fructus certius constaret. Habes scriptiunculæ istius incunabula, ornatissime uir : quæ fortasse melius à me fuisset suppressa, ut potius culpa carerem, quàm culpam deprecarer.» Dated *Lausannæ*, Kal. Avg. MDCLXXV.

ART. XXXIV. APOPHTHEGMATA GRÆCA.

By H. Stephens.

Apophthegmata Græca Regum et Ducum, philosophorum item, aliorumque quorundam ex Plutarcho et Diogene Laertio. Cum Latina Interpr. Loci aliquot in Græco contextu emendati fuerunt : aliorum autem quorundam emendationem cum nostris editionibus Plutarchi et Laertii atque Stobæi accipies. Anno M.D.LXVIII. Excudebat Henricus Stephanus, illustris uiri Huldrici Fuggeri typographus. 12.^o pp. 703.

HENRICUS STEPHANUS

Lectori φιλαστω S. P. D.

« SÆPE NUMERO miratus sum qui fieret et quum tot alii Græci libelli toties enchiridii forma editi vnà cum Latina interpretatione essent, tam vtilem apophthegmatum libellum nemo itidem edidisset, fortasse autem ne de edendo quidem quisquam cogitasset. Nec verò miratus sum duntaxat, sed ægré etiam tuli, injuriamque et huic opusculo quòd prætermitteretur, et linguæ Græcæ studiosis, præsertimque tyronibus, fieri putavi, qui magno commodo quod ex tali eius editione percipere poterant, priuarentur. Tandem verò vt animo ipse meo morem gererem, quod in alio nullo scriptore Græco, id in hoc ab aliis prætermisso præstiti, nimirum vt et cum Latina interpretatione eregione posita, et enchiridii (vt loquantur) forma, manibus eorum quos dixi, teri posset. Quo nomine an gratiam ab illis initurus sim nescio, inire me certè debere vel maximam, persuasum habeo: quippe qui non paruum parui huius libri editione beneficium in illos me contulisse sciam. Quod enim scripti genus in vniversa lingua Græca extat quod tam multa tam paucis verbis, tam propriis, tam dilucidis, tam elegantibus comprehendat? quod tantam cum tanta vtilitate delectationem coniunctam habeat? quod tam facilè mandari memoriæ possit? et quod ubi semel mandatum memoriæ fuerit, tot se offerant in eam reuocandi occasiones?» *etc. etc.*

 ART. XXXV. COMICORUM GR. SENTENTIÆ

Comicorum Græcorum Sententiæ, id est γνωμαι.

Latinis versibus ab Hen. Stephano redditæ, et annotationibus illustratæ.

Ejusdem Henrici Stephani Tetrastichon de his Sententiis.

Quem permixta jocis offendunt seria multis,
 Quem minus id circo comica Musa juvat,
 Paucis mixta jocis hinc seria plurima carpat.
 Nanque cothurnata hic plurima soccus habet.

Anno M.D.LXIX. Excudebat Henr. Steph. 16.º

Dedicated

ILLUSTRISS. PRINCIPI AC DOMINO, D. CHRISTOPHORO, COMITI
 PALATINO, BAVARIE DUCI, etc.

ART. XXXVI. CALVIN.

Quatre Sermons de M. Jehan Caluin, traictans des matieres fort viles pour nostre temps, comme on pourra veoir par la préface. Avec briefue exposition du Psaulme LXXXVII. L'Olivier de Robert Estienne. M.D.LII. 8.º ff. 82.

This was the first vol. of the printed *Sermons* of Calvin. It was printed at Geneva by R. Stephens. See *Senebier* I. 256.

DEDICATION.

» JEHAN CALVIN A TOVS vrais Chrestiens qui desirent l'advancement du regne de nostre Seigneur Jesus Christ.

QUAND vous entendrez pourquoy et a quelle fin i'ay voulu publier ces sermons-ci, et que vous serez aduertis de l'argument qu'ils contiennent, vous en scaurez tant mieulx faire vostre prouffit, et les appliquer a tel vsage que ie lesay destinez. Combien que i'ay escript par ci de-

uant deux traictez assez amples , pour monstres qu'il n'est pas licite à vn Chrestien cognoissant la pure doctrine de l'Euangile , quand il vit en la Papaulté , faire semblant en facon que ce soit de consentir ou adherer aux abus , superstitions , et idolatries qui y regnent : toutesfois il y a tous les iours gens qui m'en demandent conseil de nouveau , comme si iamais ie n'en auois parlé. L'enten aussi qu'il y en a d'autres qui ne cessent d'alleguer leurs replicques et subterfuges contre ce que i'en ay escript. Ainsi pour couper broche tant a ceulx qui s'enquierent de ce qui leur doibt estre assez cogneu et notoire , qu'a ceulx qui se pensent couvrir d'un sac mouillé contre le iugement de Dieu : i'ay pense qu'il seroit expedient de reueoir et reduire en ordre vn sermon que i'auoye fait sur ceste matiere , duquel la somme auoit este recueillie. » *etc. etc.*

ART. XXXVII. ANTON. ALBIZZI.

Principum Christianorum Stemmata ab Antonio Albichio Nobili Florentino Collecta. Cum brevibus ejusdem Notationibus : pars ex Archivis Pp. descr. Adjecto Stemmate Ottomanico. Kampidum. Imprimebat Christophorus Krans. Anno MDCXIX. cum privilegio Sac. Cæs. Mag. ad annos X. Edit. III. nunc auctior , et emendatior.

A good portrait of Albizzi : under it these lines :

Hæc est Albitii Regum qui stemmata scripsit ,
 Atque Ducum artificis prodita imago manu :
 Nobilitatis uti scriptor quoque nobilis esset ;
 Nobilis hic genere est Scriptor , et ingenio.

See *Haym*, I. 97, where it is said that Gassendo has attributed a rare and seditious work, entitled *Squittinio della Libertà Veneta*, 1612, to this Author.

ART. XXXVIII. ANDRÉ DU CHESNE.



ANDRÉ DU CHESNE was born at *L'Isle Bouchard* in Touraine, in May 1584, and was fourth son of Tanneguy du Chesne, *Seigneur de la Sansoniere*. He studied Rhetoric at Paris; and passed through a course of Philosophy under Jul. Ces. Boulanger, a great philosopher, and good historian of his time.

He commenced to give works to the Public as early as the age of 18; and passed all his life in writing. He never took any other title than that of Geographer to the King, except in his History of the House of *Bethune*, 1639, in which he called himself Historiographer Royal. Numerous as were his works, many more might yet have been expected from him, had he not been run over by a carriage in going to his Campagne at Verriere, which terminated his life on May 1640, at the age of 54.

He married in 1608, and had only one son, named Francis Du Chesne.

Niceron gives a list of his numerous important works, amounting to 35. I shall only notice here those which are Genealogical.

1. *Histoire de la Maison de Luxembourg, de Nicolas Vignier, mise en lumiere avec autres pieces sur le même sujet, par André du Chesne. Paris, 1617. en 8.^o*
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2. *Histoire des Rois, Ducs et Comtes de Bourgogne depuis l'an de J. C. 408. jusqu'en 1350, extraite de diverse Chartes et Chroniques anciennes; avec plusieurs Tables Genealogiques. Paris, 1619. 4.^o*

Histoire des Comtes d'Albon, et Dauphins de Viennois, justifiée par Titres, Memoires et autres bonnes preuves. Paris, 1728. 4.^o C'est le second volume de l'Histoire de Bourgogne.

3. *Histoire Genealogique de la Maison de Chatillon sur Marne, justifiée par Titres et bonnes preuves, avec les Genealogies et les Armes des Illustres familles de France et des Pays-Bas, lesquelles ont été alliées à celle de Chatillon. Paris, 1621. Fol.*

It is one of the Seven Volumes of Genealogies, which form a set. All are esteemed, and rare.

4. *Genealogie des Seigneurs de Rais de Breil. Paris, 1621. 4.^o* Avec le *Factum du Procès entre le Sieur de S. Laurent et Gui de Breille Seigneurs du Plessis de Rais.*
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5. *Histoire Genealogique de la Maison de Montmorency,*

et de Laval, justifiée par Titres et bonne preuves avec figures. Paris, 1624. Fol.

A chef-d'œuvre of the kind.

6. *Histoire Genealogique de la Maison de la Vergy avec ses preuves. Paris, 1625. Fol.*
-

7. *Histoire Genealogique des Maisons de Guines, d'Ardres, de Gand, et de Coucy, et de quelques autres Familles qui y sont alliées. Paris, 1631. Fol.*
-

8. *Histoire Genealogique des Maisons de Dreux, Bar-le-Duc, Luxembourg, Limbourg, le Piessis-Richelieu, Broyes, et Château-Vilain, avec les Preuves. Paris, Fol.*

Du Chesne has been reproached for having composed this Genealogy to make Cardinal Richelieu descend in the female line from *Louis le Gros*; but LE LABOUREUR in his addition to the *Memoires de Chatelneau* has strongly justified him.

It may indeed be said, that Du Chesne has compiled the Genealogies of the principal Houses of France, without committing any violence to truth.

9. *Histoire Genealogique de la Maison des Chastegniers, Sieurs de la Chataigneraye, avec les preuves. Paris, 1639. Fol.*

10. *Histoire Genealogique de la Maison de Bethune , justifiée par Chartes de diverses Eglises et Abbayes, Arrests du Parlement , Titres particuliers, Epitaphes, etc. Paris, 1639. Fol.*

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11. *Genealogie de la Maison de la Rochefoucault , dressée sur les Chartes, Titres et Histoires les plus fideles. Paris, 1622. Fol.*

It is only one sheet.

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12. *Les Antiquités et Recherches de la grandeur et Majesté des Rois de France par A. D. C. T. (André Du Chesne Turangeau.) Paris, 1609. 8.º*

It is a very curious and rare Tract.

Duchesne was an indefatigable writer , and has justly obtained the title of *Pere de l' Histoire de France*. His *Scriptores Normanni*, Paris, 1619; and his *Historiæ Francorum Scriptores Coætanei*, Paris, 1636 , 1641, 1649, 5 vol. Fol. are invaluable.

See *Niceron*, VII. 332.

ART. XXXIX. J. J. CHIFFLET.

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1. *Lilium Francicum , veritate Historica , Botanica , et Heraldica Illustratum, Auctore Joanne Jacobo Chiff-*

fletio, Equite, Regio Archiatrorum Comite, et Serenissimi Principis D. Johannis Austriaci Medico Cubiculi primario. Antuerpiæ, ex officina Plantiniana Balthasaris Moreti. 1658. Fol.

2. *Insignia Gentilitia Equitum Ordinis Velleris Aurei, Fecialium verbis enuntiata: a Joanne Jacobo Chiffletio, Philippi IV. Catholici Regis, et Serenissimæ Principis Isabellæ Claræ Eugeniæ Hispaniarum Infantis Medico à Cubiculis Ordinario, Latinè et Gallicè producta.*

(*Le Blason des Armoiries de tous les Chevaliers de l'Ordre de la Toison d'or, depuis la première institution, jusques à present.*)

Antwerpiæ ex officina Plantiniana Balthasaris Moreti. 1632. sm. 4.º (RARUS.)

The first of these works, the *Lilium Francicum*, is an ANSWER to a Book, entitled:

Traité du Lys, Symbole de l'esperance, la juste défense de sa gloire, dignité et prerogatives. Ensemble les preuves irreprochables que nos Monarches François l'ont toujours pris pour leur devise en leur Couronne, Ecus, Etendars, etc. par Jean Tristan, Seigneur de Saint Amand. Paris, 1656. 4.º

This Book had been written to combat what CHIFFLET had advanced on this subject in his *Anastasis Childerici I.* 1655. 4.º

JEAN JAQUES CHIFFLET was born at Besançon, 21.th Jan. 1588, of Jean Chifflet, Physician of

this City, whose father Laurence Chifflet had been Counsellor of Dole.

He first studied in his native Country; and then studied Physic at Paris, Montpellier, and Padua.

He afterwards visited many countries, as well to perfect himself in the science of his profession, as to become acquainted with the Savants of different Countries, and to inspect the Libraries and Cabinets of the Curious.

On his return to Franche-Comté, he gave himself to the practice of Physic, and raised so favourable an idea of his ability, that he was chosen Physician of the City in the room of his Father.

After having passed through the principal charges of his country, and having been Consul, he was employed on the part of the Princess Isabella-Clara-Eugenia, Sovereign of the Low Countries, in affairs of importance. This Princess was so satisfied with him, that she retained him about her person in quality of first Physician. She afterwards sent him to Spain to Philip IV. who made him his Physician; and who gave him the charge of writing the History of the Order of the Golden Fleece.

On his return to Flanders, and after the death of the Princess, on 1. Dec. 1633, he was appointed First Physician of Cardinal Ferdinand Governor of the Low Countries.

He died in 1660, aged 72. Niceron gives a List of 35 works published by him.

The following relate to Genealogy.

1. *Insignia Gentilitia, ut supra.*
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2. *Vindiciæ Hispanicæ. Antwerpiae 1643. in 4.º — It. Antwerpiae, 1647. in fol.*

CHIFFLET pretends in this Work that the Race of *Hugh Capet* did not descend in the male line from Charlemagne; and that by females the *House of Austria* preceded that of *Hugh Capet*, of which he boasts of giving the true origin. He was attacked on this subject in a Treatise entitled: *Assertor Gallicus contra Vindicias Hispanicas Joannis Jacobi Chiffletii, sive Historica disceptatio, qua Arcana Regia, politica, et Genealogica Hispanica confutantur, Francica stabiliuntur. Autore Marco Antonio Dominicy, Jurisconsulto. Paris, 1646. in 4.º*

3. *Ad Vindicias Hispanicas Lumina Nova Generalogica de Stemmate Hugonis Capeti, adversus assertorem Gallicum. Antwerpiae, 1647. Fol.*

This is an ANSWER to Dominicy's Work.

4. *Ad Vindicias Hispanicas Lumina Nova Prærogativa; hoc est, de origine domus Austriacæ, adversus Marcum Antonium Dominicy. Antwerpiae, 1647. in Fol.*

5. *Ad Vindicias Hispanicæ Lumina Nova Salica. Antwerpia, 1647. in Fol.*

This Work was also an ANSWER to Dominicy, who had spoken in his *Assertor Gallicus* of the Salique Law in a manner contrary to the pretensions of Chifflet.

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6. *Lotharingia Masculina. Antwerpia, 1648. in Fol.*
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7. *Commentarius Lothariensis, quo præsertim Lothariensis Ducatus Imperium asseritur, Jura ejus regalia Carolo III. Lotharingæ Duci vindicantur. Antwerpia, 1649. in Fol.*

This Work was answered by DAVID BLONDEL, in his *Barrum Campano-Francicum*.

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8. *Ad Vindicias Hispanicæ Lampades Historicæ contra novas M. A. Dominicy Cavillationes in rediviva Ansberti familia. Antwerpia, 1649. in Fol.*

The work which Chifflet here undertakes to answer was entitled :

« *Ansberti Familia rediviva contra Ludovici Contarelli Fabri, et Joan. Jac. Chiffletii obiectiones vindicata. Paris, 1648. in 4.º* » He was himself refuted in his turn by D. BLONDEL in the volume entitled *Genealogiæ Franciæ plenior Assertio*.

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9. *Stemma Austriacum Millenis abhinc annis. Hieronymus*

Vignier, Cong. Oratorii Presbyter, priores novem gradus elucubravit; *Joan. Jac. Chiffletius* asseruit atque illustravit. *Antwerpiæ*, 1650. in Fol.

10. *De Pace cum Francis ineunda Consilium a præteritorum exemplis. Antwerpiæ*, 1650. in Fol.
-

11. *De Ampulla Remensi Nova et Accurata Disquisitio ad dirimendam litem de prærogativa ordinis inter Reges. Accessit Parergon de unctione Regum, contra Jacobum Alexandrum Tenneurium fucatæ veritatis alterum vindicem. Antwerpiæ*, 1651. in Fol.

CHIFFLET treats the history of St. Ampoule as a Fable, and pretends to prove that Hincmar, Archbishop of Rheims, was the inventor, to advance the right of the Church. His Book was refuted by JACQ. ALEX. LE TENNEUR in his Tract, entitled: *De Sacra Ampulla Remensi Tractatus Apologeticus, adversus Joan. Jac. Chiffletium, cæcum veritatis disquisitorem. Accesserunt Responsio ad Parergon ejusdem, et Chiffletius ridiculus. Paris*, 1652. in 4.^o

12. *Tenneurius expensus, ejusque calumniæ repulsæ. Subjecta est Appendix ad Corollarium de Baptismo Clodovei I. Regis Francorum. Antwerpiæ*, 1652. in Fol.

It is a refutation of what TENNEUR had published under the following title :

Veritas vindicata adversus Chiffletii vindicias Hispanicas, Lumina Nova Lampades, historicas, quâ relectis variis arcanis Salicis, Historicis et Genealogicis, Christianissimorum Regum jura, dignitas et prærogativæ demonstrantur. Paris, 1651. in Fol.

13. *Imago Francisci eversoris, Davidis Blondelli, Clypei Austriaci liber prodromus. Antwerpiæ, 1655. in Fol.*

14. *Anastasis Childerici I. Francorum Regis, sive The-saurus Sepulchralis Tornaci Nerviorum effossus, et Commentario illustratus. Antwerpiæ, 1655. in 4.^o*

There is much erudition in this Work, where the author has inserted many curious things concerning the impresses, seals, and other marks of honour of the French Sovereigns.

15. *Verum Stemma Chilbrandinum contra Davidem Blondellum, Ministrum Calvinistam, aliosque Austriaci splendoris adversarios. Antwerpiæ, 1656. in Fol.*

16. *Lilium Francicum, ut supra.*

CHIFFLET had three sons, all authors — and an uncle, and three brothers, all known in the Republic of Letters.

See *Niceron*, xxv. 255.

 ART. XL. DAV. BLONDEL.

Genealogiæ Francicæ Plenior Assertio, Vindiciarum Hispanicarum, Novorum Luminum, Lampadum Historicarum, et Commentorum Libellis, Lotharingia Masculina, Alsatia Vindicata, Stemma Austriacum, de pace cum Francis incunda Consilium, de Ampulla Remensi Disquisitio, et Tenneurius expensus, a Joanne Jacobo Chiffletio inscriptis, ab eoque in Francici Nominis injuriam editis, interspersorum, omnimodo eversio. Autore Davido Blondello. Amstelædami, ex Typographeio Joannis Blæu. Anno MDCLIV. cum Christ. Reg. priv. 2 vol. Fol.

Vol. I. contains *Præfatio Apologetica.* sign. LXXXI. also pp. 440. besides Tables, etc.

Vol. II. contains cXLVI Genealogical Tables.

At the End, is

Barrum Campano-Francicum Nævorum Lothariensi Commentario a Johanne Jacobo Chiffletio, (ut fucum Serenissimo Duci Carlo III. faceret,) edito adspersorum demonstratio: Auctore Davide Blondello. Amstelædami ex Typogr. Jo. Blæu. MDCLII. pp. 109.

DAVID BLONDEL was born at *Chalons sur Marne*, in 1591. He was received Minister in the Synod

of the Isle of France in 1614; and commenced the exercise of his Ministry at Houdan near Paris.

A work which he produced in 1619 did him great honour with his Party; and he was always afterwards much employed in the Synods. He was more than twenty times Secretary to those of the Isle of France, which Samuel Desmarets attributes to the beauty of his writing.

In 1631, the Province of Anjou demanded him of the National Synod of Charanton, to fill the Chair of Theology at Saumur; but this appointment did not take place; whether because he had no talents for the chair, and was therefore ill calculated to instruct students in Theology; or from a persuasion that by confining himself to History, which was his forte, he could thus do more service to his Party. He therefore remained attached to the Province of the Isle of France.

In 1645, the National Synod of Charenton appointed him Honorary Professor with a suitable pension, which left him at liberty to employ himself in the Public Libraries at Paris.

On the death of Gerard John Vossius, in 1649, the Curators of the College of Amsterdam, offered him the Professorship of History there. This he accepted, and removed to Holland the following year. As he was very labour-

ious, the extreme application to his studies and lectures, joined to the humid air of Amsterdam, caused a defluxion in his eyes, which was followed by blindness. This defluxion afterwards fell upon his breast; and he died 6.th April, 1655, aged 64.

He had a marvellous sagacity in discussing and developing a point of History; and few authors have gone so far as he has done in this way. His forte was exactness; and Mr. *Du Puy*, Keeper of the Royal Library, called him *le Grand Dataire*.

He had a prodigious memory; and extensive reading. Though he did not write with elegance either in Latin, or in French; and though his stile was obscure, principally from the frequent parenthesis with which he embarrassed it, yet his Works are sought, on account of their profound erudition, and the accuracy of their researches.

He had a singular manner of studying. He threw himself upon the ground, and placed round him the books, which he wanted to consult. The same thing is said of the famous *Cujas*.

He had two brothers older than himself; both Ministers: the first at *Meaux*, and afterwards at *London*; who was author of a Book of Controversy.

Among his works is the following curious historical piece :

De Formulæ REGNANTE CHRISTO in Veterum Monumentis usu , seu Vindiciæ pro Philippi I. et II. summaque Regum Potestate. Amstelodami, 1646. in 4.º This Tract is full of erudition; and on a singular subject. It contains many traits in the History of Philip I. His principal design was to prove, that the excommunication of these Kings had not diminished the rights of their Crown; and that the date of their Acts ought not to be on that account *by the reign of Jesus Christ*, instead of the *year of the reign of these Princes*. See also *P. LeLong*.

He published : *Eclaircissement de la question si une a été assise au siege de Rome entre Leon IV. et Benoit III. Amsterdam, 1647. 8.º* translated into Latin by *M. de Courcelles*, 1657, 8.º with amplifications. BLONDEL proves that the story of Pope Joan is a fable.

In his *Genealogiæ Franciæ assertio*, BLONDEL defends the rights and prerogatives of the Crown of France with much force.

He published also: *Table Genealogique de la Maison de Roy et des Contes de Roucy*; six leaves *in Fol.*

See a List of his other Works in NICERON, VIII. 44, 54.

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 ART. XLI. NICOLAS REUSNER.

1. *Sylvula Genealogica Principum Boiariorum et Palatinorum, Epithalamia in Nuptias Principis Gulielmi Boiariæ Ducis, aliaque Poemata. Lavingæ, 1648, in 4.º*

William V. Duke of Bavaria, espoused this year Renée, daughter of Francis, Duke of Lorraine. Reusner applied himself much to poetry; but succeeded very ill. His Epic poetry is of no value; his Epigrams and Elegies are rather better in the judgement of Borrichius.

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2. *Symbolorum Imperatorum classes tres; in quarum prima continentur Symbola Imp. à C. Julio Cæsare usque ad Constantinum Magnum; in altera Imperatorum à Constantio M. usque ad Carolum M. in tertia Imp. à Carolo M. usque ad Rodolphum II. Cæs. Austriacum. Francofurti, 1588. in 8.º*

NICOLAS REUSNER was born at *Lemberg*, a city of Silesia, of a good family, 2.^d Feb. 1545. In 1560, he went to Wirtemberg to gratify his desire of seeing Melancthon; and here he passed through a Course of Philosophy; after which he went to Leipsic to study Law. In 1565, he

went to Augsbourg, and accepted a chair in the School of that City; which he kept till the Diet was held there; and then quitted it to give himself up entirely to poetry, in praise of the principal members of the Diet, through whom he might be known in the world: in which purpose he succeeded. At the end of the Diet, the Count Palatin, Wolfgang, appointed him Professor in the College, which he established at Laugingen in Suabia, on the model of that of Strasbourg. In 1572, he was made Rector; and fulfilled the office with reputation. In 1582, he went again to Augsbourg; and married about this time. In 1583, he went to Basle to take the degree of Doctor of Laws; and was then appointed Assessor of the Imperial Chamber of Spire for Suabia; and afterwards called to Strasbourg to teach Law. He quitted this last City to fulfil a similar employment at Jena, where he arrived 3.^d Feb. 1589.

In 1595, the Elector of Saxony sent him to the Diet of Poland: but before he set off, the Emperor Rodolph II. conferred on him the poetic Crown; and the rank of a Count. Having for the greater part of his life enjoyed good health, he died 12.th April 1602, aged 87, then holding for a second time the post of Rector of the University of Jena.

See *Niceron*, xxxvii. 216.

 ART. LXII. P. J. SPENERUS.



1. *Phil. Jac. Speneri Historia Insignium Illustrium. Francof. 1680-90. fol.*
 2. *Theatrum Nobilitatis Europæ. Francofurti, 1668. fol.*
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PHILIP JAMES SPENERUS was a Lutheran Minister at *Francfort on the Mein*. He was founder of the Sect of *Pietists*; and was distinguished both by piety and eloquence. He died at Berlin, in 1705, aged 79. He was born at Rappolzweiler in Alsatia, in 1635.

ART. XLIII. N. RITTERSHUSIUS.



Nicolai Rittershusii opus ingens Genealogicum in quo continentur Genealogiæ Imperatorum, Ducum, aliorumque procerum orbis totius deductæ ab anno Christi 1400 ad annum 1664, cum supplementis et diversis accessionibus. Tubingæ, 1664. et anno seqq. 7. tom. en 4 vol. in fol.

This Work is much esteemed, when it contains all the pieces necessary to make it complete. DE BURE has given the following List of these Pieces :

- I. *Genealogiæ Imperatorum, Regum, Ducum, Comitum, præcipuorumque aliorum procerum orbis Christiani ab anno MCCCC. deductæ, et ad annum MDCLXIV continuatæ. Tubingæ, 1664.*
- II. *Tabulæ Genealogicæ illustrium aliquot Familiarum. Tubingæ, 1668.*
- III. *Brevis Exegesis Historica Genealogiarum Orbis Christiani Procerum: Tubingæ, 1674.*
- IV. *Spicilegium Rittershusianum, sive Tabulæ Genealogicæ quibus Stemmata aliquot illustrium in Germaniâ familiarum, quas Rittershusius in suo Opere præteriit. Tubingæ, 1683.*
- V. *S. Rom. Germanici Imperii Procerum, tam Ecclesiasticorum, quàm sæcularium Notitia Historico-Genealogica, in Supplementum Operis Rittershusiani. Tubingæ, 1684.*
- VI. *Spicilegii Rittershusiani Pars Posterior, sive Tabulæ Genealogicæ xxxix, quas Nicolaus Rittershusius in Opere suo præteriit, cum Supplemento in nonnullas Tabulas Rittershusianas. Tubingæ, 1685.*
- VII. *Supplementa et Additiones Jacobi Wilhelmi Imhoff in Notitiam S. Rom. Germanici Imperii procerum post primam Operis hujus editionem. Tubingæ, 1688.*

NICOLAS RITTERSHUSIUS was son of the learned Conrad Rittershusius; and was born at Altorf, in 1597. He applied himself to the study of History, Genealogy, Mathematics, and Greek and Latin Literature: and died in 1670, Professor of Feudal Law. (1)

(1) For CONRAD RITTERSHUSIUS, his Father, see *Niceron*, xxxii.

 ART. XLIV. HIERON. HENNINGES.

Hieronymi Henninges Theatrum Genealogicum, ostentans omnes omnium ætatum Familias Monarcharum, Regum, Ducum, Marchionum, Principum, Heroüm et Heroïnarum, etc. à mundo condito ad nostra tempora. Magdeburgi, 1598. 4 vol. in fol.

This great Genealogical Work of HENNINGES is regarded, says De Bure, as one of the most learned, and best executed, of those which have appeared on this subject. It is not only remarkable for the interesting dissertations which it contains, but for the truth which characterises them. It is difficult to find copies complete; and when all the Parts are got together, it is a work of great price.

69. He was born at Brunswick, 25. Sept. 1560. He afterwards obtained the chair of Law at *Altorf*. In this city he died 25. Mar. 1613, æt. 53. His was a perfect Master of the Greek and Latin Languages; and an excellent Critic.

Among other things, he published:

Guntheri Poëtæ Ligurinus, seu de rebus gestis Imperatoris Frederici I. cognomento Ænobarbi sive Barbarossæ, libri decem. Conr. Rittershusius recensuit, mendas sustulit et notis illustravit. Tubingæ, 1598. 8.º

Niceron gives a List of 67 Works by him. See also *Vita Cunradi Rittershusii descripta a Georgio Rittershusio*. — See also *Isaac Casaubon's Letters to him, inter Opera Casaubonorum*.

De Bure has therefore given the following account of the order, in which the parts ought to be arranged.

Vol. I. ought to contain the three first Tomes of the text in sequence, in one volume of 636 pages, without interruption of the figures.

Vol. II. contains Tome IV. with its Appendix, numbered in continuation of the former, viz. from p. 636, to p. 1585, without any interruption.

Vol. III. contains the two parts of the Genealogies of the Families of the first and second Kingdom of the Fourth Monarchy. The First of these Parts has 664 pages; and the Second 450 pages.

It must be noticed that there is to be found at the head of the last part of 450 pages, a separate sheet, entitled, *Synopsis totius Operis*, by which it is easy to see the distribution of all the Parts of this great Work; and the manner in which all the Pieces ought to follow each other.

Vol. IV. is intitled : *Quarti Tomi atque itidem Quartæ Monarchiæ, pars postrema*. This has 568 pages.

To these ought to be added two other Treatises of HENNINGES, of which the titles follow; but which are so rare, as to render them of high price. These are :

Ejusdem HENNINGES Genealogiæ aliquot Familiarum Nobilium in Saxonid, quæ vel a Comitibus vel a Baronibus ortæ, quosdam Pontificiam, quosdam Episcopalem Dignitatem adeptos produxerunt: accedunt insignia et plurimorum Nobilium in ducatibus Slesvigæ Holsatiæ, etc. Hamburgi, Wolfius, 1590. in fol.

This Volume contains only 78 leaves, of which the three last are not numbered; and of which the 78.th finishes by an *Errata*, with the following subscription: *Hamburgi, ex Officinâ Jacobi Wolfii, MDXC.*

This part is enriched by engravings.

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2. *EJUSDEM HENNINGES Genealogiæ Imperatorum, Regum, Principum, Electorum, Ducum, Comitum, et Dynastarum qui circo Saxonico, tam superiori quàm inferiori Westphalico et Burgundico comprehenduntur, quique ex his in Italiâ, Galliâ, et Germaniâ originem traxerunt: Tabellis comprehensæ et collectæ, ex variis authoribus, monumentis antiquis, et ipsis Principum archivis. Impr. cum gratiâ et privilegio Sacræ Majestatis (Ulysseæ) anno 1588. in fol.*

At the commencement of this Volume ought to be a separate Part of 20 leaves, which contains different preliminary pieces. Then comes the text, which ends at p. 449, with an *Errata* at the back of the last page.

It should be noticed, that these two last Volumes of HENNINGES are often bound in one

Volume; and this therefore must be attended to.

HIERONIMUS HENNINGES must not be confounded with *John Henniges* who died in 1646, at the age of 78; and who was author of *Dissertations on the Scriptures* in 3 vol. and of a *Translation into Latin Verse of the Prophet Jonah*: and who was a Minister and Professor of Theology at Helmstadt.

ART. XLV. FABRICII STIRPS SAXONICA.



1. *Georgii Fabricii Originum Illustrissimæ Stirpis Saxonice Libri Septem, Icones Regum, Imperatorum, ac Principum Saxonie, und cum eorundem Elogiis Nicolai Reusneri, item Stemmata Witichindeo, continente Genealogiam inclytæ prosapie Ducum Saxonie, et annexa eorundem Principum singulari Stematographia ex recognitione Nic. Reusneri. Ejusdem Operum Catalogus. Ejusdem Rerum Misnicarum libri Septem. Reineri Reineccii Commentarius de Misnorum Origine, etc. Philippi Melancthonis Oratio de gente et regione Mysorum. Petri Albini Oratio de familie Saxonice antiquitatibus, incrementis, et ornamentis. Fragmentum de Migrationibus et Mutationibus Gentium in Occidentis Imperio; sive Oratio de Gentibus, quæ Imperium Romanum in Occidente lacerarunt, publicè recitata Witterberga a Joh. Bugenhagio. G. Fabricii Hortus Misnensis. Lipsiæ, 1597, in fol. It. Jenæ, 1618. fol.*

2. *Saxoniae illustratae libri IX. quibus Nationis Saxonicae origines et incrementa, ejusque Principum stemmata, et res bello paceve praeclare gestae accurate explicantur. Inserta quoque est praecipuarum aliquot Italiae, Sueviae, Bavariae, Carinthiae, etc. familiarum quae ex hac prodierunt copiosa enarratio. Opus olim ab Authore incredibili labore collectum, et nunc duobus posterioribus libris à Nato Christo ad annum 1606 perpetua serie continuatum à Jacobo Fabricio, Auctoris filio. Lipsiae, 1606. in fol.*

GEORGE FABRICIUS was born, 24.th April 1516, at Chemnitz, a City of Misnia, of George Fabricius, Goldsmith. His father designed him for his own business : but learning from John Scultet, one of his first Masters, how highly qualified he was for Literature, changed his destination. After commencing his studies in his native country, he pursued them at Fribourg, and Leipsic; and was afterwards Preceptor of the three brothers, Wolfgang, Philip, and Anthony Werter.

He travelled into Italy with Wolfgang; and employed the better part of the years 1542, and 1543, in visiting the most considerable cities. That of Padua was the place where he made the longest stay, attending the lectures of the Professors there.

On his return to Germany, he went to visit his relations; and rejoined his pupils, whom

he accompanied in 1544 to Strasburg, where they remained some years, occupied in their studies.

In 1553, on the death of John Rivius, Director of the College of Meissen, he was chosen to succeed him; and here he taught polite literature for the rest of his own life.

He commenced the practice of Latin poetry early; and cultivated it with success all his days. Hence he gained so much reputation that the Emperor Maximilian II. conferred the poetic crown on him on 7.th Dec. 1570; and farther granted to him letters of Nobility.

He died of an apoplexy at Messein, 13.th Jul. 1571, aged 55. He married Mary - Madelina Faust, by whom he had eleven children.

In all his poetry is exhibited much purity, and neatness; and his style is simple and concise, without being obscure. He applied himself particularly to the choice of his words; and his piety made him so scrupulous, that he would not employ in his sacred poems any thing which partook in the smallest degree of Paganism: he went so far as to blame those who had recourse to Pagan Divinities; and to the Fables of Antiquity: but his zeal in this respect has not procured him any follower.

NICERON, XXXII. 31, 44, has given a List of 44 Works by him. Among these is:

Rerum Germaniæ Magnæ et Saxoniciæ Universæ Memorabilium volumina duo. Lipsiæ, 1609, in fol.

Every thing of Fabricius on the History of his Country is full of much research; and is exact, and esteemed.

ART. XLVI. GUICHENON : HISTOIRE DE BRESSE.



Histoire de Bresse et de Bugey, Contenant ce qui est passé de Memorabile sous les Romains, Rois de Bourgogne et d'Arles, Empereurs, Sieurs de Baugé, Comtes et Ducs de Savoie, et Rois tres-Chrestiens, jusques à l'échange du Marquisat de Saluces. Avec les Fondations des Abbeyes, Prieurés, Chartreuses et Eglises Collegiales, Origines des Villes, Chasteaux, Seigneuries, et principaux Fiefs, et Genealogies de toutes les Familles Nobles. Justifiées par Chartres, Titres, Chroniques, Manuscripts, Auteurs anciens, et modernes, et autres bonnes Preuves. Divisées in quatre Parties. Par Samuel Guichenon, Advocat au Presidial de Bourg en Bresse, Conseiller et Historiographe du Roy. A Lyon, chez Jean Antoine Haguettan, et Marc Ant. Ravaud, en ruë Merciere à l'Enseigne de la Sphere. 1650. fol. (RARUS.)

SAMUEL GUICHENON was born at Mâcon, 18.th Aug. 1607, the son of Gregory Guichenon,

Doctor of Physic, by Claudine Chaussat. His father was born at *Chatillon-lès-Dombes*, and established himself at *Bourg* in *Bresse*, where he was married in 1595: but the Calvinists being persecuted here, he transferred himself to *Mâcon*, where he found liberty of conscience. He finished his days at *Chatillon-lès-Dombes*, leaving three sons, Daniel, an Advocate, Peter, a Physician, and SAMUEL.

SAMUEL was born in Calvinism, and remained so till 1632, when he abjured it, to embrace the Catholic Religion; which happened either in a Tour into Italy; or at Lyons, on his return.

He embraced the Bar as a Profession; and was Advocate at the Presidency of Bourg in Bresse. But this occupation did not engross his mind: he applied himself with success to History; and produced many good works in that line.

Having formed and executed the project of *The History of the House of Savoy*, he went to Turin to present it to Christina of France, mother of the Duke who then governed. This Princess bestowed much favour and distinction upon him.

He was married three times; and had several children.

He died 8.th Sept. 1664, aged 57; and was interred at Bourg.

Niceron, speaking of his *Histoire de Bresse*, says that the Author is exact, and profound ; and that the Book is sought after : and commenced at that time (1735) to *become rare*. In the Library of the Augustins at Lyons is the Original of this History, in which are to be found many curious Anecdotes regarding families, which the printed Work does not contain. An Abridgement under the title of *Histoire de Bresse par Germain Guichenon, Religieux Augustin*, was published at Lyons, 1709. 8.^o

His *Histoire Genealogique de la Royal Maison de Savoye*, in two vols, fol. Lyon, 1660, is a work executed with much care and exactness. It was reprinted in 1778, and extended to five volumes.

ART. XLVII. CRESCENZI.



Corona della Nobiltà d'Italia, ovvero, Compendio delle Historie delle Famiglie illustri; dove oltre l'origine di molte Casate Nobilissime, si ha continuata la Historia della Nobiltà et Republica Veneta, da Giovan. Pietro de' Crescenzi. In Bologna, 1639, et 1642. 2 vols, 4.^o (RARO.)

This Work is much sought after, on account of the Genealogies, which it contains of the Ve-

netian Families. But it must be confessed that it is written upon a very intricate and confused Plan. (1)

ART. XLVIII. GAMURRINI, etc.

1. *Istoria Genealogica delle Famiglie Nobili Toscane, et Umbre. Descritta dal P. D. Eugenio Gamurrini, Monaco Casinense, Accademico Apatista, Abate, Consigliero, et Elemosiniere Ordinario della Maesta Christianissima di Lodovico XIV. Re di Francia, e di Navarra, Teologo, e Familiare dell' Altezza Serenissima di Cosimo III. Principe di Toscana consecrata alla medesima Altezza. In Fiorenza nella Stamperia di Francesco Onofri. 5 vol. fol. — Vol. 1. 1668. Vol. 5. 1680.*

2. *Discorsi della Nobilita di Firenze, e de Fiorentini di Paolo Mini, Medici, Filosofo e Cittadino Fiorentino. Con licenzia de Superiori. In Firenze, 1593, per Domenico Manzani. 12.^o pp. 150. (RARO.)*

3. *Saggi Istorici d'Antichita Toscane di Lorenzo Cantini, Socio Colombario e Socio della Accademia Reale Economica di Firenze. In Firenze nella Stamperia Albizziniana da S. Maria in Campo. 10 vol. 8.^o 1797.*

(1) See Sansovino's Work on the Italian Families noticed in *Res Lit. vol. III. p. 245.*

4. *Della Famiglie Nobili Fiorentine di Scipio Ammirato. Firenze per i Giunti, 1615. in fol. Parte prima. (No other part was published.)*
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ART. XLIX. F. ZAZZERA.

Della Nobilita d'Italia, da Messer Francesco Zazzera Napolitano. In Napoli, 1615, et 1628. 2 vol. fol. (RARO.)

ART. L. G. CAMPANILE, etc.

1. *Notizie de Nobiltà di Giuseppe Campanile. Napoli per Lucantonio di Fusco. 1672. in 4.^o col ritratto. (1)*
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2. *Dell' Armi overo Insegne dei i Nobili scritti del Signor Filiberto Campanile, ove sono i Discorsi d'alcune Famiglie cosi spente, cosi vive del Regno di Napoli. Terza, et ultima Impressione, nella quale si suppliscono quelle famiglie, che poste nella prima erano dell' istesso Autore state levate nella secunda. Dedicata all' illustriss. et eccellentiss. Sig. D. Gio. Francesco Gonzaga, Duca di Sabioneta, Principe di Bozzolo, etc. In Napoli, nella Stamperia di Antonio Gramigniani, 1681. Fol. A spese di Domenico Antonio Parrino, Libraro. pp. 302.*
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(1) For Carlo Lellis see *Res Lit.* I. 138.

3. *Delle Famiglie Nobili Napolitane di Scipione Ammirato. Parte prima. Firenze, pel Marescotti. 1580. in fol. et Parte Seconda, ivi pel Massi. 1651. in fol. With the Portrait of the Author.*

The first Part is RARE, and much more beautiful than the second. *So says Haym: but De Bure says the reverse of this.* I presume Haym is right.

ART. LI. ORSINI FAMILY.



Dell' Istoria della Casa Orsina Libri IX. con VI Libri degli Uomini illustri della medesima famiglia, e i loro ritratti intagliati in rame, di Francesco Sansovino. Venezia, 1565. fol.

FOR SANSOVINO, see *Res Lit.* III. 245.

ART. LII. M. A. MURATORI.



Della Antichità Estensi, ed Italiane, trattato di Lodovico Antonio Muratori. Modena nella Ducale. Vol. I. I. 1717. Vol. II. 1740. in fol.

A Work, says Haym, full of useful notices; with a diligent and copious collection of Documents, which may serve as an example to those who write the History of Families.

 ART. LIII. OLIVARIUS VREDIUS.

As the Genealogical Volumes of this useful Author are difficult to be found together; and as I have been only able to procure a portion of them; I prefer to copy the account of DE BURE.

1. *Olivarii Vredii Genealogia Comitum Flandriæ à Balduino Ferreo usque ad Philippum IV. Hispaniæ Regem, variis Sigillorum figuris repræsentata, probationibusque ac diplomatibus illustrata. Brugis Flandrorum, 1642, et 1643. 2 vol. fol.*

2. *Ejusdem Vredii Sigilla Comitum Flandriæ, et Inscriptiones Diplomatum. Brugis Flandrorum, 1639. in fol.*

3. *Ejusdem Vredii Historia Comitum Flandriæ; Libri prodromi duo, QUID COMES? QUID FLANDRIA? seu Flandria Ethnica à primo Consulatu C. Jul. Cæsaris usque ad Clodovæum, primum Francorum Regem Christianum, cum additionibus quibusdam. Brugis, 1650. 2 tom. in 1 vol. in fol.*

4. *Ejusdem Vredii Historia Flandriæ Christianæ, ab anno Christi 500. Clodouæi I. Francorum Regis XIV. usque ad ann. 767. Pepini Regis Francorum. Brugis Flandrorum, absque notâ anni. in fol.*

These Works are generally put together from the connection of their subject. The two first have been translated into French in a small thick folio volume — which is so rare that many Bibliographers have denied its existence; but it is to be found in the Library of *Lee Priory*, in Kent: — however De Bure says that the Latin Edition is preferred, as being more exact.

The two others have not been translated; and the last is not even completed; death having arrested the author in his progress. The last volume, which finishes at p. 400, is the most difficult to find.

OLIVARIUS VREDIUS, OF WREDE, was first a Jesuit; and returning to the world, applied himself to the study of the learned languages, and the History of his country. He occupied important offices in the Magistrature of Bruges; and died in 1672.

These Volumes afford most authentic documents for the history of the early and progressive use of Seals, and other Heraldic Devises.

ART. LIV. BUTKENS.



1. *Trophées tant sacrées que profanes du Duché de Brabant, contenant l'origine, succession, et descendance des Ducs et Princes de cette Maison, avec leurs ac-*

tions les plus signalées; par F. Christophe Butkens. A La Haye, 1624. 2 vol. fol. fig.

2. *Annales généalogiques de la Maison de Lyden, recueillies par Fr. Chr. Butkens. Anvers, 1626. in fol. fig. RARE.*
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CHRISTOPHER BUTKENS was a Religious of the Cistercian Order, afterwards Abbot of St. Saviour; and died in 1650.

ART. LV. JAMES LE ROY.

Notitia Marchionatus Sacri Romani Imperij, hoc est Urbis et Agri Antverpiensis, Oppidorum, Dominorum, Monasteriorum, Castellorumque sub eo. In qua Origines et Progressus illorum eruuntur, ex Archivis Regiis, Oppidanis, Monasteriis, Principumque diplomatibus et sigillis, et sepulchralibus Episcoporum, Prælatorum, et Nobilium Monumentis. Autore Jacobo Le Roy, S. R. I. libero Barone, Domino de la Tour, etc. Amstelodami, Typis Lammingavis. MDC,LXXVIII. fol. fig.

This Work is marked at three Guineas, in *Trip-hook's Catalogue* for 1821.

JAMES LE ROY, Baron of the Holy Empire, was born at Brussels; and died at *Liere in Brabant*,

in 1719; aged 86. He occupied himself much in the Interest of his Country; and published many useful Works on the subject. Amongst others of his Works is the following: *Chronicon Balduini Avennensis, Toparchæ Bellimontis sive Historia Genealogica Comitum Hannoniæ aliorumque Principum, ante annos 400 conscripta, primum nunc edita, et notis historicis illustrata. Antwerpia, 1693. in fol.*

See NICERON, xxxvii. p. 64.

ART. LVI. JAC. WIL. IMHOFF.



I will only slightly recall the reader's notice to the Genealogical Works of this laborious Author.

1. JAC. WIL. IMHOFF *Historia Genealogica Italiæ et Hispaniæ. Noribergæ, 1701. fol.*

2. — — — *Genealogiæ XX illustrium in Italiâ familiarum. Amstelodami, 1710. in fol.*

3. — — — — *XX illustrium in Hispaniâ familiarum. Lipsiæ, 1710. fol.*

4. — — — *Stemma Regium Lusitanicum, sive Historia Genealogica Familiæ Regiæ Portugalliæ. Amstelodami, 1708. in fol.*

5. JAC. WILH. IMHOFF *Excellentium Familiarum Regum, Principum, Ducum, Pariumque in Gallia Genealogiæ à primâ earum origine ad præsens ævum deductæ, et Notis Historicis illustratæ. Noribergæ, 1687. in fol.*
(See *Acta Eruditorum*, 1687, p. 302.)
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6. — — — *Historia Genealogica Regum Pariumque Magnæ Britaniæ. Noribergæ, 1690. in fol.*
(See *Acta Erudit.* 1690, p. 268. 1691, p. 247.)
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7. — — — *Notitia S. Romano-Germanici Imperii, necnon Procerum tam Ecclesiasticorum quàm Secularium Historia Heraldico-Genealogica; Editio Secunda. Stutgardia, 1699. fol.*
(See *Acta Erudit.* 1693, p. 260.)
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JAC. WILH. IMHOFF, a celebrated Genealogist, was of a noble German family, and died in 1728, at an advanced age. He was intimately conversant with the interest of Princes, the revolutions of States, and the Stories of the great families of Europa.

ART. LVII. JO. GEO. ECCARD.

Joannis Georgii Eccardi Origines Familiæ Habsburgo-Austriacæ. Lipsiæ, 1721. in fol.

JOHN GEORGE ECCARD was born in 1674, at Duingen in the Dutchy of Brunswick; and was

the friend of Leibnitz, by whose interest he became Professor of History at Helmstadt. After the death of Leibnitz, he filled his chair at Hanover. But the debts which he contracted here, obliged him to abandon it in 1723. He now embraced the Catholic Religion by the influence of Cardinal Passionei; and retired to Würzburg. Here he filled with distinction the office of Episcopal Counsellor, Historiographer, Archive-Keeper, and Librarian: and here he died in 1750; after having been enobled by the Emperor. He published: 1. *Corpus Historicum Medii Ævi*, etc. Lips. 1723. 2 vol. fol. — 2. *Leges Francorum, et Ripuariorum*. Lips. 1720. fol. — 3. *De Origine Germanorum*. 1750. 4.^o — 4. *Historia Studii Etymologici*. — 5. *Origines Austriacæ* ut supr. etc. etc. In all which he displayed a vast knowledge of History; and by which he gained the reputation of a very able and honest author.

ART. LVIII. M. HERGOTT.

1. *Marquardi Hergott Genealogia Diplomatica Augustæ Gentis Habsburgicæ, cum figuris æneis. Viennæ Austriæ. 2 Tom. in 3 Vol. fol.*

2. — — *Monumenta Augustæ Domus Austriacæ, ex ta-*

bulariis, aliisque locis eruta. Viennæ Austriæ. Friburgi et S. Blasii, 1750-72, 4 vol. in fol. fig.

ART. LIX. GREAT HOUSES IN FRANCE.

The Reader may be reminded of the following Histories of single Families.

1. *Histoire de la Maison Royale de COURTENAY, par Jean du Bouchet. Paris, 1661. fol.*

2. *Histoire Genealogique de la Maison d'HARCOURT, par Gilles André de la Roque. Paris, 1662. 4 vol. fol.*

3. *Histoire Genealogique de la Maison d'AUVERGNE, par Etienne Baluz. 1708. 2 vol. fol.*

GILES ANDRÉ DE LA ROQUE, a gentleman of Normandy, was born in 1597, at the village of Cormelles, near Caen, and died at Paris, 3.^d Feb. 1687, at the age of 90. He was famous for his knowlege of genealogy and blazon. His *History of the House of Harcourt* is curious for the great number of charters, which it contains. Of his *Histoire Générale des Maisons Nobles de Normandie, Caen, 1654, fol.*, Le Long says, that only a part of the second volume was printed,

containing the families of *Brochard*, *Du Fay*, and *Touchet*. These fragments are become excessively rare.

STEPHEN BALUZ was born at Tulles, in 1630. In 1655, he was invited to Paris by M. de Marca, Archbishop of Tholouse. After the death of this illustrious Prelate, Colbert made him his Librarian. In 1670, the chair of Canon Law in the Royal College was erected in his favour. His History of the House of *D'Auvergne* involved him in the disgrace of the Cardinal de Boüillon. He received a Lettre de Cachet for Lyons; and all that favour could afterwards do for him was to bring him nearer the Capital. He was recalled successively to Roüen, Tours and Orleans: and after the Peace, to Paris: but he did not recover either his places of Director and Professor of the College; or his Pension.

When removed from Paris, and even at the age of 80 years, he did not remain idle. Nothing could interrupt his literary labours. He was engaged in printing the Works of *S. Cyprian*, on which he had employed himself in his exile, when death closed his toils on 28.th July, 1718, at the age of 88.

Although M. Baluz had little originality, in the works with which he enriched the Public; yet few authors have laboured more usefully for the Church, and the Republic of Letters,

by the attention which he paid to the collection of excellent MSS. from all parts; by collating them; and illustrating them with erudition. He had applied himself from his youth to this sort of labour; and possessed all the sagacity necessary for success. He was much versed in the knowlege of MSS., titles, and printed Books of every kind; and knew perfectly History both Ecclesiastical and Profane; and the Canon Law, both ancient and modern. He was connected all his life with the literary men both of France, and Foreign Countries. Of a spirit always gay, he was amiable in his intercourse with the world; and age took nothing from his enjoyment. Born with a delicate temperament, he knew how to preserve his health always equal, by the sobriety and regimen which he practiced till his death: but he had no austerity for himself or others; and died with resignation.

His Will exhibited a little caprice; from which he was not exempt all his life. He made a strange lady his sole legatee; and left scarce any thing to his family, or domestics. He desired that his Library might be sold in detail, that others might find after his death that which he himself had sought and found after the death of others.

NICERON has given a List of 24 Works by him.

His *Histoire de la Maison d'Auvergne* is a work full of curious researches. He gave also, on this subject,

Lettre pour servir de réponse à divers écrits qu'on a semé dans Paris, et à la Cour, contre quelques anciens Titres, qui prouvent que Messieurs de Boüillons descendent en ligne direct des anciens Ducs de Guyenne et Comtes d'Auvergne. Paris, 1698. fol.

NICERON, I. 194, 206.

ART. LX. NORTHERN HISTORIANS.



1. *Saxonis Grammatici Danorum Historiæ Libri XVI, Trecentis abhinc annis conscripti, tanta dictionis elegantia, rerumque gestarum varietate, ut cum omni vetustate contendere optimo iure uideri possint. Accessit rerum memorabilium Index locupletissimus.*

Des. Erasmi Roterodami de Saxone censura.

In Daniam nauigare malo, quæ nobis dedit Saxonem Grammaticum, qui suæ gentis historiam splendide magnificeque contexit. Probo uiuidum et ardens ingenium, orationem nusquam remissam aut dormitantem, tum miram uerborum copiam, sententias crebras, et figurarum admirabilem uarietatem, ut satis admirari non queam, unde illa ætate homini Dano tanta uis eloquendi. Basileæ, apud Jo. Bebelium. Anno M.D.XXXIIII. fol. ff. 189.

This is the Second Edition of *Saxo Grammaticus*. The first was at *Paris*, 1514, fol. The third at *Francfort*, 1567, fol.

2. *Olai Magni, Archiepiscopi Upsalensis, Historia de Gen-*

tibus Septentrionalibus, earumque diversis statibus, conditionibus, etc. Cum figuris. Romæ, 1555. in fol.

« Cette Edition qui est très-bien exécutée, est la meilleure et la seule que l'on recherche de cet ouvrage. » (*De Bure, IV. 234.*)

3. *Joannis Pauli Rudbeckii Iter in Scandinaviam, ad regni Regum priscorum Sueo-gothicorum instituta quædam et mores cognoscendos. Upsaliæ, 1675. in 4.º*

« Traité fort curieux, et peu commun. » (*Ib. 243.*)

4. *Thormodi Torfæi Historia Regum Norvegicarum, in quatuor Tomos distributa. Hafniæ, 1711. 4 vol. in fol.*

5. *Antiquitates Danicæ, Litteratura Runica, Fasti Danici, etc. (Authore Olao Wormio) Copenhagen, 1651.*

6. *Danica Litteratura antiquissima, vulgo Gothica dicta. (Eodem Authore.) Copenhagen, 1651. in fol.*

To this is annexed *A Dissertation upon the antient Danish Poetry.*

7. *Monumenta Danicorum, libri sex. Rostock, 1643. in fol. (Eodem Authore.)*

8. *Duplex series antiqua Regum Daniæ, et limitum inter Daniam et Sueciam descriptio. (Eodem Authore.) Copenhagen, 1643. fol.*

9. *Lexicon Runicum et Appendix ad Monumenta Danica. (Eodem Authore.) Rostock, 1650. fol.*

10. *Snorronis Sturlonidæ Historia Regum Septentrionalium ante Secula V. patrio sermone antiquo Septentrionali primum conscripta; deinde à Gudmundo Olavio Suecicè translata, cum versione gemind, una nova Suecica, altera Latina, cum notis Johannis Peringskiold. Stokholmiæ, 1667. fol. (1).*

11. *Bartholini (Tho.) Antiquitates Danicæ. Hafniæ, 1690. 4.º (See Act. Erudit. VIII. 625. IX. 28.)*

12. *Histoire de Dannemarc par Mr. P. H. Mallet, etc. Troisième Edition revue, corrigée et considérablement augmentée. 9 vol. 8.º A Genève, chez Barde, Manget et Comp. 1787.*

The Second Volume, which forms the Second Part of the *Introduction contenant les Monumens de la Mythologie et de la Poésie des anciens peuples du Nord*, is filled with the celebrated EDDA, or *Celtic Mythology*: from whence Gray has drawn his sublime imitations from the Norse Tongue — the DESCENT OF ODIN; and FATAL SISTERS.

Mallet says in his *Preface*: « Divers Savans ont traité certains points des antiquités du Nord avec cette vaste érudition que caractérisoit les études de leur siècle. Je ne puis nommer sans éloges BARTHOLIN, WORMIUS, STEPHANIUS, ARNGRIMUS JONAS, TORFOEUS, etc. »

(1) See in De Bure several other curious Works on Northern History.

SAXO GRAMMATICUS flourished in the 12.th and 13.th Centuries. His History is written with elegance; but Torfœus has proved that the first Books do not deserve credit as far as regards the chronology of the Danish Kings, and the epochs of the principal events. Stephanius gave an edition of this History with Notes in one Vol. fol. 1645.

OLAUS WORMIUS was a Danish Physician, born in Jutland, 1588. Having travelled through Germany, Switzerland, Italy, and England, he returned to Copenhagen; and there obtained the Chair of the Greek Language; afterwards that of Natural History; and lastly that of Medicine, in 1629. He was a master of this last science; and his merit procured him the post of Physician to K. Christian IV. He made new discoveries in Anatomy; and died Rector of the Academy of Copenhagen, in 1654.

THOMAS BARTHOLINUS, (son of Thomas, a celebrated physician and medical writer, who died 1680, aged 64, son of Gaspard, also a celebrated physician and anatomist, who died 1629,) studied Jurisprudence in many Universities of Europe; and on his return to Copenhagen, was made Professor of History and Law;

272 OLAUS MAGNUS. — THORMODUS TORFOEUS.

and Antiquarian and Archive-Keeper to the King. He died in 1690.

OLAUS MAGNUS, Archbishop of Upsal, (in which Archbishopric he succeeded his Brother John, in 1544,) appeared with splendor at the Council of Trent, in 1546; and suffered much in his own country for the Catholic Religion. His History contains many curious things; but others appear to be too much the fruit of credulity. His History was translated into Italian by *Remigio Fiorentino*; and adorned with many figures cut in wood. It was printed at *Venice*, by the *Giunti*, 1565. He died at Rome, in 1560.

THORMODUS TORFOEUS was born in Iceland, and died about 1720, at the age of 81. He studied at Copenhagen; and passed the greater part of his life in Norway. He was a man just, laborious, and deeply versed in the Antiquities of the North; which obtained for him the post of Historiographer of the King of Denmark for Norway. He must not be confounded with Snebiorn Torfœus, of the same family, author of the *Annales omnium Præsulum Islandiæ*. *Copenhagen*, 1652. in 4.^o

STURLSONIUS SNORRO, an illustrious Icelander, was of an ancient family; and was Minister of State to the King of Sweden; and to three Kings of Norway. A sedition obliged him to retire to Iceland; of which he was Governor: but in 1241, his enemy Gissuro forced his castle, and put him to death. We have of him: 1. *Chronicon Regum Norwegorum*. 2. *Edda Islandica*, translated into French by MALLET, in his History of Denmark. An edition of this was published by Resenius, *Hanau*, 1665. 4.^o

OLAUS RUDBECK was born in 1680, and was Professor of Anatomy and Botany at *Upsal*, where he died in 1702, æt. 73. His *Atlantica vera Japhæti posterorum sedes ac patria*, 1679, 1689, et 1698, 3 vol. fol. is full of erudition; but of an erudition which oppresses; in which the author sustains the most marvellous paradoxes. He pretends that Sweden was the Atlantis of Plato. (Sig. Baer pretends that the Atlantis was Palestine.)

See NICERON, xxxi. 153, 163.

ART. LXI. CHARLATANERIA.

1. *De Charlataneria Eruditorum Declamationes duæ*. Lipsiæ, 1715. 8.^o

2. *De Charlataneria cum Notis Variorum. Accessit Epistola Sebastiani Stadelii ad Janum Philomusum de Circumforanea Literatorum Vanitate. Editio Tertia. Amstælodami, (potius Lipsiæ) 1716. 8.º*
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3. — — *French Translation. La Haye, 1721. 8.º*
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4. — — *Two German Translations, printed at Hall; and Leipsic. Also Translations in English, Spanish, etc.*
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This is a celebrated *ieu d'esprit* of JOHN BURCHARD MENCKE, or MENCKENIUS. Its object was to lay open the tricks and artifices of false Savants. But as he visibly drew particular characters, his personal allusions excited a resentment, which caused an obstacle to the circulation of his Book. This however did not prevent its reimpression.

He had a share in the *Dictionary of the Learned* published in *German* at *Leipsic*, in 1715. He formed the plan; and furnished the principal materials: and wrote the articles on Italian and English Books.

This Author was born at *Leipsic*, on 8.th April, 1674; the son of *Othon Menke*, (1) by *Magdelaine Sibylla Berlich*.

(1) OTHON MENCKE was born at Oldenbourg, a city of Westphalia, the son of John Mencke, Merchant and Senator of the City, by Anne Sophia Spiesmacher. He studied, and took his degrees at

He was received *Master of Arts* at Leipsic, in 1694; and then having applied some time to the study of Theology, travelled in Holland, and England. On his return to Leipsic, 1699, he was named Professor of History. His first design was to embrace the profession of Theology; but he soon abandoned it for Law: in which science he received the degree of *Doctor* at Hall, in 1701. With this title he returned to Leipsic to continue his Lectures on History, by which he gained much reputation. In 1708, Frederic Augustus, King of Poland, and Elector of Saxony, appointed him his Historiographer;

Bremen. In 1668, he was appointed Professor of Morals in the University of Leipsic; and in 1671 took the degree of Licentiate in Theology. He filled his Professor's chair with reputation to the end of his life; and was five times Rector of the University of Leipsic, and seven times Dean of the Faculty of Philosophy. He was the first author of the *Journal of Leipsic*, in which he laboured all his life. The work commenced at *Leipsic*, in 1682, under the title of *Acta Eruditorum*. When he formed this design, he commenced a correspondence with the learned of every country: and for this purpose also travelled to Holland, and to England. He associated with him many able persons to assist him in his labours; and took every measure necessary to render his undertaking durable. Every year appeared a volume *in quarto*, with *Supplements* from time to time; and an *Index* every ten years. So that *thirty volumes* were published before his death. On his deathbed he made his son *John Burchard M.* promise that he would always continue the work, which he had much at heart; and the son punctually executed the promise.

He died 29. Jan. 1707, æt. 63.

See NICERON, xxxi. 248.

to which he added, in 1709, that of Counsellor; and in 1723 that of Aulic Counsellor. He married *Catharine Margaret Gleditsch*, daughter of a Bookseller at Leipsic, with whom he lived thirty years; and by whom he had two sons, *Frederic Otto*, and *Charles Otto*.

His health began to give way at a middle age; and he died 1. April, 1732, aged 58.

NICERON gives a List of 29 Works written or edited by him. Among these are:

Petri Alcyonii Medices Legatus, sive de Exilio Libri duo. Accessere Joan. Pierius Valerianus, et Cornelius Tolleus de Infelicitate Litteratorum, ut et Josephus Barberius de Miseria Poetarum Græcorum, cum Præfatione Joan. Burch. Menckenii. Lipsiæ, 1707. in 12.º

Niceron observes that all these works deserved to be reprinted, with the exception of that of *Barberius*, which is but a miserable rhapsody. The present Editor reprinted the Tract of *Valerianus* at Geneva, in 1821. (See *Gent. Mag. Feb. 1822.*)

M. Antonii Campani, Episcopi Auresini, Epistolæ et Poemata, und cum vita Autoris. Recensuit Joan. Burch. Menckenius. Lipsiæ, 1707. in 12.º

The Life is an abridgement of that, which *Michel Ferno* had put at the head of his Edition of the Work of Campanus. Mencke has appended a Discourse pronounced at Leipsic in

1701, on the aversion to the Germans which his Author discovers.

Scriptores Rerum Germanicarum, præcipue Saxonicarum, in quibus Scripta et Monumenta illustria, pleraque hactenus inedita, tum ad Historiam Germaniæ generatim, tum speciatim Saxonie superioris, Misniæ, Thuringiæ, etc. spectantia, continentur. Ex sua Bibliotheca aliisque edidit Joannes Burchardus Menckenius. Lipsiæ. 3 vol. fol. 1728. et 1730.

A very important collection, published for the most part for the first time.

NICERON, XXXI. 254, 264.

HIS SON FREDERIC OTTO MENCKENIUS, published the *Life of ANGELO POLITIANO*, (1) *Lips.* 1736, 4.^o See *Res Lit.* I. 149. Frederic was born at Leipsic, 1708. He succeeded his father in the Chair of History at Leipsic; and died 14.th March, 1754, æt. 46; from complaints brought on by excessive application to study. He continued the *Acta Eruditorum* from his Father's death. He also published: *Opera Selecta Ant. Campani*, 1734, 8.^o whose Epistles had been edited by his father, John Burchard M.

Also *Bibliotheca Virorum, militiâ æquè ac*

(1) This is an excellent piece of literary history; much sought after, and little common.

scriptis illustrium. Lips. 1734. 8.º His Father had published *De Militiæ et Literarum connubio*, 1699; a tract not noticed by Nicéron.

See the other works of this learned Man, noticed in *Biogr. Univ. xxviii. 271.*

AS TO THE CHARLATANERIA of John Burchard, the Father, the 6.th Edition was *Amsterd. (Leips.) 1747. 8.º* It gave occasion to *Critique de la Charlatanerie des Savants*, 2 vol. 12.º by some attributed to *Camusat*; by others to *Coquelet*; etc.

« On ne saurait faire, (*dit d'Alembert dans l'Essai sur les gens de lettres,*) un plus mauvais livre avec un meilleur titre. » « Ce jugement sévère est fondé, » (*says the author of the article of B. Mencke, in Biogr. Univers.,*) « car l'ouvrage n'a aucun plan, et il est très-incomplet. On y trouve beaucoup de faits avancés légèrement, et rapportés sur de simples oui-dire; mais les remarques critiques, dont la traduction française est accompagnée, sont en grande partie employées à rétablir la vérité de certains faits, et à remplir les lacunes. Ces remarques sont très-curieuses, quoique souvent prolixes. On doit dire cependant, que, malgré ses défauts, la *Charlatanerie des Savants* se lit avec plaisir comme simple recueil d'anecdotes. Voyez les Notes de Lechevin, sur le *Chef-d'œuvre d'un inconnu*, II. p. 446. »

(1) *Biogr. Univ. xxviii. 270.*

 ART. LXII. ACTA ERUDITORUM.

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The mention of this Work in the last article under its founders, Otto Menckenius, and his son John Burchard, induces me to register it in this place.

1. *Acta Eruditorum publicata Lipsiæ, ab anno 1682, ad annum 1732. Lipsiæ, 1682-1731. 50 vol. in 4.º*
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2. *Actorum Eruditorum quæ Lipsiæ publicantur Supplementa. Lipsiæ, 1692-1734. 10 vol. in 4.º*

This brings the work to the death of Joh. Burchard Menckenius, the son.

3. *Nova Acta Eruditorum Lipsiensia, ab anno 1732 ad annum 1765. Lipsiæ, 1732, et ann. seqq. 34 vol. 4.º*
-

4. *Ad Nova Acta Eruditorum quæ Lipsiæ publicantur, Supplementa. Lipsiæ, 1735-1754. 11 vol. in 4.º*
-

5. *Indices Actorum Orbis Eruditi quæ Lipsiæ publicantur. Lipsiæ, 1693-1745. 6 vol. in 4.º*

This brings the Work to the death of Frederic Otto, the grandson.

6. *Nova Acta*, (etc.) ad 1776.

In the whole, 117 volumes in 4.^o This Collection is rarely found complete. The volumes of 1775 and 1776, published in 1781 and 1782, are the most rare. Separate Parts bear a low price.

To this Collection ought to be added a volume in 4.^o not common, entitled :

Defensio Relationis de Antonia Burvignonia, Actus Eruditorum Lipsiensibus mensis Januari anni 1686 insertæ, adversus anonymi famosas chartas. Amstelodami sub titulo Moniti Necessarii publicatas. Lipsiæ, 1687. in 4.^o de 184 f. et 16 pag.

It is the defense of *Seckendorf*; and the *Monitum Necessarium* was by *Poiret*.

De Bure says that this Collection of *Acta Eruditorum* is regarded as the best Journal up to the time of its conclusion, and *still* (1768,) preserves its credit in the Literary world. He adds, that it is to be wished, that it had always served as a model for the periodical works, which followed it. (1)

Præfatio Voluminis I. hujus Operis.

LECTORI BENEVOLO SALUTEM.

« Quemadmodum Seculo nostro eam, jure optimo gratulamur felicitatem, quòd Artes omnes Scientiæque, et Literarum quarumcunque studia, summum ad fastigium eni-

(1) De Bure, vi. 411.

tuntur, illudque indies propiùs attingunt: ita magno omnium, quotquot literis operantur commodo, ipsa Rei Litterariæ Historia, diversarum gentium studio, non ita pridem tradi sic cœpit, ut multo faciliori nunc, quàm olim, negotio, quid in quovis ferè Europæ angulo Eruditorum ingenia moliantur atque præstent, cognosci cuique possit. Septendecim nempe jam anni sunt, ex quo Angli atque Galli, gentes ut armorum olim, ita literarum nunc exercitatione æmulæ, Historiam Litterariam, Illi quidem *Transactionum Philosophicarum*, Hi *Diarii Eruditorum* titulo, aggressi sunt componere: illudque institutum, præclarum sanè atque fructuosum, curante apud Illos *Hoochio*, apud Hos *Abbate Roquio*, Clarissimis diligentissimisque Viris, in hunc usque diem strenuè prosequuntur. Eo tamen discrimine, quòd Angli experimenta imprimis et observata Physico-Mathematica publici juris faciunt; e libris verò vix alios, quàm qui ad rem spectant Physicam, Medicam, aut Mathematicam, recensent: Galli e diverso per omnium Artium et Scientiarum spatia feruntur, Universalem magis diffusamque Rei Litterariæ Historiam adornantes. Gallorum exemplum secuti inde ab anno 1668 sunt et Italia, studio atque constantiâ non minor. Non tametsi in Urbe Venetâ, huic rei manum qui admoverant, telam cœptam, incertum quâ causâ, abruperunt dudum; Romæ tamen *Ephemerides Eruditorum* (*Giornali de Letterati*) celeberrimi *Abbatis Nazari* Studio continuantur indefesso. Ast in Germaniâ simile quid tentatum hactenus fuisse, non meminimus. Nam illustris *Societatis Naturæ Curiosorum* institutum, ut laudandum omnino est, gentique nostræ haud exiguum decus etiam apud externos conciliat; ita ut plurimum intra Naturalis Scientiæ atque Medicæ artis pomœria se continet. Itaque cum in lucem nondum prodierit, qui universalius aliquod Systema, Gallorum atque Italarum ad morem, polliceretur; licuit, opinor, nobis, circa cujusquam invidiam vacuum

veluti locum occupare. Quâ etiam libertate freti decrevimus, Supremo favente Numine, in concinandis edendisque Litterarum Actis, Exterorum industriam utcunque in posterum sic imitari, ut certa Actorum pars singulis in anno mensium Calendis lucem publicam adspiciat. Quemadmodum verò laudatarum Nationum unaquæque linguâ vernaculâ, suas secuta rationes, in hoc scribendi genere utitur: ita nos, ut Latinum nunc Sermonem nostro preferamus, prægnantibus utique causis adducimur. De quibus tamen, ut et tota reliquâ instituti nostri ratione, consulto plura nolumus nunc prefari. Nam et ipsis Actis cognosci eam malumus: ac interea Apellem imitati, subjiciemus nos lubenti animo Lectoris cordati candidique judicio, modum ac rationem feliciter continuandi, aut pro re natâ emendandi operis vel inde collecturi; nonnullis fortasse etiam registuri illud, *Ne Sutor ultra crepidam*. Nisi forte monendum adhuc verbo est, nullius hominis scripta carbone nos esse notaturos: ast nec vitio verti Nobis debere, seu styli inæqualitatem, quæ vel ex ipsa materiæ, ac ingeniorum Actis hisce manum admoventium, varietate nata est, seu minùs accuratum in disponendis argumentis ordinem, in tali scilicet scriptione, qualis hæc nostra est, minimè requirendum. Vale Lector Benevole, ac quem hoc ipso die, Divini Numinis gratiâ, auspicamur annum, cum plurimis sequentibus, ex voto animique sententia transfige, conatibusque nostris fave. Dab. Lipsiæ ipsis Calendis Januariis, Anni Salutis Reparatæ. MDCLXXXII.

Specimen.

ACTA ERUDITORUM, vol. III. p. 202. (*Ann.* 1684.)

Theodori Janssonii ab Almeloveen M. D. de Vitis Stephanorum, celebrium Typographorum Dissertatio Epis-

tolica ad virum Cl. Joh. Georgium Grævium. Amstelodami, apud Janssonio-Waasbergios. 1683. in 8.º

Quanquam ex eo tempore, quo cassiterographia seu ars libros typis exscribendi adinventa a Germanis fuit, Typographorum larga hinc inde seges suppullulavit, facile tamen numerari præter cæteros possunt, qui emendatiores ac nitidiores editiones procurarunt. Ex hisce longe celebratissimi sunt tres Manutii, Aldus, Paulus, et Aldus Pauli filius, ut et Daniel Bombergius, Typographi Veneti; Jodocus Badius Ascensius, Adrianus Turnebus, Mamertus Patissonius, Fredericus et Claudius Morelli, Michael Vascosanus, Christianus Wechelius, Parisienses Typographi; Joh. Oporinus, Johannes Frobenius, et Joh. Amorbachius Basileenses; Sebastianus et Antonius Gryphii, necnon Stephanus Doletus, (qui 3 Augusti anno 1545 combustus est,) Lugdunenses; Arnoldus Mylius, Godefridus Hittorpius, et Garvvinus Calenius, Colenienses; Christophorus Plantinus et duo Moreti, Johannes et Balthasar, Antvverpienses; Hubertus Golzius, Brugensis; Franciscus Raphelengius, Lugduno-Batavus, etc.

Sed palmam et *Στεφανον* famæ ἀμάρτυρον his omnibus facile præripiunt STEPHANI, Parisienses partim, partim Genevenses Typographi; quippe qui copia et præstantia librorum typis suis exscriptorum cæteros, quos diximus, omnes longissimo post se intervallo reliquerunt. Horum stemma cum ob infinita in rem literariam merita peculiari libro explicari, dignisque laudum elogüs ad seram usque posteritatem transmitti mereatur, impetrare ab se non potuit *Φιλοσέφανος* Theodorus Janssonius ab Almeloveen MD. isque *Johannis Janssonii* Typographi Amstelodamensis et *Joh. Janssonii*, quem Rex Sueciæ suum Typographum esse jusserat, nepos, quin *Stephanorum* genealogiam a capite usque arcesseret,

vitas illorum, quantum pote, percenseret, et quot quibusque scriptis in lucem editis literarium sibi orbem divinxerint, exponeret; præsertim cum ne inter Gallos quidem, quibus innatum alioquin suis nobilibus ac doctis gloriari, extiterit hucusque quisquam, qui stemma illorum ab origine prima ad ultimum usque surculum deduxerit. Exposuit autem Vitas Stephanorum per modum Epistolæ ad virum celeberrimum, *Joh. Georgium Grævium*, Professorem Ultrajectinum, et suum antehac præceptorem perscriptæ, et multa hinc inde scitu oppido quam jucunda interspersit. » etc.

The remainder of the article contains an abstract of the History of the Stephens Family.

ART. LXIII. JOURNAL DES SAVANS.

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1. *Le Journal des Savans, digéré et publié en l'année 1665, par le Sr. Hedouville (Denys de Sallo, Conseiller au Parlement) et depuis 1666 inclusivement, et compris l'année 1792. — III. vol. 4.º*

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2. *Table Générale des Matières contenues dans le Journal des Savans de l'Édition de Paris, depuis l'année 1665 jusqu'en 1750. (Par M. l'Abbé de Clautre.) Paris, 1773, et ann. suiv. 10 vol. in 4.º*

Le Journal fut continué par J. Gallois, De la Roque, L. Cousin, Dupin, Fontenelle, De Vertot, Terrasson, Burette, Du Resnel, Des Fontaines, Trublet, Moncrif, De Guignes, Bouguer, Clairaut, Dupuy, Macquer, De Lalande, etc.

DENIS DE SALLO, *Sieur de la Cutraye*, was born at Paris, in 1626, the son of Ja. De Sallo, Counsellor of the Grand Chamber of Parliament, of a family of ancient nobility, originally of Poitou. In 1652, he was received Counsellor of the Parliament, and shewed in the exercise of his charge an easy conception, a clear spirit, and a solid judgement.

In 1655, he married Elizabeth Mesnardeau, daughter of a Counsellor of the Great Chamber, by whom he had one son, and four daughters.

He was not so occupied by his place, as to neglect the Muses. He read all sorts of Books, and made copious Extracts and Collections; by which he had always matter ready upon all occasions, whatever subject was started.

In 1664, he conceived the first Project of the JOURNAL DES SAVANS; and commenced the following year to give it to the Public under the name of *Sr. De Hedouville*; which was that of his Valet de Chambre. The extracts were generally accompanied by a lively and nice criticism, of which the sharpness could not but displease the authors who were ill treated. They soon took vengeance of the liberty with which he had treated them. Menage being rallied on his *Amenitez du Droit Civil*, shewed his resentment in his Preface to the Works of *Mal-*

herb. A strong censure of Charles Patin's *Introduction à l'Histoire par la connoissance des Médailles*, excited the bile of Guy Patin, his father, who spared nobody who displeased him; and who, to avenge his son, declaimed with violence against the Journal, and its author. His letters are full of bitter complaints on this subject; and we see by the vivacity of his expressions, how much he was piqued.

Not content with complaints, they had influence enough with the powers in being, to stop the Journal, about three months after the 13.th vol. had been given to the Public. M. de Sallo then abandoned it to the Abbé GALLOIS, who recommenced it the following year.

His attachment to study produced maladies some years before his death, which forced him to be borne to his carriage, when he went out: but the pleasure of study consoled him for this misfortune. Among these studies was the acquaintance with modern languages. (See *Schellhorn, Amæn. Lit.* 542.)

He died in 1669, aged 43. He was of an agreeable character; loved to speak his thoughts freely; and mortally hated constraint: but was too satirical.

NICERON, IX. 272, 280.



 ART. LXIV. JOHN ALBERT FABRICIUS.

1. *Joh. Albert. Fabricii Bibliotheca Græca, sive Notitia Scriptorum Veterum Græcorum quorumcunque Monumenta integra aut fragmenta edita extant, tum plerorumque è MSS. ac deperditis, editio tertia; cui accedit Empedoclis Sphæra, et Marcelli Sidetæ Carmen de Medicamentis et Piscibus. Gr. et Lat. cum brevibus notis. Hamburgi, 1718, et ann. seqq. 14 vol. 4.º*
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2. *Ejusdem Fabricii Bibliotheca Latina, sive Notitia Auctorum Veterum Latinorum quorum Scripta ad nos pervenerunt, in Libros IV. distributa, cum Supplementis in suis quibusque locis insertis. Venetiis, 1728. 2 vol. 4.º*
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3. *Ejusdem Fabricii Bibliotheca Latina Mediæ et Infimæ Latinitatis, cum Supplemento Christiani Schoettgenii, ex editione et cum notis Joannis Dominici Mansi. Patavii, 1754. in 6 vol. in 4.º*
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4. — — *Edit. prior. Hamburg. 1734.-1746.*
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JOHN ALBERT FABRICIUS was born at Leipsic, 11.th Nov. 1668, the son of Werner Fabricius, originally of the Duchy of Holstein, who had

extensive knowlege of the Belles Lettres, and a good turn for poetry ; and who died in 1679, leaving his son an orphan. But the son fell under the pupillage of Valentin Alberti, a celebrated Theologian and Philosopher, to whom his father on his death-bed recommended him. The *Adversaria of Berthius*, and the *Polyhistor of Morhoff* were among his early favourite reading. He took the degree of Bachelor of Philosophy, 27.th Nov. 1686; and of Master of Arts, 26.th Jan. 1688, lauded with praises of the Professors. He immediately afterwards commenced giving to the Public the fruit of his literary labours.

But the facility with which he studied, left him leisure to cultivate an extensive acquaintance.

In 1693, he quitted Leipsic for Hamburgh, to see his relations : he was however stopped at Bergdorff, by the afflicting intelligence that his patrimony was exhausted ; and that his old Tutor was already in advance to him. But Providence conducted him to Hamburgh, where the famous Theologian, I. Fred. Mayer, received him hospitably into his house ; and made him his Librarian. Here he remained five years, giving himself up to his studies with incredible ardor. He distinguished himself by his powers of disputation, his preaching and his writings.

His reputation began to spread ; and his candour and modesty added to its lustre. He kept himself aloof from Party , where Party was hot ; and was received with joy on all sides. In 1696 , he was appointed Professor of Eloquence and Morals at Hamburgh. For ten years, he gave ten hours of lecture a day. The ten following, it did not extend beyond eight or nine hours : and at last from seven to eight , till the exhaustion of his powers diminished it to four or five. It is difficult to conceive how he could find time to read so many works ; to compose such multitudes of them ; and to embrace all sorts of study. He was also easy of access, both to strangers , and young scholars. He corrected twice at the press every sheet of his writings ; and sometimes performed the same service for others. His public Discourses pronounced at the Solemnities of the Academy , were much laboured ; and he revised carefully those of his pupils.

He was enabled to do this by the quickness of his spirit , which enabled him to penetrate at once the whole of what he read ; by a faithful memory, and a marvellous facility in speaking and writing. He devoured books , and appropriated to himself the substance , and even the essence. He seized on that which was new in a work , and worthy of attention ; and passed with rapidity over all the rest. He could not bear idle-

ness; and was as prompt in the execution, as in the design. Many days passed in reading; meditating, and writing, were so far from fatiguing him, that they seemed to give him new vigour. His memory was so good, that he always seemed ready for discourse, particularly upon Literary History, with as much precision, as if he had the books before him; their titles; the names of the Authors; their places; their dates; etc. He knew exactly the separate place of twenty thousand volumes, of which his library consisted, without referring to the Catalogue.

In one word, Nature provided him with all the qualities of mind, which could facilitate his studies.

Providence seconded marvellously these natural qualities, in granting him a life exempt from maladies; and from those sinister accidents, which could disturb his tranquillity. His constitution was so vigorous, that he scarcely knew an illness during the first thirty years of his life. To these may be added that abstinence from medicine, which chose to leave nature to herself, to surmount those little disorders to which the human frame is subject. He attributed to the use of Coffee, which he took twice a day, the expulsion of an inconvenient fever, which was accustomed to attack him in the spring.

He had the happiness to find in his wife a faithful companion, who by the amiableness of her character procured him a thousand enjoyments, and who by the vigilance of her care freed him from domestic trouble, from the education of his children, and the annoying details of management. In a word, every thing admirably concurred to procure him that delightful leisure so essential to the culture of literature. His house was convenient; and only ten steps from the college, where he gave his lectures. His Library was commodiously placed. He inhabited a City, where Commerce supplied in abundance all the commodities of life; and where books in particular were to be found in quantities at a fair price, as well in the shops of Booksellers, as at auctions. Many of his pupils pressed upon him all the assistance within their power, either in making Tables and Indexes for him: or in consulting authors, and extracting from them such materials as he wanted. Learned Strangers, who held him in high esteem, and who received marks of his civility, recompensed his attentions by furnishing him with observations, collating copies, and giving such other literary aid as he asked. His fellow-citizens encouraged him by the regard and deference which they paid to his talents. The College Vacations allowed him to take breath, and not sink under his labours.

This multitude of favourable conjunctures enabled him to take advantage of the vast collections of materials, which he had made, during the fifteen years which he had passed at the University, and with Mr. Mayer. These Collections may be regarded as the foundation of all that he undertook and executed. If he had not begun at an early age, when he was master of his own time, the distractions of his future professional functions would have been obstacles to such collections afterwards; and had disappointed the Public of his learned productions. So essential is it to young men not to lose the precious years, which alone are at their command, to form preparations, and to amass those provisions which a riper age puts into practice.

The Collections of Fabricius were so exact, that he could find not only the passages of Authors, but the edition, the page, etc. All his observations were not collected into MS. books; but were many of them dispersed on the margins of the Authors themselves. Certain favourite Books were filled with them, such as *Synopsis Criticorum Poli*; the *Commentaries of Grotius*; the *System of Theology of Adam Scherzerus*; *la Bibliothèque Sacrée de Jaques Le Long*, etc. It was to these Repertories that he could resort with an astonishing facility and promptitude.

He composed rapidly, and scarcely three or four sheets of a Work were finished, when they were delivered to the Printer; and he continued to furnish copy, as fast as the Press could dispatch it. He rather preferred not to perfect a Work, till the second or third Edition, than to employ too much time in polishing it; and contented himself with offering nothing to the reader unworthy his attention. It was only in Editions of ancient Authors that he used great circumspection — not consigning them to the Printer, till his notes were nearly finished; witness what he left in MS. upon *Dion Cassius*, which were in a state fit for publication.

Thus it was that in the sweets of a private life, he consecrated all his days to public utility; and acquired immortal fame.

He had the happiness of enjoying his reputation, and of receiving himself those eulogies and marks of honour, which are not commonly betowed upon the Learned till after their deaths. The greatest Geniuses of Europe, of every class, have conferred on him testimonials which cannot be suspected. Such were *Montfaucon*, *Gisbert Cuper*, *William Cave*, *Scipio Maffei*, etc.

Many places sought the honour of having him for one of their Professorial chairs: but Hamburg, willing to retain him, increased his Salary: and he in gratitude, resolved never to quit that City.

All the talents of Fabricius, and all the justice which was done them, did not alter the extreme modesty of his nature. When faults were found with his writings, he said: *I know those faults; and I could shew many more!*

The tranquillity of his spirit sustained itself in all the accidents of life. It appeared perfect on occasions when his existence was in danger; and when he sustained the most grievous losses. His character was gentle and humane: he was communicative to those who wanted his books, and his information; and charitable to those who wanted the aid of his purse. Misery was a title sufficient not to return empty-handed from him. Envy had no influence upon his mind; and he sincerely rejoiced in the glory and fortune of his neighbours.

He was affable and civil; receiving courteously all the world; talking to every one; according to their age, sex, and genius; enlivening by his conversation; and rendering it insinuating by his candour and openness.

He carefully cultivated the friendship of his colleagues; and made a rule, which he followed for forty years, of assisting on certain marked days at their lectures. He abhorred detraction; and scrupulously avoided raillery. If he was called into controversy, he managed it with a gentleness and moderation very uncommon. In

a word, he practised the duty of love to his neighbour, in its full extent. But the crown of all his virtues was a sincere piety, without ostentation, which had animated him from his early youth; which never deserted him in his life; and which sustained him at his death, of which the circumstances are now to be related.

From the year 1707, when a violent fever had brought him to the point of death, his health had been established beyond hope; and sustained itself to the end. He began indeed to feel some of the infirmities of age; and his body was not so vigorous during the last years, as his mind; which preserved all its force, and even all its gayety. He was tormented by sleepless nights, which obliged him not to study after supper; and to take nothing from his rest, lest he should lose the whole. But the last illness of his wife, which continued for three months, much augmented this evil. He rose many times in the night, to see if she wanted any thing; and the perspiration being struck in, threw itself apparently on the nerves and lungs, which it violently affected. He felt an unusual heaviness; and a troublesome asthma. His strength failed him so much, that he could scarcely move from one chair to another.

At this time, he was engaged in the *Bibliotheca Latina Medii Ævi*, which he was obliged to end before he had completed the Letter P.

He had recourse to the skill of Physicians; but they could neither open the channels of transpiration; nor throw the weight off his breast. A slow fever being added to these complaints, he took to his bed three days before his death. He suffered much; but he bore it with patience; and he received his friends and domestics with his accustomed sweetness. Turning all his thoughts to another life, he gave numerous edifying testimonies of his zeal and devotion; and preserving to the last breath the use of his reason, he tranquilly closed his eyes on the scenes of earth on the 30.th day of April, 1736, aged 67 years, 5 months, and 19 days; and was solemnly interred in the church of St. Peter, and St. Paul, on the 3.^d of May.

He married Margaret *Schultz*, only daughter of John Schultz, Rector of the School; by whom he had a son, who died at the age of two months; and two daughters, Catherine Dorothy, married to Joachim Dieterich Evers, Doctor of Laws; and Jane Frederica, married to Professor Herm. Sam. Reimari, author of the Life of our Author, under the title of *Herm. Sam. Reimari P. P. De Vita et Scriptis Joannis Alberti Fabricii Commentarius*, etc. *Hamburgi*, 1737. 8.^o, from whence the Article in *Biblioth. Germanique*, vol. xl. 148. here abridged, is taken.



ART. LXV. COLLECTIONS OF ORIGINAL
CHRONICLES AND HISTORIANS.



ITALY.

1. *Œerum Italicarum Scriptores varii in unum collecti corpus, et simul editi a Ludovico Antonio Muratori. Mediolani, 1723 et ann. seqq. 25 tom. in 28 vol. fol.*

FRANCE.

2. *Historiæ Francorum Scriptores Coætanei ab ipsius gentis origine ad Philippi IV. tempora, sed annum 1286; quorum plurimi nunc primum ex variis Codicibus MSS. in lucem prodeunt, alii vero auctiores et emendatiores; cum Epistolis Regum, Pontificum, etc. Operâ et studio Andreæ Du Chesne; et (post patrem) Francisci Du Chesne, Andreæ filii. Parisiis, 1636, et ann. seqq. 5 vol. fol.*
3. *Historiæ Normannorum Scriptores antiqui; res ab illis per Galliam, Apuliam, Capuæ principatum, Siciliam, et Orientem gestas explicantes, ab anno Christi 838 ad annum 1220: insertæ sunt Monasteriorum fundationes variæ, Series Episcoporum ac Abbatum, Genealogiæ Regum, Ducum, et Nobilium; plurima denique alia Vetera, tam ad profanam quàm ad illorum temporum Historiam pertinentia, ex MSS. Codd. omnia ferè nunc primùm edita studio Andreæ Du Chesne. Lutetiæ Parisiorum, 1619. fol.*

This precious Collection is equally useful for the History of England, as of France.

GERMANY.

4. *Illustres Veteres Scriptores de Rebus Germanicis ex Bibliothecâ Joannis Pistorii. Francofurti, 1607, et 1613. 3 vol. fol.*
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5. *Corpus Historicum Medii Ævi, sive Scriptores de rebus in Orbe universo, præcipuè in Germaniâ gestis, à temporibus Caroli Magni ad finem Sæculi XV. collecti et editi à Joann. Georgio Eccardo. Lipsiæ, 1723. 2 vol. fol.*
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6. *Opus Historicum de Rebus Germanicis, complectens auctores plurimos à Gentis origine ad Maximilianum II. Imper. Anno 1574, ex editione Simonis Schardii. Basileæ, 1574. 4 tom. in 3 vol. fol.*
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7. *Germanicarum Rerum Scriptores aliquot insignes de gestis à Carolo M. ad Carolum V. Imperatorem; collecti per Marquardum Freherum, nunc recogniti et illustrati notis, glossariis, et indicibus, per Burcardum Gotthelfium Struvium. Argentorati, 1717. 3 vol. fol.*
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8. *Godefridi Leibnizii (1) Scriptores rerum Brunswicensium. Hanoveræ, 1707. 3 vol. fol.*
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(1) See also his *Origines Guelficæ, etc. ex Schedis G. G. Leibnitz, J. G. Eccardi, et J. D. Gruberi, ex edit. C. L. Scheedii. Hanoveræ, 1751. 4 vol. fol.*

9. *Scriptores Rerum Lusaticarum antiqui et recentiores, in unum corpus collecti et editi per Christ. Godofr. Hoffmannum. Lipsiæ, 1719. 4 tom. in 2. vol. fol.*
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10. *Collectio Novissima Scriptorum et rerum Wirceburgensium, operâ et studio Ignatii Gropp. Francofurti, 1741. fol.*
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11. *Scriptores Rerum Hungaricarum Veteres et genuini, partim primùm ex tenebris eruti, partim antehac quidem editi, nunc verò ex MSS. Codd. et rarissimis editionibus Biblioth. Aug. Vindobon. ab innumeris mendis vindicati, et variantibus lectionibus illustrati, etc. cum amplissimâ Præfatione Matthiæ Belii; necnon Indice Verborum curâ et studio Joann. Georg. Schwandtneri. Vindobonæ, 1746, et ann. seqq. 3 vol. fol. (1)*
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SPAIN.

12. *Hispana illustrata, seu Rerum Urbiumque Hispaniæ, Lusitaniæ, Æthiopiæ, et Indiæ Scriptores Varii, in unum collecti et editi per Andream Schottum. Francofurti, 1603, et ann. seqq. 4 vol. fol.*
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GREAT BRITAIN.

13. *Anglica, Normanica, Hibernica, Cambrica; Anonymus de Vita Gulielmi Conquestoris, etc. ex Biblioth. Gul. Camdeni. Francofurti, 1603. fol.*
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(1) See also his *Notitia Hungariæ Novæ Historico-Geographica. 1735, et ann. seqq. 4 vol. fol.*

14. *Historiæ Anglicanæ Scriptores Decem ex vetustis Codd. MSS. nunc primum editi et illustrati variis lectionibus cum glossario et indice, per Rogerum Twysden. Londini, 1652. 2 vol. Fol.*
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15. *Rerum Anglicarum Scriptorum Veterum, TOMUS PRIMUS, in quo continentur: Ingulfi Croylandensis Historia; Petri Blesensis continuatio; Chronicon de Mailros; Annales Burtonenses; et Historiæ Croylandensis Continuatio, (hæc omnia in lucem edita curis Johan. Fell, Episcopi Oxoniensis.) Oxoniæ, è Theatro Sheldoniano, 1684. fol.*

No other Volume was published.

16. *Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ Scriptores XV. necnon Historiæ Anglicanæ Scriptores V. ex vetustis Codd. MSS. editi, et in unum collecti operâ et studio Thomæ Gale. Oxoniæ è Th. Sheldoniano, 1691, et 1687. 2 vol. fol.*

The Second Volume was published first.

O R I E N T A L.

17. *Jacobi Bongarsii Gesta Dei per Francos, sive Oriental. Expeditionum et Regni Francorum Hierosolymitani Scriptores Varii. Hanoviæ. 2 vol. fol.*
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18. *Byzantini Historiæ Scriptores Varii. 35 vol. fol. (various dates from 1648, to 1777.)*
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19. *Byzantinæ Historiæ Scriptores in unum corpus re-
dacti. Gr. et Lat. Venet. 1722-33. 27 vol. fol. Con-
tains the 26 first parts of the original edition.*
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ART. LXVI. GENERAL COLLECTIONS
OF ANTIQUITIES.



1. *Thesaurus Antiquitatum Græcarum congestus et editus
à Jacobo Gronovio , cum figuris æneis : Accedunt
Joannis Potteri Archæologia Græca , necnon Indices
in corpus Antiquitatum. Lugd. Batavor. 1697, et ann.
seqq. 13 vol. fol.*
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2. *Thesaurus Antiquitatum Romanarum congestus à Jo-
hanne Georgio Grævio , cum figuris æneis. Lugd.
Batavor. 1694, et ann. seqq. 12 vol. fol.*
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3. *Alb. Henrici de Sallengre Novus Thesaurus Antiquita-
tum Romanarum, cum figuris æneis. Hagæ Comit.
1716. et ann. seqq. 3 vol. fol.*
-
4. *Samuelis Pitisci Lexicon Antiquitatum Romanorum.
Leovardiæ, 1713. 2 vol. fol.*
-
5. *Utriusque Thesauri Antiquitatum Græcarum et Roma-
narum nova Supplementa, cum figuris æneis, ex edi-
tione Jo. Poleni. Venetiis, 1737. 5 vol. fol.*
-
6. *Inscriptiones Antiquæ totius Orbis Romani a Jano*

Grutero collectæ; Editio Nova, multis æccessionibus locupletior, curante Joanne Georgio Grævio. Amstelodami, 1707. 4 vol. fol.

7. *Thesaurus Antiquitatum et Historiarum Italiæ Mari Ligustico et Alpibus Vicinæ, collectus curâ Jo. Geo. Grævii, et editus cum præfationibus Petri Burmanni. Lugd. Bat. 1704, 1723, et ann. seqq. 9 tom. in 30 vol. fol.*
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8. *Thesaurus Antiquitatum et Historiarum Siciliæ, Sardinia, Corsicæ, aliarumque Insularum adjacentium, digeri cæptus à Joanne Georgio Grævio, et editus à Petro Burmanno, cum figuris æneis. Lugd. Bat. 1723, et ann. seq. 15 vol. fol.*

Of these Collections, those of BURMANN are last esteemed.

ART. LXVII. S. ENGEL.

Bibliotheca Selectissima sive Catalogus Librorum in omni genere Scientiarum rarissimorum: Quos maximis sumptibus, summoque studio ac cura, per plurimos annos collegit, nunc vero Venum exponit

Samuel Engel, in Republica Helveto-Bernensi Bibliothecarius Primarius. Qui et huncce Catalogum ordine Alphabetico concinnavit, simul ac Notis criticis perpetuis illustravit.

Bernæ, Typis Franc. Samuel Fætscherin. MDCCXLIII. 8.º pp. 186. Preface and Title p. 16.

De Bure speaks well of this Catalogue, as an useful aid to Bibliography.

See *Res Lit.* III. 7. 442. for another publication of this learned Librarian.

ART. LXVIII. A. BEYERUS.



Augusti Beyeri Memorix Historico-Criticæ Librorum Rariorum. Dresdæ et Lipsiæ, 1734. 8.º

A little volume much esteemed for its choice of Books, and its dissertations on the subject.

ART. LXIX. JOAN. VOGHT.



Joannis Voght Catalogus Historico-Criticus Librorum Rariorum. Hamburgi, 1753. 8.º

This useful little Work bears a good reputation.

To this may be added *Freytag's* (1) *Annalecta Literaria de Libris rarioribus. Lips. 1750. 8.º*; and *Schelhorn's Amœnitates Literariæ, 14 vol. 4.º Francofurti, 1730-1731*; also his *Amœnitates Hist. et Eccl. Francof. 1737, 4 vol. 4.º* also *De Ant. Lat. Bib. edit. Diatr. Ulmæ, 1760. 4.º*

(1) Also his *Adparatus Literarius. Lipsiæ, 1752. 3 vol. 8.º*

 ART. LXX. DAV. CLEMENT.

Bibliothèque Curieuse, ou Catalogue raisonné des Livres rares et difficiles à trouver, par David Clement. Gottingen, 1750, et ann. suiv. 9 vol. 4.º

This Work is ranged in Alphabetical order. Death unfortunately stopped the Author's labours with the Letter H.

De Bure admits that this Work contains many rare articles discussed with intelligence and erudition : but on the other hand that it is deformed by misplaced eulogies on a great number of books of mediocrity, and common and uninteresting editions; which are pronounced *rare*, or *very rare*. Yet he bears testimony that, if finished, it would have been found exceedingly useful to those savants, who possess discrimination.

I observe that its price is much sunk in Longman's last Catalogue, (1822:) but market-price is but a whimsical criterion of intrinsic merit.

 ART. LXXI. WOLFG. PANZER.

Geor. Wolfg. Panzer Annales Typographici ab artis in-

ventæ origine ad annum 1536, post Maittairii, Denisii, aliorumque curas in ordinem redacti et aucti. Norimbergæ, 1793-1803. 11 vol. 4.º

This is the most complete work on this subject: but it does not intirely supersede the use of *Maittaire's Annals*; and still leaves much undone, particularly with regard to the editions from 1501, of which Brunet says that it does not contain a moiety.

ART. LXXII. MAITTAIRE'S ANNALS.

1. *Mich. Maittaire Annales Typographiæ ab artis inventæ origine ad ann. 1557, (cum Appendice ad ann. 1664.) Hagæ Comit. 1719-1725. 3 tom. in 5 vol. 4.º*

2. — — *Eorundem Annalium tom. 1. editio nova. Amst. 1733. 2 tom. in 1 vol. 4.º*

This is a new work, which forms the iv.th vol. of the Annals.

3. — — *Eorundem tomus IV. inditcent complectens. Londini, 1741. 2 partes. in 4.º*

This very learned work retains both its estimation, and its price.

There must be added to it :

Le Supplement par Mich. Denis. Vienne, 1789. 2 vol. 4.º

The Reader may be further reminded of the following Works on this subject.

1. *Bern. à Malinkrot de ortu et progressu Artis Typographiæ. Colon. Agripp. 1635. pet. in 4.º*

2. *Monumenta Typographica instaurata à J. Chr. Wolfio. Hamb. 1740. 2 vol. in 8.º*

3. *De vera Typographiæ origine parænesis, auct. Jacob. Mentelio. Paris, 1650. in 4.º*

4. *G. Meirman Origines Typographiæ. Hagæ-Comit. 1765. 2 vol. in 4.º*

5. *Histoire de l'Imprimerie par Prosper Marchand. La Haye, 1740. 4.º*

6. *Supplément à l'Histoire de Pr. Marchand. (par Mercier de Saint-Leger.) Paris, 1775. in 4.º*

7. *Origine de l'Imprimerie d'après les titres authentiques, l'opinion de M. Dannou, et celle de M. Van-Praet. Suivie des établissemens de cet art dans la Belgique, et de l'histoire de la stéréotype, par P. Lambinet. Paris, Nicolle. 1810. 2 vol. in 8.*

8. *Dictionaire Bibliographique choisi du XV.^e siècle, par M. De la Serna Santander. Bruxelles, 1805. 3 vol. 8.^o*

9. *Annals of Parisian Typography, by W. P. Greswell. London, 1818. 8.^o*

10. *Typographical Antiquities by Ames and Herbert. 1785. 3 vol. 4.^o New Edition by Dibdin.*

11. *Lewis's Life of Caxton. 1738. 8.^o*

12. *Nichols's Life of Bowyer, 1782. Augmented by a late Edition.*

13. — *Life of Wm. Ged. 1781. 8.^o*

14. *J. B. Audiffredi Catalogus Romanarum Editionum Sæculi XV. Romæ, 1783. 4.^o*

15. — — — *Editionum Italicarum Sæculi XV. Romæ, 1794. 4.^o*

16. *L. Fr. Xav. Laire Specimen Typographiæ Romanæ XV. Sæculi. Romæ, 1778. in 8.^o*

17. *Ang. M. Bandini De Junctarum Typographia ejusque censoribus. Lucæ, 1791. 2 vol. in 8.^o*

18. *Annali della Typografia Fiorentina di Lorenzo Torrentino, da Dom. Moreni. Firenze, Carli. 1811. 8.º*
(See *Res Lit. vol. III.*)
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19. *La Libreria dei Volpi, et la Stamperia Cominiana illustrata da Gaet. Volpi. 1756. 8.º*
(See *Res Lit. vol. I.*)
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20. *Annales de l'Imprimerie des Alde, par M. Renouard. Paris, 1803. 3 vol. in 8.º*
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21. *Dibdin's Bibliotheca Spenceriana.*
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22. — *Bibliomania.*
-

23. — *Decameron.*
-

24. — *Bibliographical Tour.*
-

25. *Censura Literaria.*
-

26. *British Bibliographer.*
-

27. *Restituta.*
-

28. *Res Literariae.*
-

} 21 vol. 8.º
1806-1822.



ART. LXXIII. DE LA CROIX DU MAINE,
ET DU VERDIER.

It would not be proper to omit entirely the well-known Works of these Authors in this place.

The ancient Edition of the *Bibliothèque Française* DE LA CROIX DU MAINE, was printed at Paris, Abel l'Angelier, 1584 in fol.; — that of DU VERDIER, Lyon, 1585, in fol.

F. *La Croix du Maine et Antoine Du Verdier*, Bibliothèques Françaises. Nouvelle Edition augmentée de Remarques de B. De la Monnoye, du Pr. Bouhier, et de Falconnet, par RIGOLEY DE JUVIGNY. Paris, 1772-1773. 6 vol. in 4.^o

Brunet observes that these Works are most valuable to the literary history of France anterior to the end of the XVI.th Century; but that unhappily *Rigoley de Juvigny* undertook a task beyond his strength; for that notwithstanding the abundant aid he had procured from MM. de Brequigny and Capperonier, he has left many errors and omissions; which the learned Bibliographer, *Mercier*, *Abbé de St. Leger*, has in great part corrected by numerous MSS. notes written on the margin of his copy; and which

is preserved in the Royal Library. Of these notes Brunet has made use in his *Manuel*.

* * * *N.B.* The Works of FONTANINI and HAYM, on *Italian Literature*, are so well-known, that they need not be particularized.

ART. LXXIV. SIR THOMAS POPE BLOUNT.

Censura Celebriorum Authorum, etc. Collegit Thomas Pope Blount Anglo-Britannus, Baronettus. 1690. fol.
(*Act. Erud. 1691. p. 21.*)

This Work is noticed in *Acta Eruditorum*, 1691, p. 21, which concludes with the following remark, worthy of the attention of all readers of erudition.

« Probatur nobis ingenua Autoris sententia, quando rationem redditurus, cur in tanta præclarissimorum Scriptorum copia, qui in Anglia floruerunt, tam paucos attigerit, illud unum excusationis loco affert, quod lingua vernacula exteris Eruditis ignota scripserint, deque iis adeo judicia, censuras aut observationes inter Literatos, (exteros præsertim) reperire haud facile fuerit. Ex quo capere id monitum non Angli solum, sed et exteri alii possent, ut si non de patria tantum sua, sed de orbe erudito universo bene mereri desiderant, lucubrationes suas aut Latino idiomate,

quod omnibus studia literarum professis familiare est, componant, aut saltem in illud ex vernacula lingua fideliter traduci curent.»

ART. LXXV. HENNINGI WITTE DIARIUM.



Henninge Witte Diarium Biographicum, in quo Scriptores Seculi post N. Christ. XVII. præcipui juxta annum diemque cujusvis emortualem cum scriptis eorum editis recensentur. Gedani, sumtibus Martini Hallervordi, 1688. in 8.

In the ACTA ERUDITORUM, *Mens. Aug.* 1688, p. 432, the following account is given of this Work.

« Qui præclarorum et doctrina excellentium memorias virorum, victurique nominis famam, aliis jam libris de illis editis prorogare studuit *vir clarissimus*; is novâ nunc methodo, sæculi nostri vergentis scriptores in præcipuis Europæ partibus sibi cognitos, absque religionis, cui addicti fuerunt, discrimine, quotquot scriptis etiam tenuioribus claruere, juxta annum diemque cujusque emortualem, cum libris ab ipsis vario idiomatis genere publicatis recenset. In illo ordinem dierum et mensium cujusque anni, a primo hujus sæculi, ad annum proxime jam elapsam observavit, et quo quisque die vita excesserit, cum annotasset, munia et libros eorum editos subjunxit. Ut vero usus diarii hujus magis pateat, præfationi excerpta quædam notabilia annectit. Nam (1.) exhibet scriptores *μακροβίους*,

qui in florida ætate vitam clausere : (2) μακροβίος, qui ætatis annum LXXX superarunt : (3) qui natali die suum obierunt diem : (4) qui cruenta morte vitam finierunt : (5) qui Rectoratum Academicum gerentes, mortui sunt : (6) qui una eademque die ex vita excessere : (7) qui sponsi obierunt : (8) qui ultra L annos publico munere functi sunt : (9) qui cæci fuerunt : (10) qui legationibus perfuncti : (11) qui lapidis philosophici indagatores : (12) qui cælibes manserunt : (13) qui rerum novarum inventores : (14) qui scriptores anonymi : (15) qui pseudonymi : (16) qui polygraphi : (17) qui libros idiomate exotico scripsere : (18) quorum libri in linguas exoticas conversi : (19) quorum libri sæpius recusati : (20) qui Biblia S. in linguas exoticas transtulere : ubi memorat, quod auspiciis potentissimi Regis Sueciæ Caroli IX, opera venerandi *Joh. Fischeri*, sacer codex in linguam Litticam ac duplicem Esthonicam conversus, jam typis exscribatur : (21) qui religionem mutarunt : (22) qui rariora argumenta tractarunt : (23) fæminas et virgines eruditæ, et denique : (24) ἀξιωματικοί quædam de viris doctis addit. Nos propter industriam et studium de præclaris scriptoribus bene merendi, *Autori nobilissimo* vitam et annos adprecamur, ut, ceu spem fecit, ex voto integrum hoc declinans seculum absolvere possit.»

ART. LXXVI. GUIL. SALDENUS.

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Guilielmi Saldeni Ultrajectini de libris variorumque eorum usu et abusu libri Duo. Amstelodami, ex Officina Henrici et Viduæ Theodori Boom. 1688. in 8.º

In the ACTA ERUDITORUM, 1688, p. 540, is the following account of this Book.

α Tractatum hunc clarissimus Auctor otii suis Theologicis, quæ in actis nostris Calendis Nov. 1684 recensuimus, præmittere olim decreverat. Verum cum nimis eum excrescere, et argumentum non mere theologicum, sed generalius continere animadvertet, animum postea mutavit, et istas de librorum usu ac abusu lucubrationes in peculiaris opusculi formam redigere maluit. In anteloquio non solum styli ac methodi qua usus est rationem reddit, verum etiam *Anonymum* quendam Gallum, qui Septimam Simonianæ Criticæ editionem procuravit, et in actis nostris Cal. Febr. 1686, p. 100, memoratus est, ob asperiores Otiorum suorum Theologorum censuram breviter perstringit, seque ejus scommata generose contempturnum profitetur.

In ipsa tractatione primum Scriptores cum cantoribus illis Horatianis comparat, quibus hoc vitium,

inter amicos

Ut nunquam inducant animum cantare rogati,
Injussi nunquam desistant.

Deinde de veteri libros compaginandi et exornandi more disserit, et viros quosdam polygraphos, necnon fæminas eruditione illustres recenset, earumque studia literaria contra *Lipsii* querelam, et Talmudicos nullam mulieri nisi in colo sua sapientiam permittentes, defendit. Hinc ad librorum copiam progreditur, et insignes quasdam bibliothecas memorat, quibus in paralipomenis suis adjungit primarii cujusdam in Belgio viri librariam supellectilem, quam sedecim circiter librorum in folio millibus, et quadringentis Bibliis constitisse, ex ipsius filio *Adriano Pavo* cognovit.

In media Bibliothecarum recensione in primum artis typographiæ inventorem inquirat. Postea quæ *Cartesius* et alii contra librorum, quæ indies accrescit, multitudinem afferunt, ita diluit, ut usum ab abusu distinguat. Exemplis eorum, qui literarum usum Reipublicæ noxium censuerunt, in prædicis paralipomenis addi cupit *Noricæ*

oppiduli in Italia incolas, qui in hunc usque diem solícite cavere perhibentur, ne quisquam nisi plane illiteratus ad civitatis suæ gubernacula admoveatur; unde quatuorviri illi, quibus integer Senatus constat, *li quattri illiterati* appellantur. Adversus hujusmodi literarum hostes adducit dictum Casparis Colignii, cœlebris illius Amiralii in laniena Parisiensi trucidati, qui literarum imperitiam non solum religioni, sed et ipsi reipublicæ magnam caliginem in Gallia offudisse pronuciavit; ut alia, quæ pro commendandis literis affert, argumenta silentio involvamus. Causas præterea, cur nonnulli Scriptores a componendis et edendis libris abstinuerint, exponit, et libros non propriæ gloriolæ, sed publicæ utilitatis causa scribendos esse monet, plurimæque bonorum librorum commoda recenset; quod dum facit, varios sententiarum et exemplorum flosculos colligit, adductis inter alia exemplis *Hyperii*, qui ne ullam e scriptis suis laudem captasse videretur, ea demum post mortem prodire voluit; et *Gatakeri*, qui amicorum precibus flecti non potuit, ut effigiem suam exprimi pateretur, nec ullum sibi monumentum poni voluit præter ea, quæ ipse sibi egregiis libris exaratis statuerat.

Ad prudentiam in scribendis libris observandam requirit maturam deliberationem, et calamum non præcipitem, notans peccasse nonnunquam contra hanc legem *Hieronimum* et *Erasmum*, qui tamen in epistola quadam culpam in typographos rejicit, qui fœtum conceptum maturescere non permiserint, sed invita *Lucina* per abortum ejicere coegerint. *Johanni* quoque *Foxo* Burneti verbis nimiam festinationem, quâ in errores nonnullos prolapsus fuerit, exprobrat, et causam, cur libri nonnulli tam cito pereant, non aliam esse dicit, quam quod tam cito nati fuerint. Producit insuper *Johannem Morinum*, quem exercitationum suarum de patriarcharum et primatum origine festinantius vulgaratarum paulo post pœnituit, et alios scriptores, quos

in provecta ætate juvenilium scriptorum pudit. Non diffidetur tamen, dari nonnunquam homines tam subiti et vivi impetus, quibus longe meliora fortuito excidant, quam quæ alii vix longo et diuturno labore excudunt. Desiderat porro in Scriptoribus lenitatem, B. nostrum *Lutherum* arguens, quod cum magno reformationis dispendio, nimia in scribendo asperitate et vehementia usus fuerit.

Longum esset omnia referre, quæ de bono ordine in scribendis libris observando, deque scribendorum soliditate et perspicuitate memorat. Brevitatem plurimis veterum sententiis commendat, et refert *Frobenium* conquestum, quod in nundinis Francofurtensibus ne unum quidem exemplar librorum *Augustini* de Civitate Dei cum notis *Lud. Vicis*, ob neglectam in iis brevitatis legem, divendere potuerit. Comparat Scriptores imperitos et tamen verbosos cum iis, qui corpore tenues veste se dilatant. Deinde et media quædam brevitatis assequendæ ostendit, ac inter alia cramblem ab aliis Scriptoribus jam toties appositam non recoquendam esse monet, qua occasione de plagio literario plurima cumulat. De lectione librorum hoc in genere contra *Grunewaldum* et alios observat, quod præter Scripturam S. alii quoque libri, ne gentilium quidem exceptis, legendi sint. Postea refellit calumniam *Ægidii Camarti*, qui ex *Surio* narrat, Lutherum Melanthoni et Carolostadio suasisse, ut ab omni secularium literarum usu abstinerent. Plane vero abhorret a sententia, quem ex Hebræorum Magistris *Voisinius* in proleg. Theol. Jud. adduxit: memento fili, majorem semper præceptorum Rabbineorum, quam legis Divinæ curam esse habendam. Utilem librorum legendorum ordinem antequam præscribat, eos exagitat, qui libros ad pompam et spectaculum sibi comparant, et maximam eruditionis suæ partem in eo collocant, quod instructissimis bibliothecis gaudeant. Lectionem autem, ne fructu suo careat, non modo repetitione, meditatione, oratione, col-

latione, et continuatione, sed etiam adversariis juvandam esse censet, in quibus colligendis lectores non spongii omnia attrahentibus, nec clepsydri omnia dilabi sinentibus, sed ventilabro similes esse cupit, quod palea excussa bonum triticum retinet. Ultimo denique libri primi capite, de insigni quorundam in libros affectu agit, et eos imprimis recenset, quibus libri omni pretio cariores extiterunt.

His libro secundo eos opponit, qui singulari odio libros persecuti sunt. *Andream* autem *Naugerium*, qui quotannis stato die *Martialis* quaedam volumina cum execratione *Vulcano* dicavit, non tam librorum, quam petulantiae et impudicitiae hostem fuisse iudicat. Inter causas *μισοβιβλιας* refert ignaviam, avaritiam, innovandi pruriginem, thrasonismum et invidiam, quas dum evolvit, multa lectu haud injucunda immiscet, quae repetere hic non licet, ne contra laudatam ab Autore brevitatem peccasse videamur.»

ART. LXXVII. FRID. JAC. LEICKHERUS.



Vitae clarissimorum Jctorum, N. Boerii, G. Budæi, A. Augustini, A. Goveani, F. Hotomanni, J. Cujacii, B. Brissonii, J. Bertrandi, P. Pithoei, et G. Panciroli, ex recensione, et cum notis Frid. Jac. Leickheri, U. J. D. Lipsiæ, sumtibus Mich. Guntheri, Bibliop. Dresd. 1686. in 8.

EXTRACT from *Acta Eruditorum* vol. v. p. 458. (1686.)

« Gratissimus nunquam non eruditis habitus fuit eorum labor, qui magnorum virorum vitas ac elogia tradere, eosque post fata et jam vivis adhuc coloribus depingere

satigerunt : plus enim plerumque efficaciam in formandis ad virtutem hominum animis habent praeclara ejusmodi exempla, quam prolixae morum regulae. Operam proinde semet haud perditurum speravit editor praesentis libelli, si recentiorum quorundam eorumque humanioribus literis cultiorum Jctorum vitas congereret ac una quasi tabula exhiberet. Extabant quidem eae jam antea, sed cum aut difficilius reperirentur, aut non nisi cum operibus eorundem, magno plerumque precio constantibus, haberi possent, consultum judicavit ipsas in unum collectas exhibere, non dissimulatis tamen eorum nominibus, qui singula haec elogia concinnassent. Sic in hac decade exhibita Nic. Boerii vita autorem habet Joh. Alesmum, Guil. Budaei Ludovicum Regium, Ant. Augustini et Ant. Goveani Andream Schottum, Franc. Hotomanni Petrum Neveletum Doschium, Jac. Cujacii Papium Massonium, Joh. Bertrandi Franciscum Bertrandum, Pet. Pithoei Josiam Mercerum, Guidi Pancirolli denique Jac. Phil. Thomasinum. Barnabae Brissonii elogium editor ipse ex Thuano, Sammarthano, Botero aliisque compilatum conscripsit. Nec tamen praeterea nihil de suo idem adjecit; nam hinc inde addidit notas elegantulas et ad historias hasce collustrandas haud parum facientes, evolutis hanc in rem praedictorum virorum scriptis, ac enotatis inde, quae huc pertinere fuere visa. Singulis insuper elogiis subjecit catalogum operum a quolibet horum Jctorum conscriptorum, commemoratis simul diversis horum editionibus. Caeterum quod Gallorum maxime Jctorum vitas praелиis colligere ipsi placuerit, factum ait partim, quod Germanorum plurimi jam a *Melch. Adami*, et *Joh. Wittenio* forent descripti, partim quod Galli in elegantiori Jurisprudencia excolenda aliis fere palmam praeripuisse passim judicentur. Denique lectorem jubet aliam propediem decadem huic similem expectare, in qua *Aemilii Ferreti*, *Hug. Donelli*, *Guil. Marani*, *Jani a Costa*, *Francisci Florentis*, aliorumque vitas semet exhibiturum promittit. »

 ART. LXXIII. DE LA CAILLE.

Histoire de l'Imprimerie et de la Librairie. Paris, chez Jean De la Caille. 1689. in 4.º Constat plagulis 45.

« Quemadmodum ex iis, quorum Acta collegimus, duocumprimis Typographorum historiam ex professo illustrarunt, Theodorus puta *Janssonius* ab Almelveen in *de Vitis Stephanorum*, et Adrianus *Bailletus* T. II. p. 1. *Judiciorum Eruditorum de primariis Auctorum scriptis*; quorum illum A. 1684. p. 202. hunc A. 1686. p. 252. prolixius commemorandum duximus: ita *Johannes De-la-Caille* senior typographus et bibliopola Parisiensis, *Wetsteniorum*, *Bulifonum*, aliorumque sui ordinis eruditorum æmulus, utrique, imo quotquot hoc argumentum pertractarunt, auctoribus universis, opere hoc bipertito palmam dubiam reddere studuit; cum, quos illi decadibus aut centuriis numerant, hic chiliadibus fere binis digesserit.

Parte priori in origines artis typographicæ inquirat, illasque non *Costeri*, non *Mentelii*, non aliorum, (quibus singulis eruditorum aliqui assertum eas iverunt,) sed *Johannis Cuttembergii* Argentoratensis ingenio acceptas esse ferendas arbitratur. Ab hujus dein ævo, medio nempe seculi XV, ad seculi XVI auspicia, ordine chronologico, antiquiores Typographos, eorumque nomina, patriam, domicilium, opera primaria, symbola, epitaphia, quandoque et progeniem ac gesta præcipua, cujuscunque generis illa fuerint, recenset. Altera vero parte typographos ad unum omnes, quotquot ab A. 1469, Lutetiam Parisiorum

incoluere, complexus est. Accedunt indices tum *Urbium*, tum *Typographorum*, alphabetici. »

Acta Eruditorum, (Mens. Febr. Anno 1690.)
p. 67, 68.

ART. LXXIX. OLAUS BORRICHIVS.

Olai Borrichii Dissertationes Academicæ de Poetis, publicis Disputationibus in Regio Hafniensi Lyceo assertæ. Francofurti, 1683. in 4.º

Of this learned Work I copy the following critical character Ex ACT. ERUDIT. (1683.) *vol. II. p. 281.*

« Illustre jamdudum inter sæculi hujus Medicos Chymicosque nomen est OLAUS BORRICHIVS, Danus, ex quo Dissertationem illam longe eruditissimam *de ortu et progressu Chimiæ, Hermetis item sapientiam a Conringianis animadversionibus vindicatam, et docimasticen metallicam* in lucem evulgavit. Sed posteaquam tractatum *de lingua pharmacopæorum, de causis diversitatis linguarum, ætatibusque Latinæ linguæ*, fætusque id genus plures in orbem emisit literarium, infinitæ lectionis, judicii que acerrimi philologus, criticus ac polyhistor ab nemine non fuit agnitus atque deprædicatus; quemadmodum et in tractatibus illis chemicis, non oculatissimum tantum arcanorum chemicorum indagatorem, sed et floridissimæ latinitatis scriptorem legentibus omnibus sese prodidit. Sed luculentissime id ipsum nunc patet ex dissertationibus ejus academicis, in academia Hafniensi ab anno

1676 ad annum 1681 assertis publice, et hoc anno iterum evulgatis. Nam in hisce poetas Græcos atque Latinos, atque ex his quidem illustriores percenset omnes, et quid in illis palmam censoriamve mereatur virgulam, accurate discernit, candideque edisserit. Dissertationibus præmittitur præfatio ad lectorem, in qua nonnulla excerpit ex iis, quæ ante plures annos de epopæia Aristotelica docuerat publice. Ostendit autem Aristotelem jus epicæ poeseos nimis arctis circumscripsisse limitibus, pennasque adeo liberioris alioquin spiritus poetici plus justo circumdidisse, dum dicitavit, poetæ epico canendam esse actionem unam, et quidem, non quæ vere gesta sit, sed quæ fieri et quomodo fieri possit. Hujus enim legibus si sit standum, innumeros poetas e censu poetarum morose excludendos fore, qui vel ex unius principis vel plurium facinora præclara, sed varia simul enarrarint; nullam etiam historiam Biblicam, nec quicquam eorum, quæ vere contigerunt, argumenti esse epici, etc. Liberiorem itaque epico campum permittendum existimat Borrichius, *Aristotelem non esse normam rerum aut artium, sed illum ipsum ad normam quoque redigendum*, asserens.

Dissertationes ipsæ in universum sunt septem, quarum duæ priores in Græcis, posteriores quinque in Latinis poetis percensendis sunt occupatæ. Ac in prioribus quidem, postquam autor artis poeticæ incunabula, multiplicemque ejus usum diserte, ut solet, exposuit, poetas Græcos in certos digere ordines, epicos scilicet, elegiacos, lyricos. (quibus dithyrambicos etiam et iambicos annectit,) et dramaticos seu tragicos et comicos. Recenset autem Græcos tantum, non alibi etiam natos, qui Græco idiomate poemata condiderunt, quod in *Italica sua Poetarum Græcorum Historia* Neapoli anno 1678, in Fol. edita *Laurentius Crassus* Baro de Pianura præstitit; et recenset quidem secundum seriem ætatis temporumque, quibus floruerunt,

cursum, editiones ubique illorum atque interpretes coincidans, et versus ex iisdem aliquot, ut ex ungue cognoscileo possit, subjungens. In Latinis autem poetis recensendis ordinem potius ætatis, quam classium peculiarium intuetur, eo quod plures Latinorum in genere versuum mixto versentur, atque adeo ad varias pertineant classes, vatumque insuper lyricorum, tragicorum, comicorum apud Latinos, rarior, epicorum autem atque elegiacorum longe densissima sit nubes.

Incipit autem a Livio Andronico, qui A. U. C. DXXIV floruit, poetasque ab eo tempore omnes, qui quidem clarioris præter cæteros sunt nominis, ad initia usque seculi post C. N. XIV, enumerat, accuratum circa omnes Tarpam atque Aristarchum agens, nec editiones tantum optimas significans, sed et gemmas ex illis nonnullas assuens, ut velut ex fimbria de texto reliquo iudicare cuivis liceat.

Ad ea autem tempora dum evagatus est Borrichius, nec barbaros illos et lutulentos ut sic dicam, poetas præterire sicco pede sustinuit. Erat enim tum poesis fœdis barbarismis squalida, leoninorum versuum, crepitaculis horrida, imo et legis pedicæ, colorisque poetici, certe majestatis priscae plane immemor.

Sed mitiora sperare cæpit, postquam circa medium seculi XIV Franciscus Petrarca, Florentinus, inclaruit. Hic enim cum barbara adhuc tempestate illa epico carmini admovisset manum, poetas ævi sui omnes longissimo post se reliquit intervallo. Cujus vestigia cum infiniti prope modum ad nostra usque tempora sunt secuti, Borrichius selectiores dissertationibus reliquis recenset, non temporum amplius, quibus florere, seriem, sed ordinem alphabeticum, ut promptius quærenti inveniantur, sequens.

Auspiciatur autem ab Italis, ut apud quos lux hæc primum et nata et propagata est; deinde ad Gallos divertit stylum, paucisque deinde Hispanis et Lusitanis enarratis, (nam illi et in hoc genere pauciores deprehenduntur, et

rarius illorum ad nos opera transferuntur,) Germaniæ Latinos centum et viginti quatuor admodum longo ordine enarrat, eosque clariores tantum et melioris præ cæteris notæ. Nam poetarum in Germania, si usquam, largissima est seges; quemadmodum et ipse Borrichius hic loci scribit, in sola bibliotheca Regis Daniæ centum et plures nominari Germaniæ poetas, a se hic non attactos.

Germanos poetas excipiunt Belgæ, hos Angli et Scoti, qui quidem ad Borrichii notitiam pervenere. Nam et vatum in regno illo est affatim, ex una siquidem Academia Oxoniensi reditum Carolo regi centum admodum sunt gratulati, nec pauciores morienti principi Henrico, germano regis, ut et nuptiis regis cum Catherina Lusitana, referente Borrichio, assurrexere.

Tandem ex vicinia, Borussia videlicet et Polonia, paucos cum attulisset justisque laudibus exornasset, *Pastorium puta, Sarbievium, Dachium, Vincentium Fabricium, Titium, etc.* ad Danos suos censor delabatur, omissisque priscis intra suam, patrum, et avorum subinde memoriam se continet.

Attingit autem et hic celebriores tantum, et quod solenne ejus fuit per omnes dissertationes, flosculos ex illis amænissimos; ut totus exinde æstimari hortus possit, interspergit; et quemadmodum vernaculos quoque poetas illustriores Italorum, Gallorum, Hispanorum, Lusitanorum, Germanorum, Belgarum, Anglorum et Scotorum, post Latinos recensitos, nullibi tacuit, ita vernaculos quoque Daniæ suæ vates, imo et poetrias clarissimas, quod et alibi factitavit, immortalitati in hoc libro consecravit.

Sed cum inter poetas Daniæ Latinos duo, *Borrichii, Claudius* et *Petrus*, velut stellæ effulgeant, his meritissimo suo adjungendus venit hic *Olaus Borrichius*, quippe qui non in censura tantum poetarum, sed et in carmine pingendo vix quenquam habet superiorem. Poesios haut trivialis documento vel sola esse potest elegia ad poetas,

quorum nomina in hoc libro attinguntur, directa; brevis illa quidem, sed tersa, vivida, et ab ipso Phœbo dictitata, quæque reliqua ejus argumenti varii poemata, intra Vestæ sacrarium adhuc delitentia, impatienter sitire nos facit.

Sed commodum se nobis offert *Thomas Bartholinus*, Danus, isque uti medicus, ita et poeta optimus, qui præclarum illud de cive suo in tractata *de Medicis poetis* perhibet testimonium: *Olaus Borrichius, medicus regius et academicus, secundas in poemate partes jure et eruditi orbis confessione occupavit, ne primas dicam. Penetrasse eum in artis poeticæ arcana Parnassus in nuce editus fidem facit, in quo Smetii, Gloneri, Riccioli, Cavalli aliorumque industriam accurate superavit. Augusto deinde poemate augustissimo regi Friderico III. publico Academiæ nomine gratulatus est, et in Laboratorio Borrichiano describendo, oculorumque operatione decantanda, firmam facilitatem ostendit.* »

ART. LXXX. P. COLOMESIUS.

Pauli Colomesii Rupellensis, Presbyteri Ecclesiæ Anglicanæ, et Bibl. Lambethanæ Curatoris Opera, Theologici, Critici et Historici Argumenti.

Gallia Orientalis.

Varia Opuscula.

Bibliothèque Choisie.

Selectæ Clarorum Virorum Epistolæ.

Observationes Sacræ in varia S. Scripturæ loca.

Paralipomena ad Guil.

Cavei V. C. Chartophylacem de Scriptoribus Ecclesiasticis.

Rome Protestante.

Icon Presbyterianorum.

Parallele de la Pratique de l'Eglise ancienne et de celle des Protestans de France.

Lettre au Mr. Justel sur l'Histoire Critique du V. T.

Catalogus MS. torum Codi- Isaaci Vossii.

Junctim edita curante Jo. Alberto Fabricio D. et Prof. Publ. Hamburgi, sumtu Christiani Liebezect typis Spieringianis. 1709. 4.^o

Of the BIBLIOTHÈQUE CHOISIE the following Account is given in the ACTA ERUDITORUM.

Bibliothèque Choisie de M. Colomies, (id est: Bibliotheca Selecta.) Rupellæ, 1682. 8.^o

« Historia Librorum quantum conferat ad omnis generis doctrinas perepiendas, nemo vel mediocriter sapiens necire potest. Itaque non defuerunt, quamdiu literarum humaniorum aliquis amor, cultusque fuit, qui eam tractarent, alio quidem alii modo et successu. Crevit labor hic nobiliori cum fructu, in regionibus Europæ, quæ post Græcos et Romanos literarum studia serius amplexæ, moram temporis legendi scribendique ardore compensarunt: multum vero facilius fuit post inventam artem Typographicam. Sed cum res utilissimas abusus illico consequi soleat, mirari non debemus rei literariæ fatum, auctis in immensum libris, et ad scribendum accedentibus hominibus, quos tacuisse vel ipsorum honoris, vel publicæ utilitatis, imo et salutis hominum intererat. Quid enim non scriptum divulgatumque est, per duo hæc sæcula, ut ita dicam, typographica, in Deum et religionem impium, in mores noxium, veritati adversum? quam inepto tandem pruritu descripta et recocta sunt, ab aliis dudum et sæpe et melius scripta? Tanta denique moles librorum cumulata, ut qui numerum eorum inire, aut ne autoribus judicium ferre velit, Nestoris ætate opus haberet, neque sic tamen ex infinito labore sese expediturus, cum etiam scribenti de libris, indies novi subnascantur, qui laborantem obruant, quantumcunque industrium. Itaque non possunt non esse imperfectæ

librorum et bibliothecarum historiae, sive descriptiones. Neque tamen deterreri debent viri docti, quin studium adhibeant, ut libri qui prodeunt, cum iudicio indicentur, ea inter alia fini, ut ex infinita illorum farragine selectus fieri possit; commendatis vel notatis, prout utilitate aut noxa cæteris eminent. Inter hos non contemnendam operam præstare cœpit autor hic, *Paulus Colomesius*, *Rupellinus*, eruditionis atque industriæ suæ specimen insigne exhibens, in libello hoc utut brevissimo, et nonnisi centum librorum historiam referente. Eorum selectum suo arbitrio fecit, nullo, qui appareat, materiarum ordine observato: editiones tamen optimas notavit, et, ubi epicrisin addit, ea usus est moderatione, ut neque sectæ studia facile detegat, neque de maledicentia querendi ansam cuiquam præbeat, etsi errores aliquando non reticeat. Sed cum liber ipse, ut diximus, brevis sit, et paucarum horarum tempore legi possit, non est ut prolixi in excerpto illo simus. Optamus potius ut laborem suum continuat Auctor doctissimus, utque sit, qui Gallice scripta Latine vertat, nisi ipse hac lingua in posterum uti malit, sicut uti illa in *Gallia Orientali* Hagæ Comit. anno 1664, et *Opusculis* Ultrajecti anno 1669 editis, scriptisque aliis non dubitavit. Unum atque alterum saltem locum, speciminis et movendi ad lectionem desiderii causa annotabimus. *Pag.* 31 inseritur epistola Viri nuper ob doctrinam et humanitatem celeberrimi, *Capellani*, ad Colomesium anno 1668 scripta, in qua refertur, quomodo ex *Abbatia Fontebaldensi* prope *Salmurium*, chartæ quædam pergamenæ, neglectæ et laceræ, ad mechanicum usum venditæ fuerint, in quibus ex *Livii* decadibus deperditis *octava*, *decima et undecima*, quædam legi potuerint; unde sperari posse videatur, fore ut aliquando eruantur, quæ orbis literatus desiderat, et quæ frustra in Bibliotheca Ottomanica quæsisisse se narrat *Petrus de Valle*. Nihil tamen hac occasione dicitur, de Græco

illo, qui paucos ante annos Lutetiæ obtulisse Regi integrum Livium perhibebatur.

Pag. 89. cum Scaligero, adversus opinionem *V. Clariss. Ezech. Spanhemii*, statuitur reperiri omnino nummos, in quibus *Cleopatæ*, notissimæ Ægypti reginæ, adscribitur cognomen ΩΣΣΑΝΣΩΤΗΡΑ. Hoc verum esse confirmare possumus, ex scriniis aulæ cujusdam Illustrissimæ; nec inducta est Autoris conjectura de interpretatione vocis, de qua alii desperarunt: docet enim ex Plutarcho *de Ir. et Osir. Ossan* apud Ægyptios *plures* significare. Id si verum est, eademque vox *universos* aut *populum* significare poterit, sensu non incommodo interpretanda esset: *servatrix populi.* »

ACTA ERUDITORUM (1684) vol. III. pp. 313, 314.

ART. LXXXI. JACOBUS LECTIUS.



Jacobi Lectii V. C. Poemata Varia nempe

Sylvæ.

Epicedia.

Elegiæ.

Ecclesiastes.

Epigrammata.

Jonah.

Genevæ Allobr. apud Pet. et Jac. Chouet. CIICICIX.
in 8,º

DEDICATION dated, *Genev. Id. Feb. 1609.*

ILLUSTRISSIMIS ET GENEROSISSIMIS PRINCIPIBUS

D. JOACHIMO ERNESTO

D. JOANNI CASIMIRO,

D. CHRISTIANO,

D. FRIDERICO MAURITIO,

*Principibus Anhaltinis, Comitibus Ascaniæ, Dominis Ser-
vestæ et Bernburgi, etc.*

*In Poemata Cl. Jacobi Lectii IC. et Senatoris sapientissimi,
lectissimique Musarum Sacerdotis.*

Lex quod amicitiae, tua quod lectissima virtus,
 Quod ipsa poscit veritas,
 Conabar praestare tibi, quum noster Apollo
 Sic me vocatus increpans,
 Ecquid, ait, furiose, paras? Lucem addere Soli
 Quis mente sanam cogitet?
 Sic ille: At contra, Ne me, inquam, Phæbe, putato
 Furoris istius reum.
 Obsecro, qui exorto gratatur lumina Soli,
 Num Solis accendit jubar?
 Hæc ille, hæc et ego: quæ dum versamus utrinque
 En carmen hoc abortii:
 Hanc tibi quo geminam gratatur Beza coronam,
 Vocis tuum communibus
 Quam cinxere caput, Themis hinc, hinc dius Apollo,
 LECTI, coeternam tibi.

THEODORUS BEZA.

Then follows a Greek Poem of ten lines by
 Isaac Casaubon, — and after, many other Com-
 mendatory Poems in Latin, by Jacomot, *etc. etc.*

(Pag. 100)

*In Scævolaë Sammarthani Franciæ Thesaurarii poemata
elegantissima.*

Nos quoque, nos celsi qui cana cacumina Juræ,
 Et scopulos ægrè scandimus Allobrogas,
 Qui Rhodanum bibimus, prælabentemque Lemanum,
 Quam Rhodano et mistas Arvia volvit aquas,

Vidimus, ecce, tuas, O Sammarthane, Camænas,
 Sacraque et in mediis seria multa jocis,
 Accinuère lyræ, si qua est en gloria, nostræ,
 Et dedimus lætos ore favente sonos.
 Omnia jam latè Sammarthanum arva resultant,
 Jamque premit nostras mollior ira feras.
 Panes, Hamadryades, Dryades, Pomonaque Virgo
 Gestit, et in laudes it nemus omne tuas.
 Ipse olim nostram Veselis qui prætulit urbem,
 Maximus ingenio, maximus arte senex,
 Et qui sæpe tenet doctas Jacomotius aures,
 Dum regit in lyricos aurea plectra modos,
 Attoniti pendent, cierit quæ virga Maronem,
 Et Flaccum, et Clarii lumina prisca chori.
 Atque alius, dicunt pastores què quæ vatem,
 Scilicet aspersit laudibus ista suis.

*Guilielmo Sallustio Barthasio, poetæ Gallo incomparabili,
 Epicedium.*

His fateor, nemo exsuviis inscribere honorem,
 Aut pater Aonii debuit ipse chori.
 Gratia sed quoniam taciti prope nulla doloris,
 Nec videar mæstas non maduisse genas,
 Audiat ecce gemens etiam me turba gementem,
 Ecce meus vano munere peccet amor:
 Et titulus saltem esto, Bonâ super æthera famâ
 Notus eget nullo, qui jacet hîc, titulo.

 ART. LXXXII. ABBÉ PAPILLON.

Bibliothèque des Auteurs de Bourgogne par feu M. l'Abbé Papillon, Chanoine de la Chapelle au Riche de Dijon. A Dijon, chez Philippe Marteret, Imprimeur et Libraire, place du Palais. 2 vol. fol. 1742. (Portrait.)

The Author, born 1. Aug. 1666, died 23.th Feb. 1738. Eloge of the author prefixed. Son of Philip Papillon, Advocate of the Parliament, and of Anne-Ursule-Paressot. His family were derived from Tours.

Many particulars of this Family may be found in *Mémoires de l'Abbé de Marolles*, (p. 1, et 732,) *l'Histoire Ecclésiastique de Beze*, (I. p. 750, 774, 780, en 1561,) et *l'Histoire du Collège de Navarre*, (p. 268, 407, et 408, Part. I. Edit. in 4.^o)

The Family was very ancient at Dijon; and allied to many Houses of distinction. Among these was Almague Papillon, of Dijon, Valet de Chambre to Francis I. and a good poet of his time, aged 72, in 1559. He was a friend of the celebrated Poet, Clement Marot. There was also Thomas Papillon, a lawyer and Advocate of the

Parliament of Paris — author of a Commentary on the Digest, *Paris*, 1624, *etc.*

The Arms of the Abbé were a single butterfly on a red field. (1)

This Work is full of the most copious and exact researches, and supports an high character. It is an handsomely printed Library-Book.

ART. LXXXIII. THEODORUS BEZA.



Theodori Bezae Vezelii Poemata Varia,

Sylvæ.

Elegiæ.

Epitaphia.

Epigrammata.

Icones.

Emblemata.

Cato.

Censorius.

Omnia ab ipso Auctore in rum unum Corpus collecta et recognita. (Apud Henricum Stephanum, et Jac. Stoer.) Anno M.D.XCVII. 4.º pp. 388. with Ded. etc. (RARUS.)

The Copy belonging to the Public Library at Geneva, from whence this was taken, has the following MS. Dedication :

ILLUSTRI BIBLIOTHECÆ GENEVENSIS POEMATA TH. BEZÆ MEMORIE ET GRATITUDINIS ERGÓ OBTULIT GEORGIUS SIGISMUNDUS PRAKSCHICKY A ZASTRISEL.

(1) The Papillous of Kent, sprung from France, bear a chevron between 3 butterflies on a blue field.

DEDICATORY PREFACE.

« Generosæ et Antiquæ Nobilitatis viro, Domino VENCESLAVO MORKOVVSKY de ZASTRISSELL, Domino in BOSKOWIZ et LETONIZ, Marchionatus Moraviæ Senatori, et S. C. M. Consiliario : Patruo, Tutori, ac Patri suo observando. NEC NON cæteris adgnatis meis vniuersis et singulis.

VENCESLAVS MORKOVVSKY de ZASTRISSELL JUNIOR S. P. D.

MAGNO et excellenti ingenio viri, cum diuinum illud, sibi à summo rerum opifice datum, agnouissent, et se doctrinæ penitus dedidissent, quicquid poterat laboris impendi, contemptis rebus aliis, ad inquirendæ veritatis studium, et ad bene merendum de genere humano omne id contulerunt: existimantes, sine hoc indefesso studio homines hominum nomen nequaquam tueri posse, et in perpetuis ac plusquam Cimmeriis tenebris versandum esse. Hac in sententia et Pythagoras fuisse videtur, qui duo hominibus longè pulcherrima data esse dicebat, veritatem amplecti, et beneficiis operam dare: addens vtrumque cum Deorum immortalium operibus comparari posse. Quàm bene hoc cadat in D. Theodorum Bezam nostrum, testantur tot eius lucubrationes, à tot annis editæ, quas præsens suspicit ætas, posteritas mirabitur: quo viro, mihi, cui ex singulari Dei prouidentia contigit cum eo domesticè ac familiariter viuere, nullum vel pietatis, vel prudentiæ, vel denique virtutum omnium, quæ virum verè nobilem deceant, exemplum contigit videre illustrius: et, quod me magis movet, quòdque per omnem vitam in hoc circumferam pectore, cuius summo ingenio, summo cum iudicio coniuncto, summa ætas nihil deterit. Ad veritatis quod attinet studium, ardore, et zelo illud amplexus fuerit, iuuenis etiam, quibus et quot periculis sese obiecerit, quomodo patriam, parentes, cognatos, et alia huius vitæ commoda lubens deseruerit: testatur Confessio ad parentem scripta, Confessio, in qua,

qua plurimæ Ecclesiæ nunc pro sua vtuntur : testatur Historia Gallica, et palet hoc Orbi Christiano. Quantum verò mereri studuerit, immò quantum bene meritus sit de Ecclesia et Christi gloria, quantum de bonis literis, quorum vel solo nomine in omnium Eruditorum pectoribus consecratus dicatúsque semper stabit ac manebit : quantum denique de multis aliis : ego mihi dicere non sumo, et satius esse iudico tantis de rebus tacere, quàm pauca dicere. Certè D. O. M. hunc virum hoc videtur finxisse consilio, vt haberent alij quem imitarentur, cuius similes esse velent. Videbor fortasse etiam dum hæc pauca profero, viro modestissimo, si hæc legat, nimium in sui laudatione profusus, ego mihi nimium parcus. Sed vt ad propositum descendam, inter D. Bezæ merita infinita, refero ego, et mecum referunt alij, scripta quoque eius poëtica. Quum enim Deus hoc ingenium constituisset omni bonorum genere cumulare, noluit ornamento hoc carere, poëtica videlicet facultate, de qua non minùs verè quàm eleganter Venusinus noster : putes hunc esse poëtam, Ingenium cui fit, cui mens diuinior. Itaque vt in aliis, ita in hac quoque arte laudatissima excellere datum est, vt etiam princeps sit habitus Epigrammatis præsertim scribendi, iam tum ætatis, quum in Gallia florerent eruditissimi, Joannes Stracelius, Adrianus Turnebus, Georgius Buchananus, Joannes Teuius, Antonius Goueanus, Mellinus Sangellasius, Salmonius Macrinus. Quid? et ipsis Italis admirationi fuit, inter quos tum facilè præstantissimus habebatur M. Antonius Flaminius, qui non veritus est de D. Beza, quum Francisci secundí Genethliacon conscripsisset, in hanc erumpere vocem, nunc demum sese agnoscere Musas superatis Alpibus in Gallias penetrasse. Non autem hic loquor de præclaro illo opere poëtico, vtpote Psalterio Gallicano, quod ita exceptum fuit, vt etiam in Germanicam, Bohemicam, Anglicanam, Scoticam, et plures linguas feliciter sit translatum, quòdque cantant, ac in de-

liciis habent Ecclesiæ Orthodoxæ omnes : neque de illo loquor, in quo Psalterium totum variis carminum generibus, Latinè reddidit eruditissimè, et penè ad verbum, vitatis quantum potuit fieri paraphrasibus, quod facilè ex comparatione cum magno illo Buchanano apparere poterit : omitto etiam Canticum illud Canticorum Solomonis, versibus trochaicis dimetris catalecticis ita adornatum, vt facilè alios à simili conatu absterrere possit. Sed de hoc opere oratio instituitur, quod nunc in lucem damus, quo Bezam non minus meritum esse affirmo, quàm in scriptis suis aliis. An enim hoc non est bene mereri, si virtutem suis ornes laudibus, latentem in bonis ingeniis excites : si vitia virtuti obstantia detesteris, et quantum in te est, tollas : si honestam defunctorum, et quos Deus aliis prælucere voluit, memoriam in vitam reuoces ? Quæ omnia, et plura, quàm hic sint præstita diiudicanda et amplificanda relinquo amicis, viris laudatis. Ij enim in causa sunt, ij multiplicibus tandem effecerunt precibus, vt opus hoc ab ipso auctore in hac summa senecta, in tantis occupationibus sit collectum et recognitum. Sed recensendæ sunt causæ, quibus, hoc vt faceret, passus sibi est ab amicis persuaderi. Intellexit enim et pro certo compertum habuit, *Juuenilia ista sua poëmata* ab Aduersariis, non tam in sui, quàm in Dei ipsius odium, subinde recudi, et hoc non tantum, sed et multò indigniora effingi ac addi. Quæ sanè audacia, vel impietas potiùs, detestanda est et intolerabilis. Scripsit ista D. Beza, liberiùs quidem, sed iuuenis admodum, et adhortante viro optimo doctissimóque Meliore Volmario preceptore suo, edidit, incitatus insuper exemplis, tam recentiorum, quàm veterum. Sed quàm primùm Christi cognitione fuisset imbutus, et veræ Ecclesiæ ciuis factus esset, nemo ista priùs, nemo seueriùs, et quidem publicè, quam ipse D. Beza damnauit : ac ab eo tempore omnia sua dicta et scripta in solius Redemptoris sui laudem di-

rexit. Gravis equidem hæc causa, sed et altera non parum quoque ponderis habet. Admonitus enim fuit, et à non paucis, sua ista undique colligi poemata, ea præsertim quæ nondum edita, et futurum ut publicentur, inscio, siue etiam inuito auctore: quod ferre nec potuit, nec debuit, ne ab amicissimis quidem: edoctus exemplis aliorum virorum, qui ob istis collectoribus magis deformati, quam ornati fuerunt. Quibus de causis coactus ferè fuit hunc ut in modum præsens opus colligeret et recognosceret. Quum autem nihil minus ille cogitaret, quam de editione, et mihi ex domestica eius dulcissimæque conversatione in patriam esset redeundum, placuit viro optimo, et ad omnem humanitatis laudem facto, in perpetuam amicitie nostræ memoriam, me hoc opere, præter omnem expectationem, donare, et meo arbitrio rem totam committere. Ego verò gauisus tanti viri erga me benevolentia immortalis, et ne quid temerè statuerem, communicavi ista, tam cum meis, quam cum D. Bezæ amicissimis. Illis itaque non tantum consentientibus, verum etiam seriò adhortantibus, ac urgentibus, prodeunt hæc Poëmata: Poëmata hæc dico, in quibus Musæ et Charites ipsæ tenellos suos digitos fragranti rosarum succo delibutos, ut in Callimachi poematis olim, abluisse sunt visæ: spe non dubia fretus D. Bezam hanc editionem in optimam accepturum partem. Tibi verò, Patruæ obseruande, ac vobis omnibus Agnati charissimi, donum hoc vicissim dono, offero, vobis dico, et consecro: Quibus potiùs? Sed tibi in primis, Patruæ, pater, et tutor, qui ab ipsa pueritia mea parentis erga me vice defunctus es, qui secundum Deum causa es bonorum meorum omnium. Tua paterna cura et prudentia factum, ut præclaros illos viros ad studium illud sapientiæ mihi præeuntes audiuerim: ex quibus honoris ac gratitudinis causâ nomino Melchiorem Tilesium, Laurentium Circlerum, Joannem Theopoldum, Gregorium Bersmannum, Wolfgangum Amlin-

gum, Joannem Jacobum Grynæum, et tandem ipsum hunc nostrum D. Theodorum Bezam. Ante omnia mihi sæpe occurrit, quanto cum fructu, unà cum multis aliis generosis adolescentibus prima iecerim literarum fundamenta in illustri ac celebri Schola Brigensi Silesiorum: et propterea nunquam intermitto bene precari Illustrissimo, Reuerendissimoque Principi, ac Domino, D. Joachimo Friderico, Duci Lignicensi, et Brigensi, præposito Magdeburgensi, etc. nutritio eius scholæ benignissimo: optans simul et optaturus semper, vt Filij quoque celsitudinis suæ illustrissimi, parentis et maiorum laudatissimis insistant vestigiis, sicuti magna iam de illis spes affulget, in primis de natu maiore, Principe Joanne Christiano. Quod meum votum augeri sentio, quoties recordor (nunquam autem non recordor) eiusdem laudatissimi Principis beneficio, quum iam essem in extera mittendus loca, ac studiorum itinerumque meorum cursus esset absoluendus, Joannem Paludium Brigensem, singulari quodam fato mihi fuisse præfectum. Ille enim quantum de me et familia mea, vt paucis multa dicam, meritus sit, testatum reliquit ipse D. Beza in Præfatione sua Viri mei Nobilis, et ego apud omnes bonos prædicare non desino, donec is qui sum, esse desinam. Vides igitur dum alios laudo, te ipsum laudo, ex cuius fonte vel cura fidei hæc proficiscuntur. Precor autem ex animo, cum bona tibi omnia, tum etiam hoc, vt non minori cum felicitate ac laude, atque etiam sub eodem Joanne Paludio, administrari contingat tutelam Georgij Sigismundi Prackschicky de Zastrisell, (1) patruelis nostri, omnibus nobis charissimi, et siue ingenium, siue industriam spectemus, non vulgaris expectationis. Sed effecisti iam, vt ille et in hospitio et in conuictu, tam sua, quam familiæ totius cum laude, apud D. Bezam mihi suc-

(1) The giver of this Copy to the Genevan Library.

cesserit. Habet præterea stimulum veræ sectandæ gloriæ Georgius Sigismundus, quod olim parenti suo à clarissimo illo Esromo Rudingero, Psalterij à se editi tomus alter est dicatur. Habet et populares suos, D. Ladislaum Baronem Zerotinum, cum præfecto Georgio Scherhakelio ab Harttenfels: et D. Zdenkonem Brnicensem, Baronem Valssteinium, cum Ephoro suo Adamo Ropalia à Riffemberg, aliósque amicos Generosissimos, qui suis virtutibus currenti calcar addere possunt. Eorum enim, quos nominaui studia, peregrinationes, et conatus, ad hunc finem omninò sunt directi, vt exemplo sint posteris, suisque consiliis aliquando Rempubicam et patriam iuuent. Sed et magnas data hac occasione, atque immortales habeo gratias, Illustrissimo Heroi, ac Domino Carolo Baroni Zerotino, Arte et Marte clarissimo, perpetuo Moraviæ, ac familiæ Zerotinorum ornamento, Cognato nostro multis nominibus observando, quod literis suis ac commendationibus chariores nos D. Bezæ efficere studuerit et dignatus sit: vnde, cum non exigua fluxerint commoda, precamur Deum ut nobis hunc Carolum diu seruet incolumem, florentem, de patria bonisque omnibus bene merentem. Ita enim audiui ab exteris peregrinantibus, se cum in Germaniam irent, studio suo satisfacisse non sunt arbitrati, nisi et Morauiam viderint: neque cum in Morauiam venissent, nisi Caroli Zerotini aspectu et colloctione fruerentur. Cui similem ferè laudem in vicina Bohemia ab exteris obtinet et iam diu obtinuit vir magnificus D. Venceslaus Budovvicus à Budovva V. Cæs. M. Consiliarius, communis amicus noster. Sed ad te redeo, observande Domine Patruæ, Pater, et Tutor obnixè rogans, vt tibi et toti nostræ familiæ preciosum hunc thesaurum commendatum esse sinas. Et quia D. Bezæ placuit eleganti Epigrammate nostra exornare insignia, visum fuit ea hic adiiere. Priora verò quæ sunt, illis nunc vtimur, et vsi fuerunt maiores nostri. Altera, antiquiora videntur, sed eadem sunt,

et inuenta non ita pridem in agro quodam nostro quibus aliquis ex nostra familia ante aliquot centum annos, in Senatu patriæ (vt certò animaduertimus) ad confirmandum consilium quoddam publicum quod adhuc reseruatur, vsus fuit. Nec intermittere hoc loco possum, quid de nobis Morauizæ scribat Historicus. Ille enim multis probare conatur rationibus, familiam Zastrisellorum ex Galliis oriundam. Quicquid sit, grata nobis esse debet ista cum Gallis amicitia, inprimis D. Bezæ viri nobilissimi erga nos omnes benevolentia singularis. Viuat igitur Beza cum suis omnibus, viuat iterum atque iterum, cui placidam optamus senectam, cui officia nostra deferimus omnia. Scripsi ex arce Boscovicensi, Mense Martio. M.D.XCVII. »

The following unprinted Epitaph by Beza is inserted in a Copy of the Poems in the Public Library of Geneva, corrected by his own hand in numerous places.

D. O. M. S.

ANNAM TARUFFAM, NOBILI FRANCO TARUFFO, CIVE
GENVENSIS NATAM, ANNO VITÆ HONESTISS. PERACTÆ
XXV. RELIGIOSISS. IN CHRISTO MORTUAM,
THEODORUS BEZA VITRICUS,
CATHARINA PLANA MATER,
BAPTISTA ROCHA MARITUS,
MAESTISS. HOC FUNESTO CARMINE LUGEBANT GENEVÆ
MARTII DIE XXIX, ANNO ULTIMI TEMPORIS CIOIOXCVIII.

ANNA, eheu privigna tuo suavissima Bezæ,
Et plus quam ulla ulli filia grata patri,

ANNA, tua nuper tam filia chara parenti,
 Quam matri ulla ulli filia chara sua,
ANNA, tuo conjux tam nuper amata marito,
 Fratri accepta ulli quam fuit ulla soror,
 Ecce jaces, nobis properata morte, relinquens
 Pignora felicitis bis duo conjugii:
ANNA, tuos quisquis mores cognovit, amavit,
 Et vita optavit vivere posse pari.
 Nemo tuas voces extremas audiit, **ANNA**,
 Optarit simili quin sibi morte mori.
ANNA, igitur merito nos te communibus omnes
 His nimium justis prosequimur lacrymis.
 Ah (1) Deus, at nostros clemens solère dolores,
 Accipe quas udo fundimus ore preces.
 Qua rectè hac vixit da nobis vivere vita,
 Hac dato qua sanctè est mortua, morte, mori.

At p. 345 commences

APPENDIX AD HÆC POEMATA.

At p. 368 is

ADMONITIO DE HOC OPERE ET HAC APPENDICE.

Hæc tota Editio primum cœpta, et maxima ex parte
 fuit absoluta à STEPHANO. Deinde vero quum præter ex-
 pectationem nacti tandem essemus *figuras Emblematum*,
 atque eximius *vir D. Johannes Jacomotus Barrensis* in-
 terea temporis feliciter vertisset *Abrahamum Sacrificantem*,
 auctum non parum fuit opus, et ad finem postea per-
 ductum à JACOBO STOERO. Ad Appendicem vero quod

(1) Seu sic ex MSS. B.

Qua te, dante, piè hac vixit, da vivere vita.

spectat, addita sunt quæ superius fuerant prætermissa, nec citius ab amicis apud quos latebant, haberi poterant: atque hinc aliquando in suum quælibet locum, si reiteranda esset Editio, erunt transponenda. Sunt etiam hic quædam plane nova, qualis est dulcissima illa *Lamentatio animæ Christianæ ad vitam æternam anhelantis*: quale est heroicum illud *in Dioscoridem Sarraceni*: qualia *ad Melissum Epigrammata*: quale in primis et illud est *in Puteanum*, cujus impudentissimum de *Theodori Bezæ Apostasia* mendacium per totam Europam, magno adversariorum cum applausu sparsum, dignum profecto hac fuit commendatione, dignum memoria perpetua. Licet autem summus et sanctissimus senex Dn. Beza totus hactenus in hac senecta fuerit et adhuc sit in illustrandis Annotationibus Maioribus in N. Testamentum, ac fere Cygneam illis cantionem addiderit, tamen ut severiores istas temperaret Meditationes, ut amicis gratificaretur, virtutem ornaret, vitia detestaretur, solitus est in hunc usque diem ludere interdum Epigramma, et quidem tanta cum felicitate, tanto cum acumine, ut hoc ipsum vegetæ ipsius ac admirabilis senectæ contra improbissimorum hominum falsos clamores, indicium esse possit charissimum. Cæterum monentur hic Typographi, ne temere, et sine voluntate familiæ Zastriellorum hoc opus recudant, vel ad minimum Johannem Poludium Philophilum qui hujus rei curam in se suscepit, prius consultant. Posset enim eos, si qui contra fecerint, facti sui poenitere.

ART LXXXIV. JOHN PASSERAT.



1. *Joannis Passeratii, Eloquentiæ Professoris, et Interpre-*

tis Regii, Kalendæ Januariæ, et varia quædam Poëmata. Quibus accesserunt eiusdem Authoris Miscellanea nunquam antehac typis mandata. Parisiis, apud Clavdium Morellum, via Jacobæa, ad insigne Fontis. M.D.C.VI. in 8.º pp. 248.

2. *Joannis Passeratii Eloquentiæ Professoris et Interpretis Regii Orationes et Præfationes. Parisiis, apud Davidem Douceur Bibliopolam, via Jacobæa, sub inter- signo stantis et fixi Mercurii 1606. 8.º pp. 350.*

3. *Recueil des Œuvres Poétiques de Jean Passerat Lecteur et Interprete du Roy. Augmenté de plus de la moitié, outre les précédentes impressions: Dedié à Monsieur De Rosny. A Paris, chez Claude Morel, rue S. Jacques, à l'Enseigne de la Fontaine. M.DCVI. in 8.º pp. 472. (A Portrait of the Author.)*

JOANNIS PASSERATI ELOGIUM.

« Hic est ille Joannes Passeratus origine Trecensis, qui primus ferè apud Parisios in schola Regia reconditas verè Latinitatis opes aliquantò diligentius et accuratius explicavit, cum Turnebus, Auratus, Lambinus, cæterique prius in eadem schola professi Græcis potissimum Auctoribus interpretandis operam et industriam impendissent. Poterat is quidem ex umbra et pulvere scholastico in apertam fori lucem prodire et ad rerum administrationem se conferre; nec enim ei deerant opportuna ciuilis disciplinæ præsidia, cuius puros limpidósque fontes apud Biturigas

à diuturna Jacobi Cuiacij consuetudine affatim hauserat et imbiberat. Sed P. Ramo eloquentiæ doctore delectus à Rege successor in ea demum professione consenuit, nobilemque doctrinæ suæ famam vel apud remotissimas orbis terræ nationes longe latèque propagavit, cum nihil vulgare, nihil tritum, nihil è medio sumptum afferret, ob idque politissimi quique homines etiam ex ipso Senatu celebre eius auditorium frequentarent, ac velut ex nitidis et fragrantibus eius hortulis lectissimos Romanæ elegantiae flores incredibili cum voluptate exciperent. Fuit altero captus oculo, facieque rubore suffusa, quæ nescio quid austum et inamabile præ se ferret. Sed ejus ingenio nihil erat amœnius, nihil sermone facetius, nihil vsu et congressione iucundius. Qua singulari morum suavitate incredibiles sui amores in mentibus hominum excitabat. Adeo quidem ut ab Henrico Memmio viro clarissimo in amicitiam et familiam semel acceptus ad ipsos unde triginta annos apud eam in summa animorum et studiorum coniunctione vixerit. Extant huius gratissimi convictus et otij testes multi lusus, variæque non vulgaris argumenti poëmatia, quibus, vt antiqui moris est, solebat quotannis ineunte Januario patronum illum suum salutare, et quæsitis ex tam preciosa Musarum sypellectile muneribus magis ac magis demereri. Ac vtinam quæ in Ciceronem, Salustium, Suetonium, et Latinos poëtas propè omnes iampridem adnotavit, aliquando quoque in lucem exeant. Sed quam ego vereor ne et hæc et alia negligenter ab auctore habita, nunc etiam post eius obitum negligentius ab alijs habeantur? Ob hæc merita dignissimum illum iudicauimus, qui tot inter eximios bonarum literarum proceres locum hic suum tueretur, ac velut agmen ipsum iure quodammodo suo clauderet. His enim extremis rei literariæ temporibus nisi Scaligeri, Lipsij, Casauboni, cum aliis paucissimis adhuc supersint, quis vltimum politioris literaturæ decus in huius tanti viri morte concidisse non fa-

teatur? Obijt ex paralyſi annum agens vitæ ſeptuagesimum tertium anno Salutis MD. LXXII. Cùm ad integrum pene quinquennium lecto miſerè afflictuſ in maxima ægritudine et moleſtia iacuiſſet, eo tamen conſtantis animi vigore, vt etiam inter vltima ſuſpiria ſibi ipſe Epitaphium pro ſolita iocandi libertate concinnaret.

SCÆVOLA SAMMARTANUS. »

Epitaphum Carmen quod ſibi

Ipſe ſcripſit.

Hic ſitus in parua Janus Paſſertius urna,
 Auſonii doctor Regius eloquii.
 Diſcipuli memores tumulo date ſerta magiſtri,
 Ut vario florum munere vernet humus,
 Hoc culta officio mea molliter oſſa quieſcent,
 Sint modo carminibus non onerata malis.

Veni, abii : ſic vos veniſtis, abibitis omnes.

ALIUD.

Miſeri beatus portus hic eſt corporis,
 Commune tectum, turbidæ vitæ quies :
 Nemo unde aberrat, cæca ſit licet via :
 Egreditur unde nullus, ingreſſus ſemel
 Neceſſitatis lege : ſed potentior
 Hinc Chriſtus invictum unus extulit pedem,
 Ad aſtra functis liberum pandens iter.
 Hac habito tandem, clauſus æterna domu,
 Ubi opes avari conditæ Ditiſ jacent.

Qui sim , viator , quæris : ipse nescio :
 Qui vis futurus tu , tamen per me scies.
 Ego tuque pulvis , umbra et umbræ somnium.

JOHN PASSERAT, born in 1534, at Troye in Champagne; died in Sept. 1602, aged 68.

Lord Rochester has imitated Passerat's Poem entitled « Nihil. » Johnson has given this Poem at length in his Life of Lord Rochester, observing that *Passerat's Works* are not common. (1)

ART. LXXXV. PHILIPPE DE COMINES.

Memoires de Messire Philippe de Comines Seigneur d'Argenton, où l'on trouve l'Histoire des Rois de France Louis IX. et Charles VIII. Nouvelle Edition, Revüe sur plusieurs Manuscrits du tems, enrichie de Notes et de Figures, avec un Recueil de Traités, Lettres, Contrats et Instructions, utiles pour l'Histoire, et nécessaires pour l'étude du Droit Public et du Droit des Gens. Par Messieurs Godefroy. Augmentée par Mr. l'Abbé Lenglet du Fresnoy. A Londres, et se trouve à Paris chez Rollin, Fils, Quai des Augustins. MDCC.XLVIII. 4 vol. in 4.º

This is the best edition of *De Comines*.

(1) *Johnson's Lives of the Poets, vol. I. p. 181.*

The following DEDICATION is seldom to be found in copies, having been early suppressed.

HOMAGE

Consacré AU HEROS de nos jours.
 Vrai modele du PARFAIT HEROISME dans la guerre,
 Par la Prudence, le Courage et l'Activité.
 DIGNE DE PORTER UNE COURONNE,
 Puisqu'il sçait la défendre.

CHERI DU SOLDAT;
 Aimé de l'Officier;
 Né pour faire l'admiration des Peuples,
 IL CONTRAINT SES ENNEMIS MESMES A L'ESTIMER.

Au fils du Magnanime Frederic Auguste :
 Au petit Neveu de l'Invincible Maurice,
 La terreur de l'Autrichien.
 AU GRAND, A L'INTREPIDE, AU VICTORIEUX
 MARECHAL COMTE DE SAXE;
 Dont le nom
 Gravé pour toujours dans le cœur des François,
 Décore par ses lauriers les heureux fastes de la Monarchie.
 L'ABBÉ LENGLET DU FRESNOY
 Lui présente une foible marque de son respect
 Dans cette nouvelle Edition
 DE L'HISTOIRE D'UN GRAND ROY,
 Dont il auroit fait les délices,
 COMME IL FAIT CELLES DU PLUS JUSTE
 ET
 DU PLUS JUDICIEUX DE SES SUCCESEURS.

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## ART. LXXXVI. M. ANT. FRANC. RAINERIO.

*All' Illustrissimo et Eccellentiss. S. Fabiano De Monti. Cento Sonetti. Di M. Anton Francesco Rainerio. Gentilhuomo Milanese. Con breuissima Espositione dei soggetti loro , et con la Tauola in fine. M.D.LIII. 4.º*

*Al Reverendiss. et Illvstrissimo S. Innocenzo Cardinale De Monti. Breuissima Espositione Di M. Hieronimo Rainerio Gentilhuomo Milanese. Sovra di Cento Sonetti et laltre Rime aggiunte loro. M.D.LIII. Colophon. Impressi in Milano Per Gio. Antonio Borgia. (1)*

## ILLVSTRISSIMO ET ECCELLENTISS. SIGNOR.

Fv' costume degli Antichi Gentili, vietato poi da la nostra legge diuina , di procacciarsi ne le fortune aduerse , et ne le graui necessità , da se medesmi la morte : Chi col ferro, chi col veleno , et chi con altro modo ; secundo che più loro aggradiua. Giudicando essi minor infamia finir la vita à voglia loro , ch' à l' altrui cenno imperioso ; condotti ( com' à dir ) n' e Trionfi et n' e spettacoli publici da Vincitori Nemici , ò crudelmente vccisi. Questo caso auiene hora à me Sig. mio ; perche hauend' io scherzato ne i primi anni de la giouentù mia , come sogliono molti , in diuerse compositioni et volgari et latine ; quel tempo che da l' ufficio mio di Segretario de Principi m' era lecito ,

[1] Another Ed. *Giolito*, 1554. 12.º

pensando che non s' hauessero à far' conserue di cose tali, et di si poco valore; ritrouo fuor' in stampa hor vna cosa, hor vn' altra de le mie; si mal acconcie però, ch' apena le riconosco; se non quanto elle escon fuori col mio nome infelice, in dubio d' esser condotte in volta miseramente, com' in Trionfo da la mia Sorte nemica; che m'ha percosso più volte ne le cose grandi, et mi percuote ancora in queste minime. Et però cò l' esempio di quegli Antichi Gentili, contr' a la legge nostra, et per estrema necessità, mi riuolga hora à dar' al mio nome istesso la morte; Et di mia mano acconci, com' hò saputo meglio mando fuori di questa vita **CENTO SONETTI** per hora; con animo di far del resto; liquali dedico à l' Ecc. V. con vn' aura ancor di speranza, che pur mi resta, che il nome solo di quella, à cui li dedico, se non altro, li deggia sostener in vita, splendidamente forsi, et più di quel che il fato loro hà circoscritto. Degne V. Ecc. raccorli con pietà; dando loro anima et luce; sin tanto che crescendo l' età di quella, ne la qual' Ella già mostra segni chiarissimi del paterno reale spirito, et risorgendo insieme in lei il valor' de i suoi Maggiori Illustriss. che nelle armi, nelle lettere, et nelle prelature, furo oltre modo magnanimi, famosi, et nobilissimi; et non mancando à me la vita, possa con stil' alto et heroico et con studio più graui, et più seueri, celebrar' i fatti generosi del Ecc. V. et consecrarli meco insieme à l'immortalità. Della qual parmi già di vederla si per tempo, accesa tanto, che riempia il S. Padre Illustriss. di Gioia; il Zio Beatissimo d' infinita speranza, Italia tutta di Meraviglia; et se medesma di Gloria; di Cui bacio le mani reuerendemente.

Di Milano. Il primo d'Aprile. M.DLIII.

Di V. Ecc.

Deuotissimo Seruo  
 ANTON FRANCESCO RAINERIO.

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## SONNET VI.

Celeste forma ; anzi lucente stella,  
 Che al Sole innanzi et à la bionda Aurora,  
 Si ricca luce apriuì al mondo, all' hora  
 Che sparian' l' altre in questa parte 'e 'n quella;  
 Oue sei? che non più viua, ne bella  
 Trà noi ti miro, et pur ti cerco ognihora?  
 Et membrando il tuo bel, che m'innamora,  
 Ardo; ne chieggio luce altra nouella.  
 Ou' ascondesti il viso Hespero lucente  
 Non Lucifero più, com' il chiudesti  
 Quand' al suo maggior lume il tuo si rese?  
 Gia ti vid' Io di pura fiamma ardente,  
 Piouendo di virtu faville accese  
 Spiegar i raggi al Polo, onde scendesti.

## SONNET X.

Amor', ond' è, ch' entr' al mio petto I senta  
 Le fiamme, e 'l gielo, in vn medesimo loco?  
 Ne però si consuma il ghiaccio al foco;  
 Ne la fiamma dal giel pur anco è spenta.  
 Fero duol certo, ch' al mio cor s' auuenta  
 Frà duò contrari, oue non cede vn poco  
 A' l' altro l' uno; anzi con aspro gioco,  
 L' un à l' altro più rio sempre diuenta.  
 Opra altero Signor sol il tuo ghiaccio;  
 O' nel mio cor sol cò le fiamme vieni,  
 Se de la morte mia tanto di cale:  
 Che trar non mi poss' io di questo impaccio;  
 Et non puote huom perir di duo veleni;  
 Mentre contende l'un cò l'altro male. (1)

(1] See *Crescimbeni*, II. 405.

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ART. LXXXVII. SALMONIUS MACRINUS,  
ET JO. BELLAIUS.



*Salmonii Macrini Juliodunensis Odarum Libri Tres ad P.  
Castellanum Pontificem Matisconum.*

*Jo. Bellaii Cardinalis Amplissimi Poemata aliquot elegantis-  
sima ad eundem Matisconum Pontificem.*

*Parisiis ex officina Rob. Stephani typographi Regii.  
MDXLVI. in 8.<sup>o</sup> pp. 159.*



AD FRANCISCUM GALLIARUM regem potentiss. invictissimum-  
que Salomonii Macrini Juliodunensis ejus cubicularii  
præfatio.

Debet filia quod piæ parenti,  
Cujus sollicito instituta cultu est,  
Nutrita et studio fideliore,  
Sacri tempora ad usque nuptialis,  
Solennisque Hymenæa festa tedæ,  
Cum tradenda viro est amans amanti:  
Hoc debent tibi, Rex supreme regum,  
Quos Europa ferox habet, nivali  
A Pevæ Tyrias ad usque Gades,  
Hoc inquam tibi litteræque et artes  
Debent ingenuæ atque liberales,  
Quas tu principe in urbe gentis hujus  
Jussisti, idque tribus vigere linguis,  
Mercede eximiis data magistris,

Quantam insignibus obtulisse par est  
 Præceptoribus artium bonarum.  
 Quocirca minimus schola ex ego illa ,  
 Indignusque tuæ minister Aulæ ,  
 Ingratus nimium viderer in te ,  
 Nec quadere satis beatiore hoc  
 Pubis munere litteras amantis ,  
 Si laudes taceam tuas malignus ,  
 Nec te Musagetem vocem , nec alto  
 Cælo commoda publica ista tollam ,  
 His nostris citharæ sonis minutæ.

Nam si vinitor Evhyo novellas  
 Uvas , si Cereri colonus offert  
 Messis primitias suæ , Palique  
 Selectum upilio bidentis agnum ,  
 Quid ni , semina prima qui dedisti ,  
 Libemus tibi , Rex , libenter omnes  
 Hoc quotquot studio locamus horas ,  
 Fructum nostræ operæ recentem , et artis  
 Per te auctæ , atque tuo favore fotæ ,  
 Si grati et volumus pii videri ?

---

*De Rusticorum fœlicitate. Ad Ant. Leonem Senatorem.*

Fœlicem agricolam nimis  
 Sulcantem patrio paucula vomere  
 Terræ jugera fertilis.  
 Implentem e propriis lignæ vitibus  
 Musto dolia spumæo.  
 Vicino et nemoris de strue quamlibet  
 Angusti foculum laris  
 Accendentem , Aquilo cum penetrabili

Omnes frigore congelat.

Nam quanquam immodicam sæpe pecuniam  
Tetrarches gravis imperet,

Et res exiguas deterat improbus  
Miles, classica si sonent,

Immitis trepidum creditor urgeat,  
Effluxit simul ut dies

Solvendo ante quidem prodita fœnori,  
Sunt majora, Leo, quibus

Has pensare vices agricolæ queant,  
Instantesque molestias,

Tantillum modo dum sit patientiæ.  
Imprimis facilis sopor,

Curarum et domitrix flebilium quies,  
Et contenta domesticis

Mens, et flagitii nescia pallidi.  
Nam cui vita modestior?

Constantique fides pectore sanctior?  
Incorruptior æquitas?

Fundendoque manus sanguine parcior?  
Non illic domui gravem

Privignum horrifici pocula toxicæ  
Extinxere, nec impius

Formosæ nurvi concubuit datis  
Furtim muneribus socer,

Nec trux innocuo sanguine liberum  
Colchis polluitur manus.

Nec de fatifica Scylla patris coma  
Crinem purpureum secat

Accensa illicitis Cretis amoribus.  
Hæc sunt monstra potentium

Ignorata piis prorsus agrestibus.



*Sponsi impatientis Querela.*

Salve deliciae meae puella,  
Quam fausto auspicio parens uterque  
Despondit mihi conjugem futuram,  
Bis septem attigeris simul Decembres.  
Vis dicam tibi veriora veris?  
Ne vivam nisi nuptiale postquam  
Nos pignus pariter jugavit ambos,  
Et meae tua dextra juncta dextra est,  
Toto longior esse mensis anno, et  
Ipso mense dies videtur, ecquid  
Tam quaeso fuerit diu necesse  
Expectare, nec interim joculari,  
Amplexuque graves levare curas?  
Si matura viro, et parata votis  
Obedire meis, adi parentes,  
Demissa et roseum pudore vultum  
Nostras flebiliter refer querelas,  
Neu longa crucient mora precare,  
Accinctum modo nec vetent amantem  
Zonam solvere tandiu ligatam,  
Et pressas serere osculationes  
Tecum compositum aureo in cubili.  
An non desipio furore caecus,  
Imponam qui oneris tibi id, puella,  
Quod me ferre sit equius? parentes  
Nimirum ipse tuos adibo, et istud  
Vel vi, vel prece gnavus impetrabo.  
Adsint Juno meis Venusque votis,  
Si quae debita sunt, et aequa posco.

---



*Ad Cardinalem Bellaium.*

Agro Sabino dives Horatius,  
 Lætusque villa permodica licet,  
 Æquabat immensas potentum  
 Gloria opes animoque regum.  
 Testantur ejus dulcia carmina  
 Queis ipse vitæ commoda rusticæ  
 Sic laudat, extollitque cœlo, ut  
 Regibus anteferat colonos.  
 Quos et beatos Minciades vocat,  
 Concessa saltem si bona noverint,  
 Quod justa victum terra fundat,  
 Atque cibos faciles ministret.  
 Si non superbas alta domus fores  
 Pandit, coactis mane clientibus.  
 Ut voce patronum salutent  
 Solliciti thalamo exeuntem :  
 Si vestis auro, vel Phrygia manu  
 Illusa defit, si æra Corinthia,  
 Nec lana fucatur veneno  
 Assyrio, Tyriis vel ostris :  
 Secura saltem est Agricolis quies,  
 Est vita prorsum fallere nescia,  
 Sunt grata latis ocia arvis,  
 Et sopor arboreis sub umbris.  
 Cum Astræa terras læsa relinqueret,  
 Sese parenti sisteret et Jovi,  
 Vestigia excedens per illos  
 Ultima constituisse fertur.  
 Villæ penates cum Clodoaldicæ  
 Bellai, et hortos (quæ tua munera)  
 Accepero, ut pascam juvenecas  
 Vallibus ad fluvium propinquis :

Non invidebo Tityrus aut ducum  
 Claris triumphis, Pontificum aut sacris  
 Pompis, sat et pera beatus,  
 Et tremulum resonante canna.

---

*Salmonius Macrinus Petro Castellano Episcopo  
 Matisconum dignissimo S. D.*

Excusis, nuncupatisque tibi, Pontifex Matisconum dignissime, tribus Odarum mearum libris, literatorum hominum nationi gratum me facturum putavi, si JO. BELLAI Cardinalis amplissimi, tibi que amicissimi poëmata, hoc est, Elegeias aliquot, Epigrammata, et Odas nugis meis subjungerem, ac nomini quoque tuo dicata evulgarem. Nam cum ea ad amicos variis temporibus missa studiose accurateque collegissem, et claris viris, iisdemque doctissimis legenda interim dedissem, permulti ex his, elegantiam, sublimitatem, gravitatem poëmatum demirati, sæpe mecum conquesti sunt indignissimum esse, nec omnino ferendum, si forte in tenebris ea perpetuo jacerent nec unquam in hominum manus venirent. Non enim esse verendum ne amplissimi nobilissimique viri dignitati officerent, præsertim cum eo scribendi genere jam ante ADRIANUS, BEMBUS, et SADOLETUS Cardinales lusissent, quorum poëmata tantum abest ut eorum claritudini obfuerint, ut magnam eo nomine a studiosis omnibus illi gratiam inierint. Huc accedebat quod in hac florentissima Parisiorum Academia Rhetoricen videbam jam pene ad veterum normam, splendoremque restitutam, eique juventutem pene omnem sic deditam, ut tamen a poeticæ facultatis studio abhorreret. Igitur ut juvenus ipsa tanti, tamque clari ac generosi viri exemplo ad id excitaretur, operæ precium me facturum civibus nostris existimavi, si Bellaianos lusus publicarem,

ut quem principis hujus urbis Pontificem venerantur, eundem vatem cultissimum doctissimumque imitarentur omnes. Præterea cum tu hæc poëmata persæpe et Regi et principibus viris legisses, commendasses, laudavisses, sperabam inde futurum, ut si Cardinalis Bellaïus audacia mea forsitan offenderetur, quod se insciente atque inconsulto hæc opuscula edidissem, unus mihi præsto esse posses, cujus auctoritate ac patrocínio me ipse defenderem, ut qui non modo editionem hanc non culpares, sed etiam vehementer eam comprobares. Exemi igitur hunc ex animo meo scrupulum, et tuis auspiciis fretus vela ventis dedi. Cæterum ea meis libellis non abs re postposui: quod si præposuissem, vererer ne lectores, studiosique homines tam elegantis poematis lectione deliniti, a legendis meis, utpote incultis et impolitis, resilirent, et veluti lactucarum suavitate contenti, a carduis lappisque nostris agrestibus fastidiose abstinerent: Quicquid est, boni id ut consulas, etiam atque etiam te vehementer rogo, nosque ab omni crimine (si tam tersa, tam elegantia emittere crimen est,) qua hactenus in me usus es benevolentia tueare. Vale.

---

*Joannes Bellaius ad Thomam Pagettum Regis Angliæ a Secretis, creato Francisco Olivario Cancellario Galliæ.*

Rex, PAGETTE, rogat tuus  
 (Rex, Regi qui utinam quam similis meo est,  
 Tam concors animi foret)  
 Juris magna habeat Gallia maximum  
 Ecquem Antistitem, ab optimi  
 (Ut si quisquam alius) morte Chemantii.  
 Hunc, Pagette, tibi virum  
 Mente, ac ingenio fingito, quem velis

Dici persimilem tui.  
 Qui recti studio nil habeat prius,  
 Qui prava oderit, oderit  
 Luxum, ac illecebras, munera respuat,  
 Purus flagitii, appetens  
 Ut veræ, fugiens sic quoque gloriæ  
 Falsæ: lautus, et affluens,  
 At frugi tamen, ac omnibus ut bonis  
 Comis, sic rigidus malis:  
 Sermonisque vagi pareus, at eloquens:  
 Rerum præditus omnium  
 Quanta ferme alius nemo scientia.  
 Qui nil cogitet aut leve  
 Quod sit, quodve humile, aut ingenio virum  
 Tanto quod deceat minus.  
 Qui sit iudicio rebus in arduis  
 Exacto, impatiens moræ  
 Siquid publica res poseat, at otio  
 Gaudens, dum liceat, suo.  
 Nil iræ tribuens, nil odio, gravi  
 Magnorumve potentiæ.  
 Summo a jure relabi facile ad bonum  
 Æquum qui velit, interim  
 Sancti perpetuo propositi tenax:  
 Tum quod prora sit hujus et  
 Puppis quam tibi sacramus imaginis,  
 Ingens cui pietas Deum  
 Cunctis consiliis præficiat ducem.  
 Fingas hunc tibi si virum,  
 Juris finxeris huic imperio datum  
 Summum Anstititem, ut optimo  
 Filum dissecuit Parca Chemantio.

---

*Ad Jacobum Colinum, eum rus invitans, Urbe et foro  
relictis.*

At tu per genium tuum, salesque  
Nullis non salibus venustiores,  
Grandem perque tuæ tubam Camænae,  
Per dicteria, per jocos, per illa  
Magnarum monumenta pulchra rerum  
Usus quæ tibi comparavit, audi  
Dulcis de placidis amicus hortis  
Dulci quæ memorat timens amico.

Non te cura rei implicet petendæ  
Torvo a iudice, neu forum, quod olim  
Sanctum, nunc laquei, doli, salebræ  
Patronis prope dant vacare sanctis:  
Nec te detineat cohors virorum  
Doctorum licet, ac parum pudentum:  
Nec mensæ latici sacræ Lyæo,  
Quas ipse et Deus, et seges lepôrum  
Divinis cumulet bonis, foret ni  
Vox inter calices notata fraudi,  
Fortunasque hominum potentiorum  
Ad magnæ raperet tribunal Aulæ:

At sunt ista tuo, Coline, dudum  
Provisa ingenio, neque es docendus  
Qui des ipse aliis petita magnæ  
Præcepta e penetralibus Minervæ:  
Esto: sintque aliis cavenda, non cui  
In tuto sua sit carina portu.  
Hæc vero miseram lues in urbem  
Grassans, cui nihil invium relictum est,  
Qua vicinia tota terrefacta est,  
Quo tandem tibi perferenda vultu?  
Quanto despicienda cum periculo?

Præstaret ( mihi crede ) nunc vagantes  
 Ima capreolos videre sylva :  
 Nunc indagine persequi latentes  
 Aut cervi , aut avidi lupi latebras :  
 Vires aut leporis fuga solutas  
 Summi despiciere e jugo theatri ,  
 Aut insistere si fugæ liberet ,  
 Udo spargere pulverem caballo :  
 Nam quid te volucrum tot huc vocantum  
 Dicam nomina , te notare florum hic  
 Quot discrimina vidimus , quot hortis  
 ( Vitis dum numero bona insitivæ )  
 Natos palmitæ non suo racemos ,  
 Ipsis syderibus pares quot ulmos ,  
 Vicina salicum comas quot ulva ?  
 Hinc turtur gemita vago propinquas  
 Valles personat , hinc remotiore  
 Torquate ingeminant loco palumbes ,  
 Stridentes reducum sub ore matrum  
 Certant ardeolæ , nec ipsa perdix  
 Non cantu querulo canum requirit  
 Sparsas reliquias sagaciorum ,  
 Non indocta deest suos tacere  
 Igne aucupis immemor coturnix :  
 Non , tutus ( nisi me parum cavente  
 Obrepat gula Parisina ) turdus :  
 Nec factus simul et gulæ , et decori ,  
 Docta non ita voce Phasianus :  
 Quid ? quod muta suos ubique planctus  
 Cum remiserit ab leonis ortu  
 Tristis Daulias , hic tamen querelis  
 Frequens immoritur , velut cruenti  
 Nunc primum fugiens scelus tyranni :  
 Argutæ et strepitum lyræ loquendo  
 Vicinam vetat occupare cœnam ?

Hæc et plura bone, (ut parumper adsis)  
 Spectabis tumuli e jugo Coline :  
 Cui junctum tumuli jugo cubile est,  
 Flabris Euronoti patens cubile  
 Illud, quod vacuum rigore et æstu,  
 Jumentorum, hominum, canum tumultu,  
 Magno est hospite Rege consecratum :  
 Illud quo, præeunte te, dicata est  
 Aureæ mediocritatis ara.

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SALMONIUS MACRINUS, one of the best Latin Poets of the XVI.<sup>th</sup> century, was born at Loudun; and died there in 1557, aged 67. His real name was John Salomon: — the name of *Macrin* was given him by Francis I. on account of his lean person. His patron Cardinal Du Bellai called him the *French Horace*.

Cardinal JOHN DU BELLAI, (brother of William, whose *Memoirs* are well-known,) was appointed Archbishop of Paris, 1532. Pope Paul III. gave him a Cardinal's Cap, in 1535. When Cardinal Lorraine succeeded to the favour of Hen. II. Cardinal Du Bellai retired to Rome, where he died in Feb. 1560, aged 68, with the reputation of a dextrous Courtier, an able negociator, and a fine spirit.

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ART. LXXXVIII. EOBANUS HESSUS.

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*Psalterium Davidis Carmine redditum per Eobanum Hes-*



*sum. Cum Annotationibus Viti Theodori Noribergensis, quæ Commentarij uice esse possunt. Cui accessit Ecclesiastes Salomonis, eodem genere Carminis reditus. M.D.XLV. 8.º*

COLOPHON: *Argentorati, apud Cratonem Mylium, An. M.D.XLV. Mense Septemb. (pp. 466.)*

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VITVS THEODORVS PAULO PFINZINGO,  
*Martini filio, Patricio Noribergensi. S. D.*

Cum in manus uenisset nostri Eobani præclarum hoc Psalmorum opus mi Paule, gratulatus sum tacite hanc insignem commoditatem discendi non iuuentuti solum, quæ ad recta studia educatur, sed Ecclesiæ quoque, cui in primis conducibile est, res sacras erudite et perspicue explicari. Nam cum hoc omnium iudicio constet, Psalmorum librum singulare Spiritus Sancti opus esse, propter insignem grauissimarum rerum copiam, profecto summum in eo operæ precium Poëta fecit, quod tantas res cum tanta perspicuitate in poëmate, ceu in clara luce, conspiciendas proposuit. Nam cum carminis ratio illas usitatas sacrarum literarum figuras non ubique reciperet, non iudicij solum, sed et facultatis singularis fuit ista (ut Græci dicunt) *καὶνὰ καὶνῶς* dicere, ut neque de sententia Prophetæ aliquid mutaretur, nec latinas aures inusitata in carmine phrasis offenderet. Hæc quia Eobanus noster singulare nostri seculi ornamentum, mirabili felicitate præstitit, profecto ecclesiæ utilissimum laborem reliquit. Nam si mihi in hac re libere dicendum est, quod sentio, omnino sic iudico hanc Eobani Psalmorum expositionem plus longe lucis ad Germanam Prophetæ sententiam rectius intelligendam attulisse, quàm omnes omnium commentarios, qui intra annos quadringentos in scholis scripserunt. Vt igitur opus Ecclesiæ utilissi-

mum, in scholis iuuentuti cum maiore fructu posset proponi, uolui aliquam studiorum meorum partem in id ponere, ut hi Psalmi Argumentis explicati, et dispositione, ac scholijs pro mea mediocritate illustrati, æderentur. Quomodo enim possunt iuuentutis studia rectius institui, quàm si hoc modo cum liberaliore doctrina, etiam religionem discant? Nam hoc citra controuersiam omnes eruditi fatentur, plurimum momenti ad comparandam aliquam liberalem doctrinam in eo esse, si pueri statim assuefiant, ad pangendum carmen. Ego uero haud scio an possit in scholis aliud aptius exemplum fingendorum uersuum proponi, quàm sunt Eobani nostri uersus elegantia, facilitate et suauitate præstantes. Eiusmodi cum sint Ouidiani quoque, quis tamen non malit iuuentutem simul sacra discere, quàm nondum bene confirmatos animos in profanis lusibus uersari?

Hunc igitur meum laborem, mi Paule, uolui tibi dedicare, ut intelligeres usitatum meum erga nostros ciues amorem et studium, quos cum quotidianis cohortationibus ad literas colendas exuscitem, etiam aliqua parte operarum mearum iuuare uolui. Ac te in primis hortor, quem non solum illustria Patruorum, in aliquot Imperatorum aulis nomina, ad recta studia impensius colenda excitare debent. Sed etiam Respublica, ad quam olim accessurus es, ut cum literis etiam religionem coniungas. Ita enim fiet, ut et tibi clarum ad posteritatem nomen compares, et Reipublicæ consilia, et actiones tuæ omnes sint salutare, id quod Christus, inspector studiorum et uitæ tuæ clementer faxit. Amen. Bene uale, Noribergæ Cal. Feb. Anni 38. Ex Parochia Sebaldina.

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CLARISS. NOSTRI SECVLI POETAE ET PIO *et casto D. Eobano Hesso, suo in Domino fratri charissimo, Martinus Lutherus. S. D.*

Gratiam et pacem in Domino nostro Jesu Christo, Amen.

Psalterium tuum clarissime Eobane, et in Domino frater charissime, tuo nomine mihi redditum accepi, et summa uoluptate legi, lego, legamque semper: ita gratus est mihi labor tuus in hunc mihi suauissimum librum collocatus, agoque tibi gratias quam maximas, quod per Musas tuas, tam benignas, tam pias mihi uidere licuit poema hoc regium, diuinum et inter Hebræa excellentissimum, latinum factum. Nam et aliorum omnium studia, qui in hoc poemate uertendo, illustrando et excolendo operam nauarunt, magnifice laudo, etiamsi alicubi fortè non omnia assequantur: neque enim omnes omnia possumus, exceptis his, qui nobis Judaicas tenebras in clarissimam lucem aliquot Psalmorum inuehunt, hoc enim non possum non fastidire: ita tuum maxime probo, qui primus et fortasse unus inuentus es uniuersa lingua latina, qui poesim hanc diuinam, poesi latina reddere tam feliciter aggressus sis, et pari felicitate perfeceris. In qua re, uere simul illud ostendisti, quod in poëtis sit spiritus sedibus ætherijs ueniens, in te uero et opulentior et efficacior quam in cæteris, ut qui potueris reddere uires huius Poëtæ regij, nunquam aliis poëtis, quamtumuis magno afflatu agitatatis, uel leui olfactu cognitas. Quod nullo modo potuisses, nisi rebus ipsis fuisses ultra intellectum, ut dicere solemus, etiam uere affectus. Is autem affectus non à natura, nec ex uulgari Musarum uirtute uenit, aut earum afflatu solito concipitur, sed reuera donum nouum est spiritus, et altior è cælo afflatus. Proinde non tantum gratulor tibi, sed et Dominum meum Jesum Christum laudo, qui Spiritu suo te impulerit ad hoc pium opus, magno haud dubie et usui et exemplo alijs futurum, in primis pueritiæ, quæ ex hoc Poëmate simul et literas et Musas, cum rebus et causis spiritualibus, per fideles pædagogos discere poterit. Nam ego me unum ex illis esse fateor, quos poëmata fortius mouent, uehementius delectant, tenatiusque in eis hæreant quam soluta oratio,

sit sanè uel ipse Cicero et Demosthenes. Id cum mihi contingat in alijs rebus, quanto magis credis mihi id contingere in rebus Psalterii? in quo libro à iuuentute sum uersatus, delectatus et exercitatus, nec sine magno, Deo gratiæ, fructu. Nam ut aliorum donis meum donum non præferam, hoc tamen sancta arrogantiâ gloriôr, quod pro omnibus thronis et regnis mundi, ut ille ait, carere nollem illo ipso quicquid est, quod delectando et meditando in Psalmis, benedicente Spiritu Sancto, consecutus sum. Neque enim tam stultæ humilitatis sum, ut dissimulare uelim dona Dei in me collata. Ex meipso sanè satis superque habeo quæ me humiliant, et nihil esse doceant: in Deo certe superbendum est, sicuti facio in meo ipsius Germanico psalterio, nunc etiã magis in tuo Eobanico, sed omnia in laudem et gloriam Dei, qui est benedictus in secula: In quo bene Valè in perpetuas æternitates, Amen. Vuittenbergæ Calen. Augusti. M.D.XXXVII.

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CLARISSIMO VIRO D. EOBANO HESSO *Poëtæ*, *Philippus Melanthon S. D.*

Dauidis Psalmos redditos abs te latino carmine, non uidi tantum, sed quotidie in manibus habeo, non solum oblectationis causa, uerumetiam ut inde acerbissimis curis remedium ac leuationem miseriarum petam. Nam cum ipsæ psalmorum sententiæ, quas uideo concinne et proprie redditas esse, animum meum recreant, tum uero numeris uersuum, quasi cantu, uehementius etiam moueor. Magna enim uis est Musices ad affectus in animis excitandos, aut sedandos. Quare hoc tuum opus ualde amo, ac primum hanc uoluntatem laudo, quod Musas tuas ad celebranda diuina oracula, et ad ornandam religionem exuscitas. Ego quidem ut reliquam Musicen, ita poëticam iudico religionum conseruandarum causa initio hominibus donatam esse: Cumque

uis illa scribendi carminis, sine ulla dubitatione, cælestis quidam motus sit, maxime conuenit Poëtis, eam vim ad res diuinas illustrandas conferre. Itaque præclare illa dicuntur, cum ab alijs, tum à Pindaro, Musas primum debere Deum canere. Gratulor igitur tibi hunc animum, quod Musis tuis, hoc est, felicissima ingenii uena diuinitus donata, res diuinas celebrare studes: Deinde etiam iudicium probo, quod psalmos delegisti. Erat enim facilius, aut nouos hymnos scribere, ut fecit magna cum laude Pontanus, aut historicum argumentum tractare, quod splendescere magis potuit, quam ob causam Vida historiam Christi descripsit. Et in huiusmodi argumentis quanta sit ubertas, quanta suauitas, quantus nitor *Heroides tuæ* declarant. Sed uideo te utilitatis publicæ rationem habuisse, quod Psalmi recte translati, et ueluti habitu latino ornati, multo facilius intelliguntur. Hæc figurarum et phrasis explicatio, multum lucis adfert, et conducit ad iudicandum adolescentibus. Quare et ad pietatem, et ad formanda iudicia studiosæ iuuentutis, deinde etiam ad incitandas generosas naturas ad studium poëtices, prodesse hanc psalmorum æditionem statuo. Scis autem et illud poëtæ officium esse in Repu. ut et Plato et alij multi præceperunt, ut scribat utilia uitæ seu moribus, quod in hoc opere tu quidem egregie præstitisti. Postremo, etsi scio quàm sint morosa iudicia, et de sententiarum proprietate, et de genere versuum, tamen ego in altero diligentiam tuam, in altero felicitatem laudo. Ineptissimum genus est illorum, qui quadam Judaica superstitione addicti glossematis Judæorum, cum figuras non intelligant, nec sententiarum ordinem animaduertant: sæpe absurdas interpretationes, ac vere, ut græce dicitur, *παρά το μέλος* affingunt. Hos sibi placere sinamus, tu Musis et melioribus ingenijs canito. Ago itaque gratias tibi et meo et publico nomine, quod Ecclesiam pulcherinno monumento ornasti, et iuuentutis studia accendis et adiuuas: Neque hoc meum iudicium



obscurum est : Soleo enim adhortari adolescentes nostros , ut hoc scriptum legant, et ament, propterea quod et psalmis multum lucis adfert , et prodest his communibus studijs. Nam cum diuina quadam ingenij felicitate, ueterem et pulcherrimam carminis formam reuocaueris, nostros homines ad studium poëtices inuitasti, quod ad eloquentiæ studia conseruanda plurimum adfert momenti. Quare tibi multum debet Respub, et debebit posteritas , quod ingenij tui felicitate, et tua diligentia, optimæ artes excitatæ et propagatæ sunt, qua laude, doctis quidem nulla debet esse optatior , Bene Vale, Vuittenbergæ Cal. Augusti. M.D.XXXVII.

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ELIAS EOBANUS had the name of HESSUS because he was born , in 1488 , on the confines of Hesse. He was Professor of the Belles Lettres at Erfort , Noremberg, and Marburg, to which he was invited by the Landgrave of Hesse. Here he died in 1540, aged 52. He was a free liver; and indulged himself in wine and the table. He translated *Theocritus*, Basil. 1531, 8.º; and *Homer's Iliad*, Basil. 1540, 8.º His Elegies are said to have been worthy of the ages of the best Latinity. Camerarius wrote his Life, printed at *Leipsic*, 1696. 8.º

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I take the following SPECIMEN, because it is short.

PSALMUS XV.

*Domine quis habitabit in , etc.*

ARGUMENTUM.

*Hic Psalmus continet doctrinam legis, et habet amplissima*

*præconia bonorum operum, siquidem ostendit ea non solum requiri a Deo, sed etiam Deum ea remuneraturum in fidelibus. Nota autem primo loco poni veritatem, hoc est, studium verbi Dei, quod facit integros homines, timentes Deum, et confidentes in ejus misericordia Christum.*

Quis tua templa Deus, tua quis tentoria dignus  
 Incolet, et montis stabit in arce tui?  
 Integer, et vitæ maculis non oblitus ullis,  
 Non nisi justa operans, nec nisi vera loquens.  
 Qui non alterius famam detrectat honoris,  
 Nec mala de socio cogitat ulla suo.  
 Opprobium qui vicino non ingerit, et qui  
 Negligit assuetos improba facta sequi.  
 Qui colit obsequio Domini præcepta colentes,  
 Qui quod jurarit fallere nolit opus.  
 Qui super usura sortem non auxit iniqua,  
 Qui super insontem munera nulla capit.  
 Quisquis ad hæc animum facienda induxerit, ille  
 Puurs et æterno tempore salvus erit.

ART. LXXXIX. LECTII JONAH.



*Jacobii Lectii V. Cl. JONAH. Sev Poetica Paraphrasis ad eum vatem. (With the Stephens device.) An. M.D.XCVII. 4.º*

GENEROSE ET ANTIQUÆ NOBILITATIS DOMINO, GEORGIO SIGISMUNDO PRAKSCHICKY, A ZASTRISSELL, DOMINO BUCHLOUJ, SERAULTIJ, etc.

JAC. LECTIUS S.



GALLICÆ peregrinationis necessitatem mihi fecere nuperi menses; Domine Illustriss. Ibi à publicis ministeriis dum quiesco, etiam in prædiis rusticanis plusculos dies, adieci animum ad ea lubens quæ conditio temporum poscit magis, nec non minæ cælestes. Ad ea inquam quæ *προς Θεον*, et è sacris monumentis. Talia inter propriâ curâ dignum istud magni Vatis, et quæ salubrium rerum hic supellex. Vides quo in loco res Europæ, quæ in tempora, quàm confusis cæli solique vestigiis, nasci te placitum Parenti summo gentis humanæ: et iuvenile pectus licet, seriorum tamen intelligens, tangunt et angunt hæc tam seria. Fluctuat ecce publica Navis mari in alto, sine funibus, sine linteis, sine antennis: et iam fluctuat per tot annos. At non futurus finis aut modus *τοῖς ἀνέμοις*, dum non animis pravis eorum qui in eâ. Periclitantur de summa re regna, vrbes: ac vim plures, remedia alij variè disserunt ex politicis et humanioribus præceptis. Frustrâ vtrique, in reatu tanto seculi nostri, nisi adimus et audimus *κῆρυκα τῆτον τῆς μετανοίας*. Hæc Poëmatis summa istiûs: quod leuando et erudiendo animo mihi tentatum facio Illustris D. iuris tui: ob duas causas. Primùm, quòd suadeat amor ita quo me amas, et quæ à me: imò quo amat domus vestra, præcipuéque columen eius, simul veræ nobilitatis, patruelis tuus Wincelauus, propriâ forteân laude mihi aliquando dicendus. Et quamuis ea quæ nostra sunt efflci ampliùs nostra posse Prudentes negent exertè: tamen, quæ genuina vis esse assolet gratæ mentis, magis magisque vester, siquâ pote est, fieri aueo. Memini et Carolum Zerotinum, Barouem Illustriss. delictum illud dico Virtutis et Musarum, propinquo sanguine tibi coniunctum, auram item dare haut dudum benignioris sui adfectus. Dicandi causa altera, quia sequeris hos tu iam nunc, cui erudita pietas cordi imprimis: nec diffidimus subsidiis fretum talibus, gentis pariter et naturæ, pergere iter planum ad gloriam. Sed nec infirmè

firmat hanc spem, quòd hi ipsi suâ prudentiâ Paludium quoque nostrum egregiæ indoli tuæ præfecere: moribus virum et doctrinâ iuxtâ insignem, et Philosophilum merittissimo cognomento dictum nostris, non modò amicorum sed bonarum et amabilium rerum omnium (ita interpretor) peritissimum Amatorem. Eant in posteros, eant præcor, Zastrisellorum tot decora, et voti me cuius ille damnet  
δοτηρείων,

*Immortale genus maneat, multosque per annos*

*Stet fortuna domus, et aui numerentur auorum:*

Vale, Illustris Domine, et nos ama. Ex Musæo xv. Kal. vii.

M. D. XCVII.

This Work is sometimes bound up with Beza's Poems.

For J. LECTIUS, see *Res Lit. vol. III. p. 264*.  
See also this volume, ante p.

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## ART. XC. LAELIUS PEREGRINUS.

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*Laelii Peregrini civilis Philosophiæ in Romano Gymnasio Professoris Oratio in Obitum Torquati Tassi Poëtæ, atque Philosophi clarissimi. Ad Cynthium Aldrobrandinum Card. Ampliss. Romæ, apud Guglielmum Facciottum MDLXCVII. 4.º (1) pp. 23. (RARISSIMUS.)*

[1] Among other Orations on Tasso are the two following: *Orazione in lode di Torquato Tasso fatta nell' Academia degli Alterati dal Lorenzo Giacomini. Firenze, pel Giunti. 1586. in 4.º e pel Marescotti, 1595. in 4.º* — 2. *Orazione Funerale de Lorenzo Ducci nell' esequie di Torquato Tasso. Ferrara, pel Baldini. 1600. in 4.º*

This has been reprinted by the Editor for the Roxburghe Club, June 1822.

See *Gent. Mag.* June 1822. p. 542.<sup>1</sup>

ART. ICI. ANTONIO CAMPO.

1. *Cremona Fedelissima Citta et Nobilissima Colonia de Romani. Rappresentata in disegno col suo contato. et illustrata d'una breve Historia delle cose piu notabili appartenenti ad essa. Et dei Ritratti naturali de Duchi et Duchesse di Milano. E compendio delle lor vite: Da Antonio Campo Pittore e Cavalier Cremonese Al Potentissimo e Felicissimo Re di Spagna Filippo III. D' Austria. In Milano, In Casa di Gio. Battista Bidelli. M.D.C.XLV. 4.<sup>o</sup> fig.*

2. *Historia delle Vite de' Duchi, et Duchesse di Milano, con i loro veri Ritratti cauati al Naturale. Compendiosamente descritte da Antonio Campo Cauagliere, Pittore, e Architetto Cremonese. Che è in ordine Quarto Libro della sua Historia Cremona. In Milano, per Filippo Ghisolfi. M.DC.XXXXII. Ad instampa di Gio. Battista Bidelli. 4.<sup>o</sup> pp. 32.*

The first Edition was published at *Cremona*, 1585, in fol. « *Ediz. RARISSIMA, e stimata per gl' intagli in rame di Agostino Caracci.* » (1)

(1) *Haym. I. p. 112.*

## SONETTO DI ROMANO BORGO CREMONESE.

« GRADITO CAMPO, che trappassi il segno  
 Di quanto insieme ponno Arte, e Natura  
 Tanti tuoi frutti bei fuor di misura  
 Mostran gli honor del tuo fecondo ingegno.  
 Mirabil gratia del celeste regno  
 Dona lor lieta està, che sempre dura,  
 Onde ogn' hor gli occhi humani hauran ventura  
 Di trar diletto inusitato, e degno.  
 Ben hai vinto à ragion l' inuito Apelle  
 Poi che ritrar doueni vn Rè maggiore  
 D' ogni Rè per uirtù, fama, et impero.  
 Cremona fra Città piu antiche, e belle  
 Per te suo figlio pellegrin Pittore  
 Tien nell' arte tua ancor grido primiero.

## SONETTO D' ALESSANDRO LAMI CREMONESE.

PITTOR felice, che co' viui inchiostri  
 Non men rapite, che co' bei colori  
 A la Morte, et al Tempo, et à gl' Errori  
 L' alte memorie de i gran Padri nostri.  
 E de l' Eternità ne' sacri chiostri  
 Ergendo Archi, e Trofei de' loro honori,  
 Colmo di gratie, e d' immortal tesori,  
 Inuaghite ogni cor de' pregi vostri.  
 Mezo il Pò fuor de l' onde à voi s'inchina  
 Humil non men, che al forte Hercole, e tanti  
 Cigni à voi quanti à lui consacra, et dona.  
 Ch' alzate al Ciel con doppia arte diuina  
 Voi, vinti gl' anni, la fedel Cremona,  
 S' egli l' edificò vinti in Giganti.

ANTONIO CAMPO, a Cremonese writer of the fifteenth century ; is considered one of the good Italian Authors.

*Diz. Istor. Tom. IV. p. 56.*

ART. XCII. THE THREE PRINCESSES, ANNE,  
MARGARET, AND JANE SEYMOUR.

The DISTICHS of these three Sisters, called *The Tomb of Margaret of Navarre*, have been registered at p. 80, of this volume. I did not then recollect that BAYLE had given an article to them.

BAYLE says :

« Le peu d'exactitude de ceux qui avoient parlé de ce Recueil, a été cause que j'assurai dans mon Projet que les Distiques étoient un Ouvrage différent des Epitaphes de la Reine de Navarre. »

Bayle adds in a Note :

« Ronsard nomme les Distiques de ces trois Sœurs *une Chanson Chrétienne*. Richelet, son Commentateur, remarque que c'étoient des *Distiques Chrétiens*. L'un et l'autre se sont bien gardez d'insinuer quelque chose, qui pût faire soupçonner que ces Distiques regardoient la feuë Reine de Navarre. Le Chancelier de l'Hôpital s'en est gardé avec autant de soin qu'eux. Qui auroit songé sur cela à des Epitaphes

de Reine ? Les Poètes de quoi remplissent-ils ordinairement que de flateries outrées ces sortes d'Ouvrages ? Qu'y a-t-il de plus éloigné du caractère des Quatrains de Pibrac, ou des Distiques de Michel Verin, que les pleurs des Poètes sur le tombeau des Grands du monde ? J'ai (1) donc cru que des Distiques qualifiez *Chrétiens*, étoient non des éloges funèbres, non de l'encens prodigué, mais des sentences morales. De plus fins que moi y eussent été trompez. Cependant, depuis que j'ai vu l'Ouvrage, je dois reconnoître qu'il y a plus de moralitez Chrétiennes, que de louanges poétiques, dans quelques-uns des vers des trois Sœurs Seymour.» (2)

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### ART. XCIII. FRENCH MEMOIRS.

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1. *La France Rvinee sous le Regne de Louis XIV. Par Qui et Comment. Avec les moyens de la rétablir en peu de temps. A Cologne, chez Pierre Marteau. M.DC.XCVI. 12.<sup>o</sup> pp. 214. (RARUS.)*
- 
2. *L'Esprit de Luxembourg, ou Conférence qu'il a eu avec Louis XIV. sur les moyens de parvenir à la paix. A Cologne, chez Pierre Marteau. 1694. 12.<sup>o</sup> pp. 132. (See Brunet, vol. I. and II. p. 599. 511.)*

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### ART. XCIV. EMANUEL DE METEREN.

—◆—

*L'Histoire des Pays-Bas d'Emanuel de Meteren. Ou Re-*

[1] Voyez le Projet de ce Dictionnaire, pag. 364-65.

[2] *Bayle Dictionnaire, (Edit. Rotterdam, 1697.) vol. IV. p. 1037.*

*cueil des guerres ou choses memorables advenues tant es dits Pays qu'es Pays voysins , depuis l'an 1515 jusques à l'an 1612. Corrigé et augmenté par l'Auteur mesme , et enrichi outre la Carte du Pays-bas, de pres de cent pourtraits des principaulx Seigneurs desquels il est fait mention en cest Histoire. Traduit de Flamend en Francoys par J. D. L. Haye. Avec la vie de l'Authour. En La Haye. Chez Hildebrant Jacobz Wou , Imprimeur Ordinaire des Illust. Seig. Estats Generaux. 1618. fol.*

It has 60 portraits, of which a few belong to the English Series.

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EMANUEL VAN METEREN was born at Antwerp, the 9.<sup>th</sup> July, 1535; and was related to the celebrated Geographer *Ortelius*. This History, written in Latin, was first published at *Amsterdam*, in 1597, *in fol.* Lenglet du Fresnoy says that he spared no pains to write a good History; but that his excessive credulity made him fall into many errors. He died the 8.<sup>th</sup> of April 1612, aged 77 (1)

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ART. XCV. E. E. FRISIUS.

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1. *Origo et Historia Belgicorum Tumultuum Immanissimæque crudelitatis per Clivam et Westphaliam patratæ*

[1] *Biographie Universelle*, V. xxviii. p. 460.



*Fidelissime conscripta et tabellis æneis repræsentata :  
Accedit Historia Tragica de furoribus Gallicis. Auc-  
tore Ernesto Eremondo Frisio. Lugduni Batav. Apud  
Bartholomeum vander Bild, ad insegue Pegasi.  
M.DC.XIX. 8.º pp. 288. (Portraits.)*

2. *Appendix sive Historia Tragica de Furoribus Gallicis  
et cæde Admirallij Narratio. Lvgdvni Batavorum,  
Apud Bartholomeum à Bilt, ad inter-signè Pegasi.  
Anno M.DCXIX. 8.º pp. 46.*

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ART. XCVI. TRAGICUM THEATRUM.

*Tragicum Theatrum Actorum, et Casuum Tragicorum  
Londini Publice celebratorum, Quibus Hiberniæ Pro-  
regi, Episcopo Cantuariensi, ac tandem Regi ipsi,  
Aliisque vita adempta, et ad Anglicanam Metamor-  
phosin via est aperta. Amstelodami Apud Jodocum  
Janssonium. Anno 1649. 12.º pp. 320. (RARS.)*

The Portraits are :

Lord Strafford.

Wm. Laud, Archbishop of Canterbury.

Thomas Fairfax.

Oliver Cromwell.

Charles, I.<sup>s</sup>

Charles, II.<sup>d</sup>

James, Duke of Hamilton.

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The ensuing list of Contents is placed after  
the Title-page :

Enarratio Actionum, Declarationum, Defensionum, Sententiarum, Ultimorum et Executionum concernentium.

Thomam Wentwort Hiberniæ Proregem Capite plexum  
xxii Maii Anno m.dc.xli. Complectitur.

Acta Hiberniæ Proregem concernentia complectuntur.

- I. Accusationis Capita, quorum Prorex reus iudicatus est.
- II. Literas ad quandam magni nominis Matronam ab ipso  
datas.
- III. Concludentem Parlamenti postulationem.
- IV. Ultimam ad Regem Epistolam ab eodem scriptam.
- V. Valedictionem, qua mortem appetiturus in turri Lon-  
dinensi Magnatibus et Proceribus valedixit.
- VI. Extremus ad Vxorem literas. »

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At p. 195 are

« *Carmina in obitum Regis.*

REX animose tuis haud horrens cedere Regnis  
Militis insani rabiem, populique furorem  
Sanguine profuso satias, et scepra relinquis,  
Venditus haud vili pretio, confidere vitam.  
Cum velles genti propriæ, tot adire labores  
Cogeris, ac tandem strictæ das colla securi.  
SCOTIA te vendit; te tollens ANGLIA cæde  
Corporis exuvias retinet; tua fama perennis  
Virtutum vivit; conscendit spiritus astra.  
Insontem capitis te damnans ANGLIA monstrum  
Ingens evadit capitis damnata sacrati,  
Et lavat assiduo magnatum sanguine terram.  
Regum Majestas vulgi calcata furore.  
Vindicta cædem merita punire memento. •



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 ART. XCVII. WILLIAM WINSTANLEY.
 

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*The Lives of the most famous English Poets, etc. Vitæ celebriorum Poetarum Anglorum, sive, Honor Parnassi, monstratus in Specimine brevi ex operibus scriptisque ducentorum fere, qui inde a Guilielmi Conquestoris tempore, usque ad modernum Britanniarum Monarcham Jacobum II. floruerunt, conscripto a Guilielmo Winstanley. Londini impensis Samuelis Manship. 1687. 8.º*

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EX ACT. ERUDIT. VI. 578.

« Non possumus non auctoris literatissimi studium vehementer approbare, quo civium suorum poeseos laude florentium vitas ac opera recensuit. Neque vero satis esse putavit, singulorum, ævum, patriam, gesta memorabiliora, mortem, poematum denique titulos succincte enarrasse. Quin ubivis interspergenda censuit *excerpta* quædam e potioribus Poetæ operibus, ut iis, quibus ipsa opera inspicere non licet, isthinc saltem de Authoris ingenio judicare licet.

Principem locum dedit *Roberto Gloucesterensi* et *Richardo Eremitæ*, quorum uterque seculo XIII. ineunte obiit. Sequuntur ejusdem seculi poetæ *Josephus Excestrensis* seu *Iscanus*, *Michael Blaunpain*, *Matthæus Parisiensis*, *Alexander Nequam*, *Alexander Essebius*. Ex iis, qui seculo XIV vita functi sunt, *Robertus Bastonus*, *Henricus Bradshaw* ac *Havillanus* soli comparent. Excipiunt hos, ex XV Seculo *Joh. Gowerus*, *Galfridus Chaucerus*, *Johannes Lydgate*, *Joh. Hardingus*. Poetas seculi XVI et XVII universos enumerare tædiosum nimis esset; nisi universi pene Italis, Gallis, quin

et nostratibus ne solo quidem nomine innotuissent. **Memo-**  
rantur igitur auctori nostro ex seculo XVI.

|                            |                     |
|----------------------------|---------------------|
| Robertus Fabianus.         | Abrahamus Fraunce.  |
| Joh. Skeltonus.            | Guil. Warnerus.     |
| Guil. Lilius.              | Thomas Tusserius.   |
| Thomas Morus.              | Thomas Stow.        |
| Hen. Howard, Comes Surriæ, | Th. Lodge.          |
| Thomas Wiat.               | Robertus Greenius.  |
| Christoph. Tye.            | Thomas Nash.        |
| Joh. Lelandus.             | Philippus Sidneius. |
| Thomas Churchyard.         | Fulco Grevil.       |
| Joh. Higgins.              | Edmundus Spenserus. |

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Ex mortuis denique nostro seculo commemorandos Win-  
stanlæus putavit

|                        |                |
|------------------------|----------------|
| Johannem Harringtonum. | Guil. Wagerum. |
| Joh. Heywoodum.        | Nic. Bretonum. |
| Georgium Peel.         | Thomam Kid.    |
| Joh. Lilius.           |                |

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In cujus vita coætanei ejus laudantur,

|                               |                    |
|-------------------------------|--------------------|
| Thomas Watsonus.              | Josua Sylvestrum.  |
| Th. Hudsonus.                 | Samuelem Danielem. |
| Joh. Markhamus.               | Geo. Chapmannum.   |
| Th. Achelly.                  | Robertum Baronium. |
| Joh. Weever.                  | Lud. Carlisle.     |
| Ch. Middletonus.              | Joh. Ford.         |
| Geo. Turbervilius.            | Ant. Brewer.       |
| Henr. Constable.              | Hen. Glaphthornum. |
| <i>Ac</i> Joh. Lane.          | Joh. Davis.        |
| Thomam <i>porro</i> Overbury. | Joh. Donne.        |
| Michaelem Drayton.            | Richardum Corbet.  |

|                                                    |                                                           |
|----------------------------------------------------|-----------------------------------------------------------|
| Benj. Johnsonium.                                  | Guil. Habingtonum.                                        |
| Fr. Beaumontium. <i>Ejusque</i><br><i>Collegam</i> | Franc. Quarles.                                           |
| Joh. Fletcherum.                                   | Phineam Fletcher.                                         |
| Guil. Shakespeare.                                 | Geor. Herbertum.                                          |
| Christoph. Marlow.                                 | Rich. Crashaw.                                            |
| Bartonum Holyday.                                  | Guil. Cartwrightum.                                       |
| Cyrillum Turner.                                   | Astonum Cockain.                                          |
| Th. Middletonum.                                   | Joh. Davis.                                               |
| Guil. Rowley.                                      | Th. Majum.                                                |
| Thom. Decker.                                      | Car. Aleynium.                                            |
| Joh. Marstonum.                                    | Geo. Withers.                                             |
| Gasp. Main.                                        | Rob. Herricum.                                            |
| Jac. Shirley.                                      | Joh. Taylor.                                              |
| Phil. Massingerum.                                 | Th. Rawlins.                                              |
| Joh. Websterum.                                    | Th. Carew.                                                |
| Guil. Brown.                                       | Rich. Lovelace.                                           |
| Th. Randolphum.                                    | Joh. Birckenhead.                                         |
| Joh. Beaumontium.                                  | Rob. Wild.                                                |
| Philimonem Hollandum.                              | Abr. Cowley.                                              |
| Thomam Goffe.                                      | Edm. Wallerum.                                            |
| Th. Nabbes.                                        | Joh. Denham.                                              |
| Rich. Broome.                                      | Guil. Davenantium.                                        |
| Rob. Chamberlain.                                  | Geo. Whartonum.                                           |
| Guil. Samsonem.                                    | Robertum Howardum.                                        |
| Georg. Sandys.                                     | Guilielmum Cavendish, <i>Novi</i><br><i>Castri Ducem.</i> |
| Joh. Suckling.                                     |                                                           |

Præter cujus conjugem nullam novimus a Winstanla memoratam poetriam.

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|                  |                     |
|------------------|---------------------|
| Guil. Killegrew. | Thom. Jordanum.     |
| Joh. Studley.    | Hugonem Cromptonum. |
| Joh. Tathamum.   | Edm. Prestwich.     |

|                                 |                                    |
|---------------------------------|------------------------------------|
| Paganum Piscatorem.             | Thomam Flatmanum.                  |
| Ed. Shirburnum.                 | Martinum Luellinum.                |
| Joh. Quarles.                   | Edm. Fairfax.                      |
| Joh. Miltonum.                  | Hen. King, <i>Episc. Cicester-</i> |
| Joh. Ogilby.                    | <i>sem.</i>                        |
| Rich. Fanshaw.                  | Th. Manley.                        |
| Rogerum Boile <i>Comitem ab</i> | Lud. Griffin.                      |
| <i>Orrery.</i>                  | Joh. Dauncey.                      |
| Thomam Hobbesium <i>Mal-</i>    | Rich. Head.                        |
| <i>mesburiensem.</i>            | Joh. Philips.                      |
| <i>Comitem quendam Roffen-</i>  | Joh. Oldham.                       |
| <i>sem.</i>                     |                                    |

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|                                      |                           |
|--------------------------------------|---------------------------|
| Agmen claudunt hodiernum superstites |                           |
| Johannes Driden.                     | Edw. Philips.             |
| Elkanah Settle.                      | Thomas Sprät.             |
| Geo. Etheridge.                      | Guil. Smith.              |
| Joh. Wilsonus.                       | Joh. Lacey.               |
| Thomas Shadwellus.                   | Guil. Wicherly, <i>ac</i> |
| Thomas Stanley.                      | Rogerus L'Estrange.       |

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Cum vero longe plures huic catalogo inseri mereantur, illorum recensum, donec secunda vice libellus edatur, dilatatum voluit autor. Tuncque forsán *Faithfull Teate Ecclesiasten Sudburiensem* inter gentis suæ poetas referre, non pigrabitur. Ingeniosum illius opus, quod *Ter Tria* sive *Doctrinam* de tribus Trinitatis personis *Patre, Filio, et Spiritu Sancto*, de præcipuis charismatibus, *fide, spe, et charitate*, ut et de officiis Christiani præcipuis, *oratione, auditione et meditatione*, inscripsit, Nostratium quidam vernaculo carmine reddidit, ejusque propediem editionem molietur; quod Winstanlæo indicasse non abs re fuisse opinamur.

De cætero, ex hoc libello sequentia memorata dignior excerpisse operæ erit pretium :

Abrahamus Fraunce *Hexametro* carmine Heliodori Æthiopica efferre conatus est. En versionis initium :

*As soon as sunbeams could once peep out fro the mountains,*

*And by the dawn of day had somewhat lightned Olympus,*  
*etc.*

Quod genus carminis Græcorum Latinorumque æmulus *Phillippus Sidney* omnium primus Anglicanis musis familiare reddidit. Ex Italis, Hispanis, Gallis, Germanis, Batavis neminem novimus, qui in vernacula sua idem tentarit.

*Philemon Hollandus*, M. D. et Pract. Coventriensis tantum non omnes autores classicos in vernaculam transtulit, unde quidam ita in eum lusit :

*Holland with his translations doth so fill us,*

*He will not let Suetonius be Tranquillus. i. e.*

*Hollandus obruit nos versionibus,*

*Nec esse Tranquillum sinit Suetonium.*

Unam alteramque harum versionum, (non obstante, ut Noster ait, *gigantea earum mole*,) unico absolvit calamo, quem inter *κειμήλια* sua amicis ostentare solitus fuit. *Thomas Morum* Winstanlæus inter poetas retulit ob *Utopiam* tanto cum ingenio effictam, ut *Budæus* et *Johannes Paludanus* veram orbis partim crediderint, optarintque adeo, ut eximiis nonnullis Theologis incolarum conversio injungeretur. Imo ex ciuibus suis fuisse autor refert pios quosdam ac eruditos theologos, qui semetipsos itineri in Utopiam suscipiendo promptissime accingere nulli dubitarint. Non disciplicet denique anagramma, quo *WIAT* Autori nostro est *A WIT*, h. e. *ingeniosus*. Sufficiant hæc speciminis loco, ex hoc Winstanlæi specimine, quod ut prope diem in justæ magnitudinis opus excrescat, optamus.

*Acta Eruditorum (Mensis Octob. 1687.) Tom. vi. p. 571-80.*



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 ART. XCVIII. HUETII VITA.
 

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*Pet. Dan. Huetii, Episcopi Abrincensis, Commentarius de rebus ad eum pertinentibus. Amstelodami, apud Henricum du Sauzet. M.DCC,XVIII. 8. pp. 427.*

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 PRÆFATIO EDITORIS.
 

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Offero tibi, Lector, haud spernendum munus; Vitam scilicet illustrissimi Præsulis, qui de Litteris tam præclarè est meritus, quique etiam per eas immortale decus est adeptus. Parisiis cum præterita ætate degerem, feliciter nactus exemplar accuratè ex ipso ἀρχαίῳ descriptum, rem Eruditis pergratam facturum me duxi, si ea, quæ de rebus ad illum pertinentibus scripserat Cl. Huetius, publici juris facerem. Non igitur Te diu, Lector, in limine morabor. Duo tantùm habeo quæ scire tua interest.

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I. P. 77. Hujus *Commentarii*, elegantissimis versibus refert Auctor qui ritu Consul *Hardenbergæ*, quod oppidum est *Transisalanæ*, creari solet:

*Hinc Hardenbergam sera sub nocte venimus.  
Ridetur nobis veteri mos ductus ab ævo:  
Quippe ubi deligitur revoluto tempore Consul,  
Barbati circa mensam statuuntur acernam,  
Hispidaque imponunt attenti menta Quirites:  
Porrigitur series barbarum desuper ingens.*

*Bestia , pes , mordax , sueta inter crescere sordes ,  
 Ponitur in medio ; tum cujus numine Divúm  
 Barbam adiit , toto huic gratantur murmure Patres ;  
 Atque celebratur subjecta per oppida Consul.*

Hunc autem morem in illo oppido nec vigere, nec unquam viguisse, liquidò constat: sed ex vano fortasse rumore, vel animis laxandi gratià, hos versus effictos esse faciliè crediderim. Simile autem quidpiam accidit Seculo præterito. *Ludovicus Henricus Lomenius Briennæ Comes, Regi à Secretis, Itinerarium suum in lucem emisit Anno 1660. Leguntur ibi hæc verba p. 18. Vestrogothicis Silvis equitantes inducti Lincopiæ, ob loci religionem non omittebdæ, tantillum substitimus: ibi cippus lapideus pertusus, explorandæ maritorum membrositati; qui pares foramini, approbantur, impares excluduntur connubiali toro, inde matrimonia aut stant aut cadunt pro modo peculii. Alteram eamque auctiorem hujus Libri Editionem adórnavit Carolus Patinus Anno 1662. in qua desiderantur quæ mox retulimus, ut etiam docetur in Præfatione his verbis: Unum te moneo, huic editioni, cui nihil deest, voluisse Lomenium aliquid deesse, quod scilicet Westrogothicis Silvis, per errabunda vestigia, morosæ viæ pellendis tædiis juveniliter luserat, sapientiozem ætatem et pudorem suppressisse.*

II. Parisiis prodiiit An. 1714. Tractatus de Batavorum per totum terrarum orbem commercio, ab anonymo conscriptus, *Le grand Tresor Historique du florissant commerce des Hollandois dans tous les Etats et Empires du Monde. in 8.º* Exeunte anno 1716. liber denuò typis excusus est Amstelodami, titulo parumper immutato, *Memoires sur le Commerce des Hollandois, etc. in 12.* Eodem autem Anno in lucem emiserat noster Huetius doctissimam Lucubrationem de Commercio et Navigationibus Veterum, *Histoire du Commerce et de la Navigation des Anciens,*

à Paris, 1716. in 12.<sup>o</sup> Hinc factum est propter argumenti ac tituli affinitatem, ut Clarissimo Præsuli Librum à studiorum ejus ratione planè alienum (1) plèrique tribuerint. Et quidem accedebat unum, quod eorum conjecturam valde firmare videbatur. Auctor nempe præfati Libri, cui titulus, *Memoires sur le Commerce des Hollandois, etc. pag. 2.* loquitur de Tractatu suo de Commercio Veterum, quod conscripsit, sed nondum publici juris fecit; nemo enim præter Cl. Huetium quicquam super hoc argumento in lucem emisit.

Omnia Cl. Huetii Opera edita, variasque eorum Editiones, hic recensere non ab re fore existimavi. Vale, Lector.

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Catalogus Operum Editorum Pet. Dan. Huetii.

- I. *De Interpretatione Libri Duo. Parisiis, 1661. in 4.<sup>o</sup> Stadæ, 1680. in 12.<sup>o</sup> Hagæ Comitum, 1683. in 8.<sup>o</sup> Una cum Libro de Origine Fabularum Romanensium Latinè verso.*
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- II. *Origenis Commentaria in Sacram Scripturam, Gr. Lat. Rothomagi, 1668. in fol. Coloniae Agripp. 1685. in fol.*
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- III. *De l'Origine des Romains. Parisiis, 1670. in 8.<sup>o</sup> Parisiis, 1678. in 12. Londini, 1672. in 16.<sup>o</sup> Anglice. Amstelodami, 1679. in 16.<sup>o</sup> Belgicè à Jano Brockhusio. Hagæ Comitum, 1683. in 8.<sup>o</sup> Latinè à Pyrone una cum Libro de Interpretatione. Parisiis, 1685. in 12.<sup>o</sup> Parisiis, 1693. in 12.<sup>o</sup> Amstelodami, 1716, in 12.<sup>o</sup> Belg.*
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[1] Johannes Clericus *Bibliothèque Ancienne et Moderne Tom VII. Part. 2.* Jacobus Bernard *République des Lettres, Nov. Déc 1716. Journal Littéraire, Tom. VIII. p. 482. Histoire Critique de la République des Lettres, Tom, XIII. p. 408.*

IV. *Discours prononcé à l'Academie Française. Parisiis, 1674. in 12. Ac deinde in variis Collectaneis.*

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V. *Animadversiones in Manilium et Scaligeri Notas. Parisiis, 1679. in 4.º Ad calcem Editionis Manilii in usum Serenissimi Delphini adornatæ.*

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VI. *Demonstratio Evangelica. Parisiis, 1679. in folio. Amstelodami, 1680. in 8.º 2 vol. Curâ Christophori Sandii. Parisiis, 1690. in fol. Lipsiæ, 1694. in 4.º*

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VII. *Censura Philosophiæ Cartesianæ. Parisiis, 1689. in 12.º Helmstadii, 1690. in 4.º Accurante Henrico Meibomio. Franequeræ, 1690. in 12. Hanoveræ, 1690. in 12.º Parisiis, 1694. in 12.º*

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VIII. *Questiones Alnetanæ de Concordia Rationis et Fidei. Cadomi, 1690. in 4.º*

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IX. *De la Situation du Paradis terrestre. Parisiis, 1691. in 12.º Lipsiæ, 1694. in 16.º Latinè. Lipsiæ, 1694. in 4.º Latinè, una cum Demonstratione Evangelica. Amstelodami, 1698. in 8.º Latinè, adjunctus Dissertationi de Navigationibus Salomonis. Amstelodami, 1698. Latinè, in Synopsi Criticorum Sacr. in folio. Amstelodami, 1701. in 12.º Amstelodami, 1716. in 12.º Belg.*

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X. *Nouveaux Memoires pour servir à l'Histoire du Car-*

*tesianisme. Parisiis, 1692. in 8.º Ultrajecti, 1698. in 16. Amstelodami, 1698. in 12. Editio auctior.*

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**XI.** *Statuts Synodaux, pour le Diocese d'Avranches, lûs et publicz dans le Synode d'Avranches l'an 1693. Trois Supplemens aux dits Statuts Synodaux, lûs et publicz dans les Synodes tenus à Avranches, dans les Années 1695. 1696. 1698. Cadomi, annis supra memoratis. 8.º*

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**XII.** *Carmina Latina et Græca. Ultrajecti, 1664. in 8.º Daventriæ, 1668. in 8.º Amstelodami, 1672. in 16.º Accurante Hogersio. Ultrajecti, 1700. curâ Joannis Georgii Grævii. Parisiis, 1709. in 12.º*

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**XIII.** *De Navigationibus Salomonis. Amstelodami, 1698. in Synopsi Criticorum Sacr. in fol.*

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**XIV.** *Notæ in Anthologiam Epigrammatum Græcorum. Ultrajecti, 1700. in 12.º ad calcem Poëmatium, operâ Joannis Georgii Grævii.*

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**XV.** *Origines de Caen. Rothomagi, 1702. in 8.º Rothomagi, 1706. in 8.º*

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**XVI.** *Lettre à Mr. Perault, sur le parallele des Anciens et des Modernes, du 10 Octobre 1692. Parisiis, 1704. inscio Cl. Huetio in tertia parte Libri inscripti, Pieces fugitives.*

XVII. *Examen du sentiment de Longin sur ce passage de la Genese, Et Dieu dit que la lumiere soit faite, et la lumiere fut faite. Amstelodami, 1706. in 16.<sup>o</sup> in Tomo decimo Bibliothecæ Selectæ Joannis Clerici.*

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XVIII. *Histoire du Commerce et de la Navigation des Anciens. Parisiis, 1706. in 12. Bruxellis, 1717. in 12.<sup>o</sup>*

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XIX. *Commentarii de Rebus, etc. (ut supra in Titulo hujus Articuli.)*

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The Author having given many examples of Autobiography, among the Ancients, concludes thus :

« Quòd si majoris sunt apud nos auctoritatis recentiorum temporum exempla, dabimus in senam Hieronymum Cardanum, qui in vitæ suæ studiorumque pertexenda historia ita sibi placuisse visus est, ut vix modum sciverit adhibere ullum, et posteriorum interesse crediderit non ignorare qualis et quantus vir fuerit; dabimus Erasmus, cui idem propositum fuit, et si alia specie dissimulatum; dabimus Scaligerum utrumque, quorum prior, in Epistolis ad amicos, buccinator ipse virtutum suarum tam pleno ore fuit, ut videatur esse veritus, ne quid de earum existimatione incautus orbis decerperet; at Josephus filius, et suam et patris vitam ad Janum Dousam scribens, passimque in reliquis Operibus, effræni et immoderata jactantia prædicat laudes suas, ut propè convitium faciat ætati suæ, quòd aras sibi non excitaverit. Parcior fuit et verecundior in narranda vitæ suæ historia Georgius Buchananus, brevis etiam et adstrictus, et candidè quoque se ipse denudans,

ut nec de novis pravisque religionibus, quæ multorum animos infecerant illa ætate, quid ipse senserit satis dissimulet. A nemine verò in hujusmodi lucubratione superari se passus est Jacobus Augustus Thuanus, vel dignitate rerum, vel descriptionis elegantia, etsi non satis emendata atque casta, in iis Commentariis, quos de vita sua posteris reliquit.

Nunc si his annumerare instituem longè plurimos, qui vernaculis Linguis res suas mandaverunt hominum memoriæ, dies me deficiat. Nonnulla hujusmodi Opera exstant apud Italos, et Germanos, aliosque per Europam populos, præcipuè verò apud Anglos. At reliquis longè præstituerint nostrates Galli, meque auctoritate sua magnopere incitarunt ad Opus hoc suscipiendum; cùm jure id in me reprehendi non posse crederem, quòd à tot excellentibus viris popularibus nostris jam antè factum esset; ab Olivario Marcano, Philippo Comminæo, Bellæo utroque, Gulielmo et Martino; Blasio Monlucio, Gaspere Collinio, Philippo Huralto Civernio, Margareta Valesia Regina, elegantissimi ingenii femina; Henrico ipso quarto Rege, quem generis hujus Opus inchoasse testificatur Casaubonus; Michaele Castelnavio, Michaele Montanio, cujus circumfertur pervulgatissima scriptio *Speciminum* titulum præ se ferens, quâ id unum sibi proposuisse videtur Auctor, minimè contemptor sui, dare se orbi in exemplum, virtutesque suas palam prædicare, Maximiliano Bethunio, Ludovico Gonzaga Nivernensi, Nicolao Villaregio, Turriano utroque, Henrico et Federico Mauricio, patre et filio, Henrico Rohannio, Armando Richelio Cardinale, Francisco Bassompetræo, Inculismensi Duce, Francisco Roccafucaldio, Henrico Guiso Lotharingo, Pontifio, Tavanio, Terlonio, Cæsare Coeselio Plessiaco-Pralinio, Philippo Mont-alto Navallio, Bellovallio, Rogerio Rabutino, Cavaniaco, Marollo, et compluribus aliis.

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PETER DANIEL HUET was born at *Caën*, the 3.<sup>th</sup> of February, 1630. He died the 26.<sup>th</sup> of January, 1721, aged 91 years.

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ART. XCIX. SIR GEO. ENT, KNT.

*Apologia pro Circuitione Sanguinis, qua respondetur Æmilio Parisano Medico Veneto. Auctore Georgio Ento. Editio altera, auctior et correctior. Londini, impensis Gualteri Kettilby. 1685. in 4.<sup>o</sup>*

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Quod subitaneis et insperatis rebus, juxta Senecæ effatum, raro constans sit fortuna, id præ primis rixæ doctorum circa moderni seculi inventa nova anatomica sufficientissime comprobant. Usque enim adeo quidam sunt superstitiosi, ut veteribus ulla in re adversari pro crimine habeant horrendo, malintque potius cum Bartholomæo Eustachio errare Galeno duce, quam cum his vel illis magistris ne vis vera sentire. Mirum itaque non est, aureum circulationis sanguinis inventum præsentī seculo præter omnium opinionem a Guilielmo Harvæo patefactum, idem mansisse fatum, h. e. a quibusdam Galeni mancipiis tanquam commentum frivolum atque ineptum fuisse exceptum. Stetit vero præ reliquis hujus inventi adversarium acerrimum Æmylius Parisanus Medicus Venetus, inque peculiari libro funditus illud evertere annisus est. Sed quam infelici successu id præstiterit, præsens Apologia clarissime monstrat. Supersedemus autem proluxè contenta ac methodum exponere, cum circa annum currentis seculi XLI primum ejus editionem jam jam viderint Eruditi. Sufficiet igitur solum indi-

gitasse de hac nova Editione, innumeris locis illam esse emendatam et locupletam, ita ut jure nova facie indutam Apologiam hanc, ex multifariis neotericorum experimentis ac rationibus insertis, quivis illam inspiciens dixerit.

*Acta Erudit. (Mensis Junii Anno 1686.) p. 279-80.*

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SIR GEORGE ENT, Knt., President of the College of Physicians of London, was born at Sandwich in Kent, in 1606, the son of a Merchant there, a Fleming by birth. He was the friend of Dr. William Harvey, the celebrated Physician, who discovered *the Circulation of the Blood*; and who was a native of Folkestone. Sir George took on himself the care of editing his friend's works after his death. He died 1680, aged 86.

His daughter Sarah married *Francis Head, Esq.* eldest son of Sir Richard Head, Bart. (who died in his father's lifetime,) and remarried Sir Paul Barrett Knt. of Lee near Canterbury, Serjeant at Law, M. P. for New Romney, and Recorder of Canterbury; whose third wife she was. She had issue, by Mr. Head, Sir Francis Head Bart.; whose daughter Anne, the wife of William Egerton, LL. D. etc., was mother of Jemima, the wife of Edward Brydges of Wootton Court, Esqr., grandfather of Thomas Brydges Barrett, Esqr.; whose maternal Grandmother was daughter of Thomas Barrett of Lee, Esqr., grandson of the said Sir Paul Barrett, by his

second wife the heiress of Stanley ; which Thomas Barrett Brydges has succeeded to the estates of his maternal uncle , Thomas Barrett Jun. Esqr. ; who died in January, 1803, aged 59 ; and has taken the name of Barrett.

The said Dame Sarah Barrett survived her husband many years ; and dying 1711, lies buried in the Lee Chancel at Ickham. (1)

#### ART C. LEARNED PARIS PRINTERS.



*Historia Typographorum aliquot Parisiensium vitas et libros complectens.*

Βασιλεῖ τ' ἀγαθῶ κραιτέρῳ τ' ἀιχμητῆ.

*Londini apud Christophorum Bateman, ipsius impensis: typis Gulielmi Bowyer. MDCCXVII. 8.*

This is MAITTAIRE'S Supplement to his Lives of the Stephenses.

It contains the Lives of

|                   |                   |
|-------------------|-------------------|
| Simon Colinæus.   | Fred. Morelius.   |
| Mich. Vascosanus. | Claud. Morelius.  |
| Guil. Morelius.   | Car. Morelius.    |
| Adrian. Turnebus. | Joan. Bene-natus. |

[1] Of this Parish the learned *Meric Casaubon* was Rector, many years. See *Ante*, p. 213.

## « LECTORI S.

« Amor ille , quo semper in literas , **literatorum** quantumvis infimus , flagravi , me jamdiu hortatus est , ut in artis typographiæ cum literis olim post crassas longasque miserabilis ignorantiae tenebras renascentibus feliciter natae , quâ nihil unquam plus ad illas promovendas , has discutiendas attulit momenti , ortum , incrementa , cultores et patronos diligentius inquirerem. Stephanorum itaque in illâ arte excolendâ primariorum Historiam , pro exiguâ meâ indole operosam magis quam eruditam , quoad tamen fieri licuit , fidam abhinc (1) septennium in lucem emisi. **Binas** (2) huic attexui appendiculas , in quibus brevissima de celebribus quibusdam typographis partim Stephanorum affinibus partim coævis facta est mentio : (3) et in me tum recepi , si labor , quem in hos insumpseram , non displicuisset , etiam de illis aliquando scripturum. Errata , quæ in opus per meam inscitiam plurima , aliàs etiam pauca , irrepserant , non tamen obstiterunt , quin labor doctis candidisque lectoribus haud displiceret : et a plurimis amicè monerer , ut rem inceptam urgerem , et quod antea promiseram , exolverem. Fidem meam , quam religiosè semper colendam duxi , nec unquam adhuc datam fefelli , liberandi avidus , multa , ut sese aut cogitanti aut legenti obviam dabant , descripsi congestisque , donec tumultuaria illa collectanea in aliquem ordinem redigendi , et panniculos quasi consuendi locus esset. Otium jam , ingratum equidem , in quod me rerum civilium motus tradiderunt , nactus , id , quam optimè possem , ponere et consolari statui aliquid scribendo , ex quo sperarem boni nonnihil in literas redundaturum. Mea itaque statim de illis , quos modò dixi , typographis col-

(1) Anno 1709.

(2) P. 187 et 561.

(3) P. 560.

lectanea arripui, collegi, disposui; tuæque nunc, Lector benevole, censuræ submitto, sperans utique eandem, quæ operi meo priori concessa est, veniam huic posteriori non denegatum iri; quique ea perlegerint, a quos industriæ, benignos erratorum æstimatores fore. Typographorum horum historiam eodem, quo prius Stephanorum, ordine prosequar, tomis duobus, ipsorum vitas primo; libros secundo proponens; statimque in initio typographica, quæ editionum exemplaribus præfigere solebant, symbola oculis depicta subjicientur.

Errores aliquot, qui cum passim dormitanti obrepissent, peractam impressionem postea relegenti occurrerunt, calamo scalpelloque in omnibus exemplaribus ipse expunxi, laboris minimè parcus, dummodo lector reliquos, quos deprehendet, mihi meam partim incuriam, partim inscitiam promptè confitenti condonaverit. Quicquid in hâc editione fuerit peccatum, id a me ortum in me totum translatum velim. Omni prorsus culpâ Typographum libero, optimæ fidei et industriæ (ut quisquam est alius) hominem, qui unâ cum Viro reverendo doctoque, quem operis typographicis præfecit, egregium navavit operam, ut hoc opus pro materiæ dignitate prodiret; typographique, quorum describitur historia se dignum nanciscerentur typographum. Tales nunc dierum respublica literaria, typographos, tales desiderat *ἐπανορθώτας*; quibus nihil deest, nisi, quales olim typographis Parisiensibus contigerunt, patroni.

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SIMON COLINÆUS, (*Simon de Colines*) is one, of whom the birth, and earliest years, are unknown. It cannot be doubted, that he had a good education; because in those days it was the custom to have learned Printers. It is

surely an evil much to be deplored in our days, that, while the Mechanic Arts are carried on by those, who are skilful in them, the Liberal Arts should depend on those who are ignorant.

COLINÆUS began to exercise his business about 1519. Soon after 1520, he married the widow of Hen. Stephens I. and in some books printed about this time calls himself the successor of that eminent man. His press was established in the same house, from whence Stephens's productions had issued: and an accurate inspection of his works will prove that he used the same types: but he afterwards procured many characters, both Roman and Italic, which were an improvement on those of his predecessor.

« Chartâ utebatur purâ et solidâ, quâ nihil ferè est, quod magis oculos alliciat, et exemplaria ab injuriâ vetustatis vendicet. Hoc est, cur tantâ cum voluptate demiremur codices illos antiquissimos *Spiræ* et *Vindelini*, *Conradi Sweynheym* et *Arnoldi Pannartz*, ac *Nicolai Jenson* nunquam satis laudati; qui annis supra binas centurias quinquaginta adhuc superstites vincunt, quicquid nostro hoc ævo jactamus in typographiâ pulcherrimum: neutiquam corrupti, aut quâvis senectutis notâ rugâve deformati, sed primævo suæ impressionis cultu, intacto characterum nitore, intaminatâ chartâ, et integrâ marginum amplitudine spectabiles. »

He was scrupulously exact in his impressions; and thus merited and gained the title « *Honestissimi viri.* » He left no part of literature un-



touched. He printed few Greek books: but those which he undertook, he executed with great neatness.

He died about 1552; leaving no son; but he had a daughter, married into the family of *Calderi*, who seems to have been his heir.

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MICHAEL VASCOSANUS, (*Michel de Vascosan*,) began to flourish about twelve years after Simon Colinæus. He was nearly allied to *Badius Ascensius*, whose devise he often put on his books from 1535 to 1539. Jodocus Badius thus not only deserves well of fame for the various erudition with which he illustrated his own Press; but that he united into one family those who might continue to posterity a similar course of useful and enlightened labours. For he gave three daughters in marriage to three of the most celebrated Printers of his time; Petronella to *Robert Stephens*; Joanna to *John Roigny*; and Catharine to *Vascosanus*, who on the death of Badius, in 1535, carried on his press for four years in the house of the deceased: about which time his wife died; and Vascosanus remarried *Robina Coing*.

His fidelity and care were remarkable: only three errors are to be found in the Commentary of *Budæus de Asse*. He was in partnership



with *Peter Gaudoul*, in 1533, and 1534: — in 1536, he associated himself to *John Petit*, and *John Roigny*. In 1539, and 1540, he joined *Galeot à Prato*. In 1542, 1543, 1544, he had auxiliaries in *John Roigny*, *Odoïn Petit*, *Giles Currozet*, and *Robert Stephens*: at other times, *Mathurinus du Puis*; *Poncetus*; *Oliv. de Harsy*; and his sou-in-law, *Frederic Morel*.

It appears from numerous Epistles prefixed to his Books, that he was a man of signal erudition.

His fame spread into Foreign countries, which brought the Works of Strangers to his press; such as that of *Edw. Wotton De Different. Animal.* 1551. and that of *Cuthbert Tunstal Bishop of Durham, De Eucharist.* 1554. He died full of years and fame, in 1576.

The following Epitaph was placed by *Frederic Morel*, grandson of *Vascosanus*, and great grandson of *Badius*, to his ancestors, in the Church of St. Benedict, where they are buried.

*Pictura Jodoici  
Badii.*

D. O. M.  
B. Q. U. M. S.

*Pictura ejus uxoris  
Thalif Trechsel.*

—  
Viator artes qui bonas piasque amas,  
Siste hic. Quiescunt subter illustres viri.  
Jacet Jodocus hic Badius Ascensius,  
Candore notus scriptor et scientiâ.

Gener Jodoci *Vascosanus* situs est,  
 Doctissimorum tot parens voluminum,  
 Socer *Morelli* regis olim interpretis;  
 Musarum alumni, quæ gemunt hic conditum,  
 Fædusque Federici ademptum sibi dolent.  
 Tres cippus unus hic tegit cum uxoribus  
 Lectissimis et liberorum liberis.  
 Hos Christus olim dormientes suscitet,  
 Ad concinendum Trinitati almæ melos.

I. X. Θ. Υ. C.

Federicus Morellus Paris professor et interpres regius;  
 Federici Morelli nobilis genere Campani, regii quosque interpretis filius; Michael. Vascosani scutiferi Ambiani nepos;  
 Jodoci Badii illustris Belgæ pronepos; marmoreum hoc epitaphium patris, avi, proavi piæ memoriæ ære suo posuit: ejusdem cum Deus vocans volet, tumuli compos fieri optans, ἐν Θεῶν εὐελπίς. Anno Salutis 1603.

Qui idem Morellus unus erat è dūum-viris togatis hujus ædis sacræ D. Benedicti Παροιμίας γαξοφυλακειῶν præfectus. (1)

[1] Jodocus Badius married the daughter of *John Trechsel*, a German, who printed at *Lyons*, in 1487, a volume of the *Works of St. Augustin*. Badius was a Fleming, born in the Province of Brussels, in 1462; and received his education at Ghent, Brussels, Ferrara, Paris, and Lyons; in which last place he distinguished himself as a most admirable corrector of the press of *Treschel*: and gained such a name « *inter omnes optimos illius temporis viros omni disciplinarum genere eruditissimus, impressoriæ artis primas, divinorum scripturarum non ignarus, philosophus, rhetor, et poëta clarissimus, ingenio excellens, et disertus eloquio perhiberetur.* » On the death of *Trechsel*, he came to Paris, and printed many learned Works. He often used the Gothic letter. He died 1535, leaving one son, *Conrad*.

GULIELMUS MORELLUS, (*Guillaume Morel*) a native of Tâilleul in Normandy, was born of obscure and poor parents: but received a good education from his earliest youth. In 1544, he gave a specimen of his erudition by his Commentaries on *Cicero De Finibus*. In 1548, he began to print *Quintiliani Institutiones*, in conjunction with Jac. Bogard: and in 1549, alone, several Greek works.

In 1552, he commenced an association with *Adrian Turnebus*, which enabled them to produce together many learned works, during four years.

He accustomed himself to correct most of the Books which he printed; and to collate them with MSS. sometimes explaining them by notes, and sometimes by various readings. If the books, which he continued to print in almost every branch of learning for fifteen years, are attentively examined, it will be found that he excelled most, and that he yeilded to none in diligence, skill, and judgement; or in the necessary expences: for scarcely any thing is more injurious to the art he professed, than that penuriousness, and thirst of lucre, which is so common among the unskilful. But alas! Morell had the usual return for his ardent love of study; that while he promoted the riches of literature, he diminished his own fortune.

On this subject, the following are the words of *Turnebus* in his Epistle to Charles IX, prefixed to his Edition of *Cyprian*.

« Jam feliciter Dionysium ( Areopagitam ) ejusque interpretem ac paraphrastem ediderat Gulielmus Morelius : Cyrilli catecheses ad umbilicum perduxerat : Cyprianum multis undique conquisitis et corrogatis exemplaribus , libris etiam auctum propè absolverat , cùm repentè horum authorum editioni immortuus , familiam ære alieno coopertam , uxorem orbam , liberos inopes reliquit. Is nunc pro suâ familiâ Cyprianum , Rex Christianissime , ablegat , quem in tuo nomine apparere volui , per eumque te supplex orat et obsecrat , suorum ut liberorum solitudinis et inopiæ miserearis ; aliquidque elargiaris ad æs alienum , non nequitia sed studio bene merendi contractum , luendum atque dissolvendum. Erant ei annua à patre tuo , augustissimo rege , Errico constituta ; sed hisce proximis annis communium temporum iniquitas et angustia ærarii non permiserunt , ut illâ liberalitate frueretur. »

In 1558, Morel commenced at his press the edition of *Demosthenes*. He had carried it as far as the Oration *De malè obitâ Legatione*, in 1560, when the evil of the times, etc. interrupted him : and a little afterwards he was seized by a fatal disease ; partly brought on by watchfulness and excessive labour ; and partly by vexation at the gloomy aspect of public affairs. In this state Death came to his release in Mar. 1564.

Henry Stephens hints in the Epitaph, which he wrote on Morel, that he latterly deserted

the Protestant Religion for that of Rome. The Epitaph has a cast of the Satiric; but the genius of Henry Stephens was morose; and never more sharp, than when he inveighed against the Romish Church.

Morel's widow carried on the Press for two years; and then married *John Bene-natus*.

Stephen Prevost was his son-in-law, and called himself his heir; and used his device.

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FEDERICUS MORELLUS was born in 1523. He was the pupil of *Ja. Tusanus* and *Carola Guillard*. (1) He began to print in 1557. He inhabited *Rüe St. Jean de Beauvais, au Franc Meurier*. The opinion of his skill was so great, that the most eminent authors gave the preference to his press. He died at Paris, 17.<sup>th</sup> July, 1584. He left several children, among whom were Michael, born 1555; Frederic, and Claude.

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FEDERICUS MORELLUS II. was son of the last Frederic. In 1576, he prefixed a Dissertation to *Toscano's Version of the Psalms*, printed by Fred. Morel his father, in which he discussed the different sorts of verse, used by the poet.

In 1581, he received the office of King's prin-

(1) Carola Guillard carried on a printing press from 1502 to 1555.

ter, on the cession of his father : and from this period he persevered in his vocation for 33 years. He enjoyed the situation of Interpreter and Professor of languages and of eloquence, *etc.* Such employments were quite sufficient for the labour and industry of one man.

*Joannes Auratus* thus speaks of him :

« *Morellus . . . . .*  
*Scripta senioris junior Georgii ,*  
*Quæ Græca fuerunt , exprimit*  
*Sermone Latio , tam eleganter , tam piè ,*  
*Aliena ut efficiat sua.*

*Nicolaus Galonius* in *Epist. Gregent. Disputat. præfix.* 1586, thus speaks of him :

« *Miramur hujus sæculi homines suis fortunis diffidere , et sumptus atque impensas facere nolle , nisi in eas res quæ continuo cum aliquo fœnore pecunias absumptas possint rependere. Amicus tamen noster Collega Regius et Professor Typographus seria lucro proponens hujus tam divini operis suavitatem sagaciter oderatus , Græca cum Latinis suis typis mandare , et in lucem preferre non dubitavit. Sed cum is alia instituta et inchoata haberet opera , quæ prius erant perficienda , et cogeretur omnis generis libros Græcos excusos et paratos habere , quos Regii Professores publicè et quotidie interpretarentur , tardiùs quàm decuit , et quàm ipse voluit , promissum absolvit , — alterum exemplar minutissimis quidem maximèque compendiaris notis exscriptum : quo adjutus noter Morellus sedulam operam navavit ; et quædam adjunxit , quæ in tuo , scribentis errore , prætermisissæ fuerant , et alia confirmavit , quæ conjectata sinè ope ullâ alterius codicis in orâ libri adscripseramus. »*



He wrote a Latin Tragedy, entitled *Alexander Severus*: and composed very learned *Commentaries on the Sylvæ of Statius*.

As his own Press was not sufficient for the production of his labours, he called in the aid of his brother *Claude's* Press. Thus he gave a Greek Version of some of the poems of Catullus, Tibullus, and Propertius, which were printed by *Claude*; — and in 1606, the *first* volume of *The Works of Libanius*: of which *Hieron. Seguius* has these lines in his poem to Hen. iv.:

— hoc Libani tibi consecrare volumen  
 Gemmatum fratres concertavere Morelli,  
 Mandatumque typis, emendatumque decenter;  
 Quorum alter Graiæ interpres Latineque Camenæ  
 Regius est, alter typicâ præclarus in arte;  
 Qui veteres rimantur opes, et scripta requirunt,  
 Te quibus imperiumque tuum exornare laborant.

In 1617, after 34 years of exercise, he gave up his own Press, and confined himself to that of his brother *Claude*.

In 1626, he brought forward the *second* Volume of *Libanius*.

On 27.<sup>th</sup> June, 1630, he died; leaving two sons, *John*, born 1594; and *Nicholas*; — and a daughter, *Catharina*, born 1596. The first was Principal of the College of Rheims; and celebrated as the author of many works: —



the last married Claude Prevost. Nicholas did not degenerate from his father in the office of Royal Interpreter; in which character, as well as in that of an Epigrammatist, he distinguished himself.

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CLAUDE MOREL, brother of *Frederic*, began to exercise his art about 1599. He died 16.<sup>th</sup> Nov. 1626. He married Joanna Henry, by whom he had *Frederic* born 1614, *Charles*, *Claude*, and *Giles*. These three did not suffer the art of Printing entirely to perish with their father Claude and their uncle Frederic.

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CLAUDE MOREL II. son of *Claude*, is said by *De la Caille* to have died at Villemonde, in 1634.

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CHARLES MOREL, brother of *Claude II.* printed several learned works; but gave up his press, in 1639, to his brother Giles, upon being made Royal Secretary, which drew him to the Court.

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GILES MOREL began to exercise the art in 1637, in which year *Ovid's Metamorphoses with Farnaby's Notes* issued from his press. After seven years' labour, he sold his types, etc., to Simeon Piget, and betook himself to the Law.

There were two other printers of this name, and probably of this family — *Balthasar Morel*, 1580-1590, — and *Stephen Morel*, son of a Claude Morel.

A Book appeared *ex officinâ Morellianâ*, in 1646.

Thus the name of MOREL flourished in Typography from 1557 to 1646.

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JOHN BENE-NATUS, (in French, *Jean Bienné*,) is distinguished among those, whose presses have a reputation for Latin and Greek Books. In 1566 appeared his *Dionysii Lambini Oratio, apud Johannem Bene-natum, in ædibus demortui Guil. Morelii*. He married MOREL'S widow.

He died in 1586.

Scævola Sammarthanus has left the following Epigram on his death :

*Per vim, perque dolos fatali conditus urnâ,  
Mortuus hinc malè sum, qui Bene-natus eram.  
Mortis causa Venus: nam cæco armavit ab æstu  
In me rivalis corda manusque feri.  
O fati ambiguas leges! quæ cuncta propagans,  
Vitæ aliis causa est, fit mihi causa necis.*

---

ADRIAN TURNEBUS, (in French, *Turnebe*, or *Tournebœuf*,) the great ornament of his age, was born of parents noble but poor, in 1512,

at *Andely* on the Seine. At the age of eleven years, he came to Paris; and was put under the most learned instructors, to whom he displayed a tenacious memory, a sharp wit, an acute and subtle judgement, penetrating to the very depths of literature, which could disperse the darkness of the most difficult authors by rays of his own brilliant mind. To these he added the most unwearied industry. His fame soon spread through Italy, Spain, Portugal, Germany, and England.

In 1552, he did not disdain to take upon himself the care of the Royal Greek Press.

Huet speaks of him, as

« Literatissimum et omni laude ornatum interpretem, qui et Græcè luculenter sciebat, et Latinè scitissimè convertebat, pressus et adstrictus, ab auctore nusquam digrediens; — cujus erat suavis interim et perlucens oratio. » (1)

After four years' care of the Royal Press, he was in 1555 chosen into the College of Royal Professors; and he no sooner ceased to print the works of others, than he began to commit to other Printers his own compositions. He says in the *Dedicatory Epistle* of the *first* Volume of his *Adversaria* :

« Dum bonis quietisque temporibus literæ florebant, pauca quædam è scriptoribus leviter tantùm selegerat, et in ad-

(1) Huet De Interpret, p. 158.

*versaria* retulerat. Deindè cum exitiali furore effrænati cives arma rapuissent nefaria, patriæ tum fata gemens levationem dolorum sibi è literis petendam esse duxit. Sed cum seria tum studia animus ob patriæ cadentis interitum refugeret, per scriptores elegantiores ultro citroque cursitare vel volitare cæpit, et ut quemque librum prehenderat, quicquid ex tempore subitoque in mentem veniebat, tumultuariâ scripturâ comprehendat; interdum repetitâ memoriâ, quæ in diversis authoribus legerat, unum in caput congerebat: nonnunquam è chirographis editiones falsi convincebat: modò in corrigendo conjecturæ dabat: quod errores eo tempore existimaret audacter tolli posse, quo homines impune sciebat necari. Interdum oblitus, quid antè annotasset, illud idem in aliâ chartâ iterabat, omnia quidem ferè velut folia Sibyllæ non in numerum digesta (quod et ipse de se liber vel me tacente indicabit, temere inconditeque) scribebat, et in pulverem situmque abjiciebat: quâ tamen in re hoc semper religioseque servavit, ne sibi per cujusquam injuriam videretur unquam famam quærere voluisse: eam enim verecundiam pudoremque adhibuit, ut homines doctos sæpenumero laudaverit, et honorificè appellaverit; nunquam vituperaverit aut reprehenderit.»

He published his *Adversaria* in 1564, dedicated to Michael Hôpital, Chancellor of France, to which he added a *Sylva*, that exhibits to advantage his talents in poetry.

But in the midst of his enlightened labours, Death cut short this leaned and accomplished Author's course of glory. He died 1565, at the age of 54.

The Eloge of Sammarthanus pronounces him *singulare sui sæculi decus*.

## De Thou thus speaks of him :

« Virum omni virtutum omniumque literarum genere instructissimum, qui politioris initio literaturæ Græcæ ac Latinæ, dein philosophiæ in scholâ Parisiensi professor regius plurima raræ eruditionis monumenta edidit, et præmaturâ tandem morte statim post edita illa æternitate digna Adversaria, summâ omnium ordinum, ad quos universos unius mors pertinere visa est, mæstitiâ rebus humanis exemptus est, anno 1565, prid. Eid. Jun. cùm tantum annos 53 vixisset. Hujus corpus, quo die mortuus est, uti testamento mandaverat, paucis amicis illud deducentibus, nullâque funebri pompâ in scholasticorum cœmeterio horâ nonâ vespertinâ conditum est, ubi sepulturæ locum delegerat; quo etiam loco præstanti doctrinâ medicum Jacobum Sylvium collegam paucis antè annis sepeliri voluisse meminerat.

Quemadmodum boni omnes ac literati vivum summopere dilexerunt, ita in eo mortuo laudando iucredibili æmulatione certarunt. Et quidem ei (1) Johannes Auratus, Dionysius Lambinus professores regii, Petrus Ronsardus, Germanus Valens P.P. Joannes Passeratus, Alphonsus Delbeneus, qui postea episcopus Albiensis fuit, Nicolaus denique Vergetius Angeli illius Cretensis elegantiorum linguæ Græcæ characterum ad omnem admirationem et oculorum jucunditatem formatoris filius, diversâ parte Joannes Mercerus, Lucas Fruterius, alii, epitaphiis carminibus parentatârunt.

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Non quæ, Nile pater, superba cernis  
 Altis marmora nubibus minari,  
 Sculptum aut Phidiacâ manu sepulchrum :

(1) Lege Joh. Passer. Eleg. et Lambin. Næn. et Leodegar. à Querc. Epiced. et tumul. Adr. Turneb. apud Fed. Morell. anno 1565. Epitaph. Hen. Stephan. anno 1569.

Turnebi placet ossibusque et umbræ ,  
Musarum tumulus politus arte.

Jo. Pass.

(1) Staturâ fuit mediocri, facie honestâ, probis moribus, accedente ad cæteras virtutes incredibili modestiâ; ut æmuli subinde per opprobrium illi objicerent, quòd vultum virginali pudore demissum gereret; cùm tamen sub verecundo ejus ore latentem generosi spiritûs indolem ipsi quoque experirentur. Is pauca scripsit si hominis eruditionem spectes; totius enim Galliæ doctissimus merito suo judicatur. Ea, quæ scripsit, ejusmodi sunt, ut auctoris decus atque dignitatem præ se ferant. In poëmatibus sublimis est atque acutus, in oratione solutâ tersus atque elegans (2) *Ut autem*

(1) Scævola Sammarth. Elog. lib. 2.

(2) *Jac. Aug. Thuan histor. lib. 38. p. 352. édition Genev. Teisser dans ses éloges édit. 1716.* Le Laboureur dans ses remarques sur Castelnau Mauvissière tom. 2. p. 225. rapporte des vers faits à la louange de Poltrot, qui tua le Duc de Guise, attribués à Turnebe, dont le stile a beaucoup de rapport avec celui de ce fameux poëte. Si cela est vray, il ne faut pas douter, qu'il ne fut de la religion des protestans. Il est dit dans une lettre à la fin des ouvrages de Turnebe imprimées à Strasbourg, que ce savant homme en mourant assura, qu'il détestait la doctrine de l'Eglise Romaine. Et *Philar. Calan. de Turneb. mort.* cinq jours avant sa mort, ses amis lui ayant demandé son sentiment touchant les controverses de ce temps là, il dit, qu'il rejettoit toutes les cérémonies des Catholiques Romains, qu'il avoit de l'aversion pour la doctrine des papes, et qu'il croyoit, que la véritable religion étoit celle, que Jésus Christ et ses apôtres avoient enseigné. Il ajouta, qu'il appréhendoit, que sa femme ne se fit ensevelir suivant la coutume observée par l'Eglise Romaine. Pendant sa maladie, il ne voulut voir aucun prêtre ni aucun médecin. Genebrard, qui avoit été son disciple, assure qu'il mourut catholique. *Gisbert Voetius cité par Cren. Anim. philos. part. 5. p. 58, 59, le met dans la nombre de ceux, qui ont favorisé les protes-*



erant tunc scissa ob religionis novos motus studia, mortuum quisque vindicabat, dum simul et antiquæ religionis retinentes et novam profitentes ad utras partes moriens ille inclinasse diceretur, multum momenti partibus suis allaturum fuisse credunt.

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MICHAELIS HOSPITALII (1) Epistola ad ADRIANUM TURNEBUM, quâ de adversariorum libro sibi ab eo dicato gratias agit.

Me tam præclari noli, Turnebe, putare  
 Muneris oblitum, quod semper et omnibus horis  
 Contrecto manibus, morbi solamen acuti,  
 Atque libens utor tali tantoque magistro:  
 Unde legens disco veterum secreta librorum,  
 Aut revoco in mentem longos desueta per annos.  
 Quòd si scripta juvant tua me tot pondere rerum  
 Oppressum, tantâ curarum mole, senemque;  
 Maxima, crede mihi, juvenes curisque solutos,  
 Maxima venturos cæpiet quandoque voluptas.  
 Felix ille tuâ potuit qui voce Latinis  
 Institui, Græcisque; haud ille requiret Athenas

tans, et *Martin Schookius dit la-dessus*, aucun homme ne peut savoir ce qui étoit dans le cœur de Turnebe; mais il est certain, qu'il avoit une très-forte aversion pour les Jésuites, desquels il parle dans un de ses poèmes de cette manière:

Quæ nova surrepit secta, et mentitur Iesum,  
 Dulce latrociniis prætendens nomen apertis,  
 Tartareis emissa vadis? etc.

*Prosograph. de du Verdier, à Lyon. 1605. lib. 8. p. 2508.* les Calvinistes ont semé le bruit, qu'il mourût en leur opinion, mais il décéda bon Catholique.

[1] Mich. Hospital, Sermon. Lutet. apud Mamert. Patisson. 1585. p. 285.



Hand Latium Romámque : beata Lutetia tanti  
 Moribus ingenióque viri. Sed , amice , futuris  
 Consule temporibus , scribendi multa laborem  
 Suscipe , nec dubita chartis mandare , sequentum  
 Quæ veniens ætas sit miratura nepotum ,  
 Aude magnum aliquid , quæso ( nam posse putamus , )  
 Et veterem longo possessam tempore palmam  
 Extorque Græcis Italisque : ut propria sicut  
 Armorum , sic ut studiorum gloria nobis.

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\* JOANNIS PASSERATII CARMEN IN ADRIANI TURNEBI *Adversariorum* libros.

Bis seni Alciden cælo evexere labores ,  
 Liquit ut OEtæo corpus inane rogo.  
 Bis totidem exhaustis , miro Jovis edita partu  
 Turnebum propriis vexit in astra rotis.  
 Adversis fatis , monstris pugnavit uterque ;  
 Viribus hic animi , corporis ille potens.  
 Ac postquam ambobus tot monstra oppressa , supremo  
 Invidiam vinci sensit uterque die.

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In tristissimum ADRIANI TURNEBI obitum LEODEGARII à  
 QUERCU Carmen.

Turnebus flos Gallorum , sol totius orbis ,  
 Dulce decus Charitum , gloria Sicelidum ,  
 Dum commutaret vitam cum morte , rogatus  
 In quâ tunc vellet religione mori ;  
 Dixit : in hâc in quâ sum natus ; rerum ego honores  
 Nec volui in vitâ , nec volo in interitu.  
 Vespere cum paucis facibus , pauco comitatu ,  
 Paucis sacrificis , reddite corpus humo.

Præcones pullos, atrata insignia, lessum  
 Lugubrem, prompas respuo in inferiis.  
 Cumque parentabit conjux fidissima: nolim  
 Turbet campanis aut requiem aut studium.  
 Hæc sint vivorum solatia: clausus in urnâ,  
 Nil præter preculas, et pia sacra peto.

ART. CI. TRACTS AGAINST POPERY.

1. *Responsio Christianorum Jurisconsultorum ad Fr. Duarenii Commentarios de Ministerijs Ecclesiæ atque Beneficijs, et alias eius Declamationes.*  
*Papinianus. Hominis est hominem beneficio afficere. Argentorati excudebat Christianus Milius. M.LVI. 8.º p. 160.*

2. *Francisci Vilierii de Statu primitivæ Ecclesiæ, eiusque Sacerdotiis.*

*De Patriarchis, Metropolitanis, Archiepiscopis, Primatibus, Primæ Sedis Episcopis, Chorepiscopis, Presbyteris, Diaconis, Hypodiaconis.*

*De Pontificis Romani potestate atque amplitudine.*

*De Religione populi R. et Numæ instituto. Ad Remundum Rufum defensorem Pontificis. R. aduersus Carolum Molinæum iurisconsultum. Adiectus est Index, qui rerum capita commonstret. Hierapoli, apud Jo. Crispinum. M.DLIII. 8.º pp. 116.*

On the Title-page are written the following words:  
 « Clariss. Viro et Singulari doctrina ac pietate prædit: Do. Petro Martyri FR. HOTOMANUS D. D. »

This proves it to be a work of Hotoman. (1)

[1] See Senebier, who gives the title imperfectly.

## ART. CII. MARRIAGE OF ISAAC CASAUBON.

(*Ex J. Casauboni Vita, p. 6.*)

« Quin igitur, contractâ jam arctiore amicitia cum *Henrico Stephano*, frequentius adiret sive Topographeion, sive domum *Stephaneam*, cum literarum, tum pietatis maximè gloriâ celebrem, (quis enim qui vel famâ duntaxat inaudivit de celebribus eruditione Typographis, primisque veræ reformatæ Religionis testibus ac vindicibus, quorum vitas describit *Theodorus Beza*, ignorat *Robertum Stephanum*, *Francisci I. Galliarum Regis*, optimum interrimumque Typographum anno 1572 iniquissimis atque falsissimis criminationibus, ineptissimis absque ullâ veritatis specie argutationibus insimulatum, ac si Lutetiâ Parisiorum fuit pulsus atque indignè ejectus, quemadmodum in ejus vitâ olim apertè demonstravimus, *GENEVAM* lares, totamque familiam, exceptis quibusdam liberis, qui ad Pontificiam transiverunt Religionem, transtulisse, ibidemque novum extruxisse focum, (quem *Henricus* filius, ejusque domus postea diligenter foverunt;) cum igitur *Stephaneam Domum* pietate claram frequentaret quotidie ac coleret, animum ad virginem honestissimam atque modestissimam, *FLORENTIAM STEPHANAM* applicuit; illectus, credo, suadelâ omnium præclarissimarum virtutum, quæ quidem in lectissimæ virginis avitis iisque mitissimis moribus, singularis formæ dote; præsertim tamen in egregia indole, animi clementia, perspicaci prudentia, sincera probitate, omnibus fortunæ bonis anteponenda elucebant. Quapropter ad amicos scribens, non præposterè sibi agere videbatur prestantissima illa dilec-

tissimæ atque suavissimæ conjugis dona tantoperè laudare, tum quod sibi fortè persuaderet vivo socero se multum posse proficere in studiis, et Regum atque Principum, quos plurimos numerabat sui amantissimos, singularem sibi favorem posse conciliare, mortuo verò unà cum reliquis, qui ex ea familia superessent, ex parte hæredem futurum, non tam facultatum, quarum non nisi modica portio in ipsius potestate fuisse videtur, propter vitæ modum, qui non uni loco affixus, ipsum ferè continuò oberrare et per multas ambages sedem mutare jusserit, quàm quidem manu exaratorum codicum ac laborum antiquis utriusque linguæ scriptoribus diligenter impensorum. Annum, atque diem ipse hisce indicat. *Anno Domini MDCXXXVI, April 28. die exeunte, stylo veteri, ego et Florentia Stephana, Henrici filia, matrimonio juncti sumus in Ecclesia Dei, Genevæ in templo D. Petri.*»

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ART. CIII. CAMDEN'S ELIZABETH.



*Annales Rerum Anglicarum et Hibernicarum, Regnante Elizabetha, Autore Guil. Camdeno. Prima pars emendatior, altera nunc primum in lucem edita. Lvg. Batavorum. Ex officina Elzeviriana. M.DC.XXX. 8.º*

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The last part commences at p. 541, under the Title of *Tomus alter, qui nunc demum prodit, sive Pars Quarta*. This begins with the year M.D.LXXXIX. The first Edition was published at London, 1615. fol. in which the *History* ends with the year 1588.

## TYPOGRAPHUS LECTORI S.

QUUM Guilielmus Camdenus, benevole Lector, in scribenda Divæ Elizabethæ, Angliæ, etc. Reginae, Historia, hoc potissimum curaverit (ut ipsius verbis utar,) ut, ad præscriptum Polybij, VERITATI litaret; id se sine ΠΑΡΡΗΣΙΑ, ingenua illa cum modestia loquendi Historico digna libertate assequi; verum cum utraque, Judicia, Præjudicia, Odium, Obtrectationesque eorum qui fidem in Patriam et Principem exuerunt, effugere se non posse animadvertit. Præponderarunt tamen apud ipsum, tum, quod dixi, Veri studium, tum Patriæ charitas, et Principis illius memoria, quæ apud Anglos grata et sancta esse debet. Historiam itaque Heroinæ constanti quidem filo usque ad eius excessum pertexuit: sed priorem tantum Partem, quæ ad Annum Salutis M.D.LXXXIX. exeuntem pertingit, evulgare ausus; alteram, ne forte sibi à nonnullorum livore periculum procrearet; quorum adeo potentia partum suum in cunis præfocatura esset, illustris in Francia viri fidei tanquam depositum commisit: Is, Camdeno morte jam extra periculum et supra invidiam posito, doctissimo amicissimoque viro fidem præstitit, et, pro summo suo erga Rempublicam studio, atque insigni erga nos benevolentia, secundum illum Tomum, sive prioris Continuationem, prælo subiiciendam transmisit. Nos itaque, Lector, quanta potuimus accuratione, utramque Historiæ partem, priorem quidem emendatius recusam, alteram autem nunc primum prodeuntem, publici juris facimus: quo et Historici omnibus numeris absolutissimi manibus satisfiat; et gloriosissimæ, omniumque quæ unquam sceptrum gestarunt felicissimæ femiæ (quibus illam elogiis, teste Augusto Thuano V. C. decoravit generosa Guisianorum et Nemorosiorum parens Anna Atestina) memoria scriptore tanta Maiestate digno feliciter in animis posterorum perennet. Vale. »

Camden thus speaks of the trial of Thomas Howard, Duke of Norfolk.

*Norfolcius in indicium vocatus. Pares in hoc iudicium.*

M.D.LXXII.

Novi anni principium novum et triste spectaculum Londinensibus in Prætorio Wesmonasteriensi exhibuit. Pegma enim ligneum per medium Prætorii à porta ad partem superiorem erectum, et ibi Tribunal sedibus utrinque circumpositis, cujusmodi totis octodecim armis viderant nullum. Ad hoc, die Januarii xvi. Thomas Hovvardus Dux Norfolciæ inter Ovvenum Hoptonum Arcis Londini Præfectum, et Petrum Carew Equites Auratos, funesta securi, acie aversa, prægestata, ducitur. In Tribunali sedit Georgius Talbortus Comes Salopiæ, summus Angliæ Seneschallus ad illum diem constitutus; utrinque proceres qui cognitores dati, quos *Pares* dicimus,

Reginaldus Greius Comes Cantii.

Thomas Ratcliffus Comes Sussexiæ.

Henricus Hastings Comes Huntingdoniæ.

Franciscus Russellus Comes Bedfordiæ.

Henricus Herbertus Comes Pembrochiæ.

Edwardus Seimorus, sive à *Sancto Mauro*, Comes Hertfordiæ.

Ambrosius Dudleius Comes Warvvici.

Robertus Dudleius Comes Leycestriæ.

Walterus Devereux Vicecomes Herefordiæ.

Edwardus Baro Clintonius Admirallus.

Guil. Baro Howardus Effinghamius Camerarius.

Guil. Cecilius Baro Burghleius Secretarius.

Arthurus Baro Greius de *Wilton*,

Jacobus Blountus Baro *Montioius*.

Guil. Baro *Sandes*.

Thomas Baro Wentworthus.



Guil. Baro Bourroughus.  
 Lodovicus Baro Mordantus.  
 Joannes Powlettus Baro a Sancto Joanne de *Basing*.  
 Robertus Baro Richus.  
 Rogerus Baro Northus.  
 Edm. *Bruge* Baro Chandos.  
 Olivarus Baro à Sancto Joanne de *Bletnesho*.  
 Thomas Sackvillus Baro Buckhurstius, et  
 Guil. Westus Baro *de La-Warus*.

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 DEATHS OF PEERS IN 1594.

« *Baronis Evers. Baronis Chandos. Baronis Montioii.*

« Nec omittendi qui mortalitatem hoc anno vertente expleverunt, Guilielmus Baro *Evers*, Radulpho filio ex Margeria Dimoca relicto; Egidius Baro *Chandos*, cui sine masculis defuncto successit in dignitate Guiliel. frater: et Guil. Blountus Baro Montioius corpore ex intemperanti adolescentia effæto, cui itidem successit Carolus frater Portus Magni Præfectus. »

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 ART. CIV. T. BEZÆ JUVENILIA.
 

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*Theodori Bezæ Vezelii Poemata Juvenilia. 12.º ff. 62*, surrounded by a Device, with a Death's head at the bottom; and this circumscription: **MALIGNA LOQUUNTUR IN ME: MITTENTUR IN INFERIORA TERRE**, (1) probably a counterfict of the first Edition.

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[1] *Sic.*



THEODORUS BEZA VEZELIUS MELCHIORI VOLMARIO HELVETIO,  
PRÆCEPTORI SUO.

S. P. D.

Etsi totum hoc scribendi genus à multis et gravibus et eruditis hominibus reprehendi solet, nunquam tamen hoc a me potui impetrare, ut in eo excolendo operam aliquam non ponerem : sive ita cogente animi impetu quodam, sive quod hanc exercendi styli speciem nunquam vel ineptam vel inutilem esse putavi. Ad hæc accessit gravissima judicii tui autoritas, quæ quidem una tantum apud me potuit, ut simulatque ex iis literis, quas ad me Tubinga dedisti, hæc nostra intellexi tibi et JOACHIMO CAMERARIO mirum in modum probari, nihil habuerim antiquius, quam ut ea in unum velut corpus congererem : ratus nimirum in eo me a sanis hominibus reprehensum non iri, in quo vestram sententiam atque suasionem sequutus essem. Adhibitis igitur in consilium amicis, quorum et ingenium et judicium in hujusmodi rebus singulare sæpe jam antea expertus eram, decerptisque demum paucis versibus, qui et minus inculti et paulò velut maturiores visi sunt; hunc tandem libellum confeci. Quem ego quidem etsi ab initio nemini dedicare constitueram, quod levius quiddam esse videretur, quàm ut ullius vel infimi hominis nomen præferre deberet, mutato tamen consilio, tibi commendare non dubitavi, partim ut ejus rei patrocinium suscipias, cujus tu mihi author fuisti præcipuis : partim verò ut, quum uni tibi plus debeam quàm cæteris omnibus, meam erga te observantiam aut potius pietatem hoc munusculo testarer. Nec enim deerant permulti, quos vel dignitatis gratia, vel affinitatis, vel amicitiae, possem, deligere, quibus etiam, hoc quaecunque officii genus non ingratum videri potuisse scio : sed ii si cognoscent quæ tua in me constant bene-

ficiã, non dubito quin Volmarium, quanvis externum hominem, sibi præferri debuisse fateantur.

Quod si qui in nobis vel artem requisierint vel naturam, per me id illis vero facere licebit, dummodo id omne, quod in me fuit, præstitisse me intelligant: nec tamen ab ingenio vel diligentia tam parum posse, ut istis longè majora, et studioso homine digniora non audeam polliceri. Vale. Lutetiæ, VII. Cal. Jul. qui dies est mihi natalis.

---

The Poems commence with the *Sylvæ*, which are contained in the first 12 leaves. They consist of the four first of those, which still stand in the Collection of 1597; — but some of them, especially the *third*, much altered in this reprint of them.

Then follow the ELEGIES, which are 12: of these only one is inserted in the later Collection. All the rest are amatory.

At the back of f. 25 commence EPITAPHIA, of which few have found a place in the Collection of 1597.

F. 34 contains inscriptions for ICONES.

Then EPIGRAMMATA succeed at f. 35; and conclude this little volume. Beza recognized very few of them in the above Edition of his riper age. He was in the habit of correcting, and almost re-writing his poems to the very last; so that not only the few of these poems, which he has reprinted, are very greatly changed; but a copy of the Edition of 1597, with the Poet's MS.

corrections in the Public Library at Geneva, shews numerous alterations of these last, in the trembling and almost illegible hand of old age.

---

 ELEGIA I.

## AD LECTOREM.

Tu quem naturæ nobis consensus amicum  
 Fecit, et e simili sidere natus Amor :  
 Quisquis eris, nisi vel locuples te curia totum  
 Possidet, et rauci sollicitudo fori :  
 Aut nisi te Hippocratis retinent, pia cura, medelæ,  
 Aut totum asseruit pagina sacra sibi :  
 Vel nisi te Pallas studiis melioribus aptum,  
 Et Venerem, et Veneris tangere scripta vetat :  
 Aspice quam miserè insano consumar amore,  
 Quam lateat nostro pectore sæva Venus.  
 Si bene te novi, quum legeris omnia, dices,  
 Non erat hic tali dignus ab igne coqui.  
 Attamen hoc frustra : nam talia fata sorores  
 Nondum etiam nato constituere mihi,  
 Ut quamvis nil ipse habeam quod possit amari,  
 Experiar Veneris tempus in omne faces.  
 Quodque magis mirum, quum nos potiamur amica,  
 Qua non est flammis dignior ulla meis;  
 Perpetuæ tamen exagitant mea pectora curæ,  
 Et premit insomnem sollicitudo comes.  
 Sive graves obscura mihi nox clausit ocellos,  
 Tunc quoque quum jaceam semisopitus, amo.  
 Seu vigilo, præter nostras nil cogito flammæ,  
 Candida luminibus proxima sola meis.  
 Hei mihi quæ nuper nobis insomnia, misit  
 Ille puer, quantis lusit imaginibus !

Nec piguit nostrum populo narrare furorem ,  
 Et Phæbum in somnos sollicitare meos.  
 Quippe etiam hæc nobis nevére incommoda Parcæ ,  
 Nequitiaë fiam testis ut ipse meæ.  
 Id tamen exemplo liceat fecisse Tibulli :  
 Sic Nemesis flammæ, culte Tibulle, canis.  
 Cynthia sæpe tibi sic est cantata, Properti,  
 Sic est Nasoni dicta Corynna suo.  
 Hi tamen æternum meruerunt carmine nomen :  
 Dii faciant, possim post mea fata legi.  
 Scilicet hoc unum nostros solatur amores ,  
 Hoc facit ut placeat, quæ mihi flamma nocet.  
 Sive autem id nobis veniens concesserit ætas ;  
 Seu me quæ vulgum fata severa manent.  
 Sic saltem vixisse mihi, te teste, placebit,  
 Exemplo ut fieres cautior ipse meo.  
 Quippe, aut fallor ego, aut nostros quum legeris ignes,  
 Et mea quum fuerit sors bene nota tibi,  
 Sedulus hoc deinceps, et tota mente cavebis,  
 Ne simili mecum sis ratione miser.  
 Nostra utinam tibi flamma ferat tot commoda, lector,  
 Quod dedit authori maxima damna suo.

---

As an instance of the degree to which Beza re-wrote many of his poems, the following is given, *first* from the *Juvenilia*; and *afterwards* from the *Edition of his old age*.

EOBANI HESSI.

Poëtæ Egregii.

(*Ex Poem. Juvenil.*)

Venerat exutus mortali corpore nuper  
 Hesus, ut infernis exciperetur aquis :

Quem torvè intuitus squalentis portitor Orci,  
 Hic ait, hic gratus Manibus hospes erit:  
 Tune Syracusii calamos impunè Poëtæ,  
 Mæonidæque tubam pessimè surpueris?  
 Dixerat: et media vates jam puppe sedebat,  
 Quum vetuit nautam pergere Mercurius.  
 Ne sævito, Senex, inquit: nam vindicat istum  
 Juppiter, et superùm cætera turba, sibi.  
 Extinctis aliis potuit qui reddere vitam,  
 Ditis in hunc possunt jura severa nihil.

## ALITER.

EOBANI HESSI, *Clariss. Germanicæ Poëtæ, Homeri Iliada  
 et Theocriti Idyllia Latinis versibus feliciter interpretati,  
 Memorix.*

Nuper Lethæas Eobanum venerat Hessum  
 Transvecturus aquas portitor ille Charon,  
 Multa minans, Siculi calamos impune poëtæ,  
 Mæonidæque auso surripuisse tubam:  
 Quinetiam media vates jam puppe sedebat,  
 Quum prohibens nautam pergere Mercurius,  
 Ne sævito, senex, inquit, sibi vindicat istum,  
 Istum, inquam, Superùm turba beata, sibi,  
 Nam qui aliis potuit vitam producere, certè  
 Infera juris in hunc obtinet aula nihil.

MACUTI POMPONII, *quum falsò nunciaretur in Alpibus  
 occubuisse.*

Vos nunc advoco flebiles Phaleuci,  
 Vos voco, O numeri severiores,

Adeste , obsecro , dum meum Macutum ,  
 Meas delicias , meamque vitam ,  
 Morte lugeo pessima peremptum .

Unde , Pierides , loqui auspicabor ?  
 Dicamne ut patria bene instituta  
 Natus ille Meus Macutus omnes  
 Vita vicerit integra et pudica ?  
 Dicamne ut patria bene erudita  
 Natus ille meus Macutus omnes  
 In hac vicerit eruditiores ?

Traxit carminibus suis opacas  
 Sylvas , et juga montium comata ,  
 Undarum et domuit rapacitatem  
 Orpheus : sed superavit hunc Macutus  
 Mutis non modo doctus imperare ,  
 Sed pacare hominum potens furorem ,  
 Et lenes itidem incitare mentes :  
 Nec solus digitos movere doctus ,  
 Sed lingua pariter loqui diserta .

Pericles potuit tonare quondam ,  
 Sed Græcus tonuit suis Athenis .  
 Lingua Tullius eloquens Latina ,  
 Romanis tonuit suis Latinus .  
 Natus sanguine Gallico Macutus  
 Et Græcè tonuisset , et Latinè ,  
 Hoc si Roma foret Latina seculo ,  
 Et nunc Græcia Græca personaret .

Apelli Cytheræa picta quondam  
 Nec tota attamen , immò inabsoluta .  
 Mille autem Veneresque Gratiasque  
 Expressit lepidus meus Macutus ,  
 Aut vicit potius , nec id colore ,  
 Sed docta lepidaque scriptione .

Apelles manui, at meus Macutus  
Debet ingenio perennitatem.

Ægyptum penetravit usque in imam  
Magnus Pythagoras, Platoque magnus,  
Et venit, Scythico gelu relicto,  
Athenas Anacharsis eloquentes.  
Vidit Italiam meus Macutus,  
Visurus pariter mare atque terras,  
Doctrinam ut faceret suam auctiorem,  
Cæpti si bona sors boni fuisset,  
Aut si quid reperisset, absoluta  
Vir quod disceret eruditione.

Vos interrogo, quæ caput tenetis  
Nascentis Rhodani superba saxa,  
Cur sævos homines fovetis illos,  
Macutum mihi qui meum abstulère?

Vos Nymphæ rogo, quotquot hinc vel inde  
Lemani vitreas tenetis undas,  
Cur pati potuistis hunc cruenta,  
Scelestaque manu virum interire,  
Cui Nymphæ usque adeo fuère cordi?

Dic mihi, Cytheræa, dic, Apollo,  
Dic, Hermes, mihi dicite, O Camænæ,  
Cur nostrum, rogo, cur meum Macutum  
Passi estis perimi? An minus remoto  
Ut possetis eo frui, in Deorum  
Adjuncto numerum et beatitatem?  
Tali dignus eras, Olympe, cive.  
Tali dignus eras domo, Macute.

Habetis, Superi, mei Macuti  
Nunc divinam animam, at relictæ terris  
Moles corporea, illa quam Macuti  
Divinum ingenium incolebat olim.  
Vos curate animam, Dii, Deæque,



Nobis corporis est habenda cura :  
 Hoc dicamus ei sepulchrum inane :  
 Hei cur non licet apparare verum !

Audi nunc, ubicunque sis, Macute,  
 Sive cum Jove nunc jòcaris unà,  
 Ut cœli novus incola, et colonus,  
 Sive te potius novem Sorores,  
 Parnassusque tenet bicornis, audi.  
 Te vivum mihi sustulère fata,  
 Extinctum quoque sustulère fata.  
 Quod unum licet, his tuo quotannis  
 Pares inferias dabo sepulchro,  
 Ut meo Pyladi, meoque Achatì.  
 Sic qui finis erit mihi loquendi,  
 Deffendi mihi finis est futurus  
 Te, meum Pyladem, meumque Achatem.

---

AD BIBLIOTHECAM, f. 37.

Salvete incolumes mei libelli,  
 Meæ deliciae, meæ salutes,  
 Salve mi Cicero, Catulle salve,  
 Salve mi Maro, Pliniúmque uterque,  
 Mi Cato, Columella, Varro, Livi,  
 Salve mi quoque Plaute, tu Terenti,  
 Et tu salve Ovidi, Fabi, Properti,  
 Vos salvete etiam disertiores  
 Græci, ponere quos loco priore  
 Decebat, Sophoclesque, Isocratesque.  
 Et tu cui popularis aura nomen  
 Dedit: tu quoque, magne Homere, salve.  
 Salve Aristoteles, Plato, Timæe.  
 Et vos, O reliqui, quibus negatum est

Includi numeris Phaleuciorum.  
 Cuncti denique vos mei libelli  
 Salvete, iterumque, tertiumque,  
 Atque audite meam precationem,  
 Hoc ergo precor, O mei libelli,  
 Ut ne longa mihi mora illa (senis  
 Nam a vobis procul abfui diebus,)   
 Obsit quominus undiquaque tali  
 Sitis in me animo et favore deinceps,  
 Quali, dum proficiscerer, fuistis,  
 Nimirum faciliq̄ candidoque.  
 Quod si istam mihi supplicationem  
 Vos concesseritis, mei libelli,  
 Id vobis quoque pollicebor ipse,  
 Non me unam hebdomadam procul, quid? immo  
 Non diem procul unicum abfuturum.  
 Quid diem? immo nec horulam, immo nullum  
 Punctum temporis, ut libet pusillum.

---

DE ALDO MANUTIO, *Rom. omnium quidem authorum, præ-*  
*cipue vero poëtarum excellentissimo Typographo*

Didonis cecinit rogum disertus  
 Maro: Pompeii rogum Lucanus:  
 Et disertè adeò hoc uterque fuit,  
 Ut nunc vivere judicetur illa,  
 Nec jam mortuus hic putetur esse:  
 Immo sint redivivi et hic et illa.  
 Ergo credere fas erit poëtas  
 Divos, utpote qui loquendo possint  
 Vitam reddere mortuis: quod ipsis  
 Est divis proprium et peculiare.  
 Quod si credere fas Deos poëtas,  
 Vitam reddere quod queant sublatam:

Quantò est justius , æquiusque , quæso ,  
 Aldum Manutium Deum vocare ,  
 Iphis qui potuit suo labore  
 Vitam reddere mortuis poëtis ?

---

 DE CANDIDA.

Defessus medio thoro jacebam ,  
 Et summo grave jam caput cadebat ,  
 Sui Candida quum miserta Bezæ ,  
 Præsens est mihi visa dormienti ,  
 Jocos , deliciasque factitare ,  
 Et tractare manu , et notare ocellis ,  
 Et blesa velut increpare voce.

Contrà sic ego somnians loquebar :

Ne sis me mihi charior , puella ,  
 Dissolvi cupio , et perire totus .  
 Vix hæc edideram , repente nostrum  
 Quum lux invida somnium diremit ,  
 Et meam mihi sustulit puellam .

At tu quisquis es , O tenebricosæ  
 Præses optime cogitationis ,  
 Seu te Morphea , seu vocare Somnum  
 Fas est , fac vigil ut queam videre ,  
 Quod somno potui videre captus .  
 Aut , si non aliter potes mederi  
 Hnic desiderio meo , perennem  
 Inducas mihi somniationem .

F. 39.

---

 AD MUSAS.

Si rogat Cererémque , Liberumque  
 Vitæ sollicitus suæ colonus ,  
 Si Mavortis opem petit cruentus

Miles, sollicitus suæ salutis :  
 Quid ni, Calliope, tibi tuisque  
 Jure sacra feram, quibus placere  
 Est unum studium mihi, omnibusque  
 Qui Vatum è numero volunt haberi?  
 Vobis ergò ferenda sacra, Musæ,  
 Sed quæ victima grata? Camœnis 10  
 Dicata hostia? parcite ô Camœnæ,  
 Nova hæc victima, sed tamen suavi  
 Futura arbitror, admodumque grata.  
 Accede, o tinea, illa quæ pusillo  
 Ventrem corpore tam geris voracem. 15  
 Tène Pieridum aggredi ministros?  
 Tène arrodere tam sacros labores?  
 Nec factum mihi denega: ecce furti  
 Tui exempla, tuæ et voracitatis.  
 Tu ferè mihi passerem Catulli, 20  
 Tu ferè mihi Lesbiam abstulisti.  
 Nunc certè meus ille Martialis  
 Ima ad viscera rosus usque languet,  
 Et quærit medicam suum Triphonem.  
 Immò et ipse Maro cui pepercit 25  
 Olim flamma, tuum tamen tenebrum  
 Nuper, ô fera ter scelesta sensit.  
 Quid dicam innumeros bene eruditos,  
 Quorum tu monumenta, tu labores  
 Isto pessimo ventre devorasti?  
 Prodi, jam tunicam relinque, prodi,  
 Vah, ut callida stringit ipsa sese!  
 Ut mortem scelesta! prodi,  
 Pro tot criminibus datura pœnas.  
 Age, istum jugulo tuo mucronem  
 Cruenta excipe, et istum, et istum

Vide ut palpitet , ut cruore largo  
 Aras polluerit prophana sacras.

At vos Pierides , bonæque Musæ ,  
 Nunc guadete , jacet fera interempta ,  
 Jacet sacrilega illa , quæ solebat  
 Sacros Pieridum vorare servos.

Hanc vobis tunicam , has dico , Camœnæ  
 Vobis exuvias , ut hinc trophæum  
 Parnasso in medio locetis , et sit  
 Hæc inscriptio. De fera interempta  
 Bezæus spolia hæc optima Musis.

---

A D A M I C O S .

Hunc quamquam illepidum et malum libellus ,  
 Vos ô perlepidi mei Sodales ,  
 Quæso sumite blandiore vultu ,  
 Deinde perlegite usque ad umbilicum.  
 Nam vos id rogat ille Beza vester ,  
 Cujus vos animamque , corculumque ,  
 Idque me hercule jure possidetis.  
 Sed sic perlegite , ô boni Sodales ,  
 Ut nec falsa aliqua eruditionis  
 Nostræ opinio , nec mei tuendi  
 Cura nominis ulla vos moretur ,  
 Figatis potius vel hinc , vel illinc ,  
 Steliulisque , obelisque , virgulisque ,  
 Cultu splendidus ut decentiore  
 Testetur titulo tenus parentem.  
 Id verò mala turba Zoilorum  
 Damnabit , fateor nihilque dicet  
 Hic , præter titulum , meum videri :  
 Sed clamet licet usque , et usque , et usque ,

Sit totus volo vester hic libellus ,  
 Quum vester quoque sit Poëta totus.

---

 AD PEDEM CANDIDÆ.

Opes , quam geminæ premunt columnæ ,  
 Ille inquam geminæ premunt columnæ ,  
 Quarum ex arbitrio quiescit illa ,  
 Quarum ex arbitrio movetur illa ,  
 Illa Candida , cujus intra ocellos ,  
 Illa Candida , cujus in papillis  
 Omnes deliciæ latent Bezæi.

O pes candide Candidæ , O tenelle  
 Mi pes , dic mihi , O tenelle mi pes ,  
 Qui meam mihi Candidam adferebas ,  
 Cur meam mihi Candidam abstulisti ?  
 Ad saltem decuit profectionem  
 Nunciare mihi , ut vel experirer  
 An possem precibus fugam morari ,  
 Vel tibi comes esset hic meus pes.  
 O fur pessime , quid tibi imprecabor ?  
 An nodosa tibi ut podagra cunctos  
 Vexet articulos ? an ut molestus  
 Sic scrupus premat ; ut libido nunquam  
 Ulla te capiat profectionis ?  
 At dolere nequis , sceleste , solus :  
 Nullus ergo tibi imprecor dolores.  
 Non peto quadruplum , ( licet teneri  
 Ut fur , hac merito unctione possis , )  
 Hoc unum peto , quod mihi abstulisti  
 Redde me mihi ) quæso , redde , mi pes.  
 Mi pes , redde mihi meos amores  
 Emam mille tibi , hercle , margaritas

Smaragdos totidem , ut superbus istis  
 Eas dividiis : dabo phaleucos  
 Qui te in astra ferant , ubi sublimis  
 Inter sidereos micabis ignes.  
 Sin minus , ( nec enim genus relictum  
 Vindictæ est aliud , ) tibi nec unum  
 Pedem , O Pes , dederint meæ Camænæ.

---

 AD CANDIDAM.

Quum nos Candida mutuis favillis ,  
 Communique velut calore cocti ,  
 Vitam unâ peragamus innocentem ,  
 Ut eum turturæ jurturilla casto :  
 Qui fit innocuos ut hos amores  
 Tot doli exagitent calumniarum ?  
 Hæc est scilicet omnibus statuta  
 Lex mortalibus , ut perenne nil sit  
 Quod gratum : et vicibus suis recurrant  
 Voluptasque , dolorque , pax , et ira.  
 Ergo hæc , Candida , fortiter feramus ,  
 Nos , inquam , quibus hæc statuta lex est.  
 Ille autem Deus , ille qui favillas  
 Nostro in pectore primus excitavit ,  
 Nec perire potest , nec hos fovere  
 Ullo tempore desinet calores.  
 Premetur , scio , flamma nostra , quid tum !  
 Tanto fervidior futurus ignis.

---

 AD EANDEM CANDIDAM.

Ex quo disjuncti , mea Candida , viximus ambo ,  
 Nec tua luminibus sidera visa meis ,



Hora diem, mensemque dies, animumque moratus  
 Mensis, jam canos pene dedere mihi.  
 Ac simulac nobis iterum reddemur uterque,  
 Teque mea potiar, meque frui tuo:  
 Hora die, lunaque dies numerabitur una,  
 Quique aliis annus, vix mihi mensis erit.  
 Sic tempus, prærepta mihi mea tempora reddat,  
 Hæc eadem ut reddam, Candida chara, tibi.

---

 IN BASIUM CANDIDÆ.

Vos teneri rores, calathos quibus aurea gaudet  
 Venus rosarum aspergere,  
 Te cannis incluse liquor, qui dulcia condis,  
 Mensis secundis fercula,  
 Et vos deliciæ patrum, cælestia mella,  
 Testes apum solertiæ:  
 Vos ego, vel vobis quicquam si dulcius usquam est,  
 Et suxi, et hausi, et imbibi,  
 Hesterna fœlix nuper quum nocte putarem  
 Me basiare Candidam.  
 Vos etenim pariter spretis cannisque rosisque,  
 Et alvearium favis,  
 Intra verna meæ constat sedisse labella  
 Tenellulæ puellulæ.  
 Hei mihi! quis nobis hos somnos interrupit?  
 Quis gaudiî tantum abstulit?  
 Ah Venus, hæc postquàm prohibes me carpere vera,  
 At somniare me sinas.

---

THEODORUS BEZA,

*De Sua in Candidam et Audebertum benevolentia.*

Abest Candida, Beza quid moratis?  
 Audebertus abest, quid hic moratis?  
 Tenent Parhisii tuos amores,  
 Habent Aurelii tuos lepores,  
 Et tu Vezeliis manère pergis, 5  
 Procul Candiduláque, amoribusque,  
 Et leporibus, Audebertuloque?

Immo Vezelii procul valete,  
 Et vale pater, et valete fratres:  
 Namque Vezeliis carète, possum 10  
 Et carère parente, et his, et illis,  
 At non Candidula, Audebertulóque.

Sed utrum rogo, præferam duorum?  
 Utrum invisere me decet priorem?  
 An quenquam tibi, Candida, anteponam? 15  
 An quenquam anteferam tibi, Audeberte?  
 Quid si me in geminas secem ipse partes,  
 Harum ut altera Candidam revisat,  
 Currat altera versus Audebertum?

At est Candida sic avara, novi, 20  
 Ut totum cupiat tenere Bezam:  
 Sic Bezæ est cupidus sui Audebertus,  
 Beza ut gestiat integro potiri:  
 Amplector quoque sic et hunc et illam  
 Ut totus cupiam vidère utrumque, 25  
 Integrisque frui integer duobus.  
 Præferre attamen alterum necesse est.  
 O duram nimium necessitatem!

Sed postquàm tamen alterum necesse est,  
 Priores tibi defero, Audeberte: 30  
 Quòd si Candida forte conqueratur:  
 Quid tum! Basiolo tacebit imo.

---

 EX BEZÆ VITA.

Juuentutem autem florens, otio, pecunia, rebùsque aliis omnibus potiùs, quàm bono consilio abundans, sensit à Satana sibi circumjici infinitas tenticulas. Quanquam enim vitia odisset, et natura abhorreret ab eorum consortio, in quibus vel improbitatis, vel impietatis pestiferas labeſ vel minimùm agnoscebat: bonas tamen horas in rebus ludicris collocabat. Nam et voluptatum illecebris, et ambitiosulà gloriæ dulcedine, quam ex Epigrammatum suorum editione erat adeptus, (judice etiam M. Antonio Flaminio Italo, poëta doctissimo) honorùmque amplissimorum ope irretitus, aliquandiu detinebatur. (1)

Postquam Wolmario, Gallià relictà, Germaniæ suæ lares repetere tandem visum est, Beza Aureliam venit, ex suo consilio Juri ciuili sedulò daturus operam. Docebatur ibi, tum ad barbarè, et *αμεθόδως* illa scientia: vnde contigit, vt ille, ab ejusmodi abhorrens studia, politioris literaturæ et vtriusque linguæ auctoribus legendis tempus impenderit. Poetas, (quos naturæ quodam impulsu amabat) non legit tantum, sed imitari studuit: vnde ab eo intra annum vicesimum scripta sunt ferè omnia poëmata illa, quæ præceptorì illi suo inscripsit. In quibus non mores, sed stylum Catulli et Nasonis, ad imitandum sibi proponens, epigrammata quædum licentiosius, quàm postea voluisset, scripta effudit. Illa enim ipsemet paulò post, omnium

[1] Fayi, in Ob. et Vitæ Beza. p. 10, 11.

primus damnauit ac detestatus est. Ac sanè viuunt contrario librorum omnium genio. Nam quum aduersariorum scriptis bellum indicere aduersarij soleant, eaque abolere omni conatu studeant: miseris epigrammatis illis prorogat lucem pervicax et inextinguibilis concepti aduersus ipsorum parentem odij flamma: quæque Beza æternùm abolita et extincta optauit: illi ex puluere excitant, et repetitis, hoc etiam tempore, editionibus crebriis, malignè eadem in conspectum hominum proferunt ac reponunt. Quid verò *κακότη-θεία* illà suâ consequuntur? Nihil aliud sanè, quàm quòd se Dei, bonorumque omnium, dignos odio: Bezam autem omni illorum benevolentia, amore, et tolerantia dignissimum ostendunt: qui quidem iuuenilis Musæ, ad Deum celebrandum in melius conuersione et seria commutatione, Angelos. in cælo exhilarauit. » (1)

Fayii, p. 8, 10.

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Etsi sensim augeretur ingrauescentis ætatis infirmitas, optabant tamen permulti nobiles illius mensâ vti: in quæ pij et eruditi sermones semper miscebantur. Inter alios habuit hospitem generos. D. Georgium Sigismundum Prakschicky à Zastrissel, D. Burchlovij, Seravitij, etc. Illius studiis præerat, Joan. Paludius, vir bonus, doctus, et poëtices amans. Accidit autem vt de Bezæ poëmatis ageretur, et Generos. D. Zastrisellus peteret à Beza, sibi donari illa carmina, quæ cùm ipse, tum Paludius vitâ digna iudicarent: Id quum impetrassent, Bezâ concedente, curauit ille in unum colligi Syluas, Elegias, Epigrammata, Icones, Emblemata Catonem Censorium: et, vt elegantissimis typographij Stephaniani formis excuderentur effecit, anno 1597. » (2).

[1] *Luc*, 15, 10.

[2] *Ant. Fayi, in Vita et Ob. Bezæ*, p, 58-9.

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**ART. CV. JOANNES CRISPINUS.**

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In GENEVAM paulò ante concesserat, résque suas comportarat Joannes ille Crispinus, quicum magna erat Bezæ necessitudo. Ambo autem de nouo vitæ genere suscipiendo unà deliberant : et de societate ad typographicam artem faciendam ineunda cogitant : ad quam vt feliciter sese accingerent, vtriusque summa doctrina et singularis industria via sternebat. Fuerat enim Crispinus primùm celeberrimi illius Jurisconsulti Caroli Molinæi amanuensis : post autem in foro Parisiensi causarum patronus. Edidit autem sui ingenij documenta multa, excudendis præclaris veterum Græcorum et Latinorum monumentis, et nouis componendis : in quibus Gallica Martyrum historia, summo studio et incredibili labore ac fide constructa, meritò ab omnibus celebratur, et palmam obtinet. Sed Bezæ nostro alium cursum Dei prouidentia destinarat. Nam priusquam aliquid certi se constituissent, Bezæ visum est Tubingam vsque excurrere, vbi Wolmarius degebat, Illustriss. Ducis Wirtembergici Consiliarius. Vix ab illa peregrinatione reversus, et nihil tale expectans; ad Græcas literas profectus à Lausannensi Academia vocatus est : quumque Amplissimus Senatus Bernensis, iudicium Lausannensium amplexatus, Bezam in numerum suorum admisisset, ille ratus à Deo se vocari ad honorificum illud munus obeundum, Lausannam se contulit. »

(*Ex Fayi Vita et Obitu Theo. Bezæ, p. 12, 13.*)

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THE  
HALL OF HELLINGSLEY,

A TALE.

*By Sir EGERTON BRYDGES, Bar.† 3 vol. 12.º*



**I**T is something for an Author to exercise and amuse the fancy : it is much more, to instruct and elevate, while he amuses. The Author of *Waverley* has shewn to how high a strain the writer of Tales and Novels may rise. The present Tale has not many traits in common with those which proceed from the inexhaustible pen of that ingenious Author. It does not deal much in the colloquial : and the writer concerns himself but little with local and temporary manners. Grave, melancholy, energetic, he seems to delight only in the grander emotions of the mind ; in those feelings, which belong to our universal nature ; in those moral axioms and reasonings , which belong to all times and all countries.

Yet the Story is particular : but though it arises out of a particular state of Society ; though it is tinged by the influence of feudal prejudices ; and takes its rise from the conflict of those actuating principles which have sprung out of them , yet, whatever may be the localities and peculiarities which give occasion to the tumults of passion and wanderings of imagination here described, the sentiments and the images, thus raised, are neither local nor tempo-

rary. There are readers who will think this a fault ; and others , who will think it an excellence.

For immediate popularity there is no doubt that the former is best adapted : the multitude are moved by familiar and practical associations , when appeals to the shadowy impressions of a visionary mind fall ineffective and dead.

He , whose talents lie in the comic ; who is an accurate observer of the living manners ; may perhaps form an agreeable and instructive fiction out of the events of his own time : but such a Tale can scarcely be much calculated to move and fill the fancy. To answer this purpose, incidents must be a little more removed from the prying eye of petty observation : the reality must be a little more dimly seen, to give play to imagination. An author therefore acts judiciously in choosing for the subjects of his scenes events of a period somewhat remote.

The present Story is placed in the reign of K. James I. The Castle of an ancient Baron ; an old manor-house ; the borders of a large Forest ; woodland scenery ; brigandage ; gypsies ; a succession of marvelous incidents ; all depending on each other , and finally developed by one clue ; all, in short, tending to the denouement , are calculated to keep the reader's interest unabated from beginning to end.

Sir Ambrose Grey , younger brother of Lord Grey of the Wye , was the owner and inhabitant of the *Hall of Hellingsley* : but he spent a part of the year with his eldest brother at the hereditary Castle of Wolstenholme : and introduced into this Castle a young man of the name of *Huntley* , whom many persons suspected to be his natural son. Huntley, now advancing into manhood, returned to pay a visit to his old tutor the Vicar of Cleeveley , situated close to Hellingsley. The Rector of the next parish had married a sister of Sir Oliver Berkeley of Hardingville ; an ancient house , with whom the Greys had been for cen-

turies at feud. The Berkeleys of Hardingville were now much declined in splendor, from the impoverishment caused by one of Q. Elizabeth's visits to them. A daughter of Sir Oliver had been educated by her aunt at the Rectory; and had often been the playfellow of Huntley's boyhood. Huntley now found her grown into a beautiful girl; and immediately felt an admiration and affection for her, to which he had before been a stranger. But from the moment that he could not disguise from himself the state of his feelings, he foresaw all the innumerable obstacles which must arise to the success of his attachment. The attachment was however mutual: and it was confirmed by a visit to the house of a Mr. Scudamore in the same village of Hellingsley, where they passed some days together.

Here begins the mystery of supernatural sounds and other supernatural appearances: and here enters upon the stage KATE THE GYPSEY, whose powerful and picturesque agency pervades the whole story. Kate is not an accidental personage, introduced for momentary effect: she is a necessary instrument, on whom all the events hinge.

At the same visit is introduced Mr. Browne, a striking character, allied to the noble family of Cowdray; who forms another necessary link in this close-tied chain of narration. Alice Berkeley returns to her father at Hardingville: and here commences a thick-following flood of striking and disastrous incidents, which fill the first Volume.

Then Huntley, scarce recovered from the attack of some unknown assassins, returns to Wolstenholme: and occurrences here, not less extraordinary and affecting, fill principally the second Volume.

At the commencement of the third Volume, Alice Berkeley disappears from the Rectory; and an hue and cry is raised after her. Huntley suspects Browne of having forcibly carried her off; assails him; and having forced him to a



duel, is himself dangerously wounded. He at length recovers; and Alice is, under the dark of night, brought back senseless to the Rectory. By degrees she recovers her intellects; and relates that she had been carried off by Gypsies; and had been immured in some dreary old mansion; which Huntley, by the few circumstances of description she could give, suspects to have been *the Hall of Hellingsley*.

Huntley again returns to Wolstenholme. Giles Grey, the only son of the Lord Grey, dies. Sir Ambrose Grey commences his confession in his last illness; but dies before its conclusion. The Lord Grey dies. The right of succession remains in doubt. Kate the Gypsy again comes forward: she advises Huntley, at a given hour and signal, to visit *the Hall of Hellingsley*. He obeys. A Female receives him in the old Library; and partly opens to him the history of his birth. — This Female discovers herself to be the same, whom he had so long known under the character of Kate herself. He is at length proved to be the son of Sir Ambrose — and not only the son by Elfrida Berkeley, aunt of Alice — but the legitimate son — though Sir Ambrose had intended that it should have been a sham marriage solemnized by a mock priest — and had gone out of life supposing Huntley to be illegitimate. All this good had been effected by Kate in her fidelity to Elfrida Berkeley. Huntley, now having resumed the name of Grey, succeeds to the estate and peerage; and marries Alice Berkeley.

The narrative, supported by that warmth of language which belongs to a poetical mind, by those energetic reflections which a life of tremendous struggles has generated; by that flow of deep and long-digested imagery which a continued course of intellectual exertion has brought into clear, unstruggling, and finished form, keeps on in an unbroken tenor, somewhat perhaps too elevated for those who are not much accustomed to the temperament of a



poet's atmosphere « *The tissue*, » is woven, « *close and strong*. » Every object appears to have been present to the Author's eye; and the whole blazes into one living creation. No part is made up of shreds and patches; nothing is caught second hand from another.

Two or three of the subordinate characters ought perhaps, in strict keeping, to have been thrown somewhat more into the shade. Such are especially Giles Grey, Geralda Berkeley, and Susan Pembury. Giles Grey is struck out *con amore*; and rather too much eclipses *Huntley*. Geralda Berkeley is an original of most amiable and sublime qualities; to which the same fault may be objected with reference to her sister Alice; as to Giles Grey with reference to *Huntley*.

There are those who think that there is more instruction and use in a more common-place sort of sentiment, inasmuch as it is more practical. But it may be doubted if we stand much in need of instruction in this sort of practical sense; in which it is found that even the lowest and the worst-executed tales are sufficiently expert. There is no difficulty in keeping down the mind to the tone of the mob: the difficulty is to raise it above them. Those of a visionary turn, who accustom themselves to exalted sentiments, and who are familiar only with sublime or affecting images, may not always be virtuous: but if a main part of virtue be not merely the character of our actions, but the character of our thoughts, then whatever detaches us from our base self-interests, which are the main tie to what is called *practical*, cannot be otherwise than serviceable to the cause of virtue. See *Bibliothèque Universelle*, May, June, July, 1822.

26 Aug. 1822.

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V.

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**A**N abstract of this Tale has been given in the *Bibliothèque Universelle* for April 1822. The story is simple; and its interest must depend on its sentiment and description.

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VI.

*By the same Author:*

LORD BROKENHURST, A TRAGIC TALE.

*In one petit volume, 12.<sup>o</sup>*

---

**T**HIS is a very short Tale of the occurrences of private life, of which one of the characters is so frightfully flagitious, that the objection of its revolting the reader's mind may perhaps have some foundation. Still however it seems to come legitimately within Aristotle's principle of purging the mind by terror.

VII.

*By the same Editor:*

JO. PIERII VALERIANI  
DE INFELICITATE LITERATORUM,

LIBRI DUO.

*Editio nova.*

*One volume, 8.<sup>o</sup> (87 Copies.)*

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**T**HIS little Tract so interesting to the literary history of Italy, and to all scholars, having become rare, the Editor hopes that he has performed an acceptable service to Letters in taking upon himself the toil and expence of this reprint.

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VIII.

*By the same Author:*

1. THE POPULATION AND RICHES OF NATIONS  
CONSIDERED, *etc.* 1819.
2. WHAT ARE RICHES? *Being an attempt to  
give a more accurate Definition of this subject,  
than those already used by Political Econo-  
mists.* 1821.

*Both these Tracts are in 8<sup>o</sup>*

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**T**HE subjects here treated may seem to have little affinity

to the author's other literary pursuits : but they have for many years engaged a part of his most anxious attention. It is however perhaps true, that this science is too abstruse to be mastered by any thing less than the exclusive addiction of a calm and close mind. When the first of these Tracts was written, some of these Financial and Agricultural Difficulties in Britain, which have since broke out with such disastrous effects, were in their bud. Never was there a period of three years during which the principles of Political Economy have been so severely put to the trial. Charlatans in this profound science, as in the more ornamental parts of literature, have caused all the evil. Notwithstanding all the doubts and wonders which have been expressed regarding the original and following causes of this distress, enlightened minds will probably have little hesitation in accounting for it. The sudden cessation of the immense war-expenditure; and still more, the sudden and violent change from a paper to a metallic circulation, by which the quantum was so incalculably diminished, not by degrees but *per saltum*, are quite equal to the production of all the disastrous effects, by which the wealth of the Nation has been sunk; and the people turned into despair. And all this to gratify either false system-mongers; or a Faction!!! —

He, who takes on himself to originate and forward such measures, till he has himself deeply sounded his way; who lightly out of vanity and desire of distinction takes up what others in their own blind arrogance put into his head, even when it is that on which an empire's safety may hinge, is at least a rash man! And what an enormous responsibility lies upon his conscience! —

That the system of *Paper*, as the instrument of Exchange, has a perpetual tendency to be carried to an abusive extent, cannot be denied. That that tendency cannot be kept



in check, may be safely contradicted. That the system may produce, and has produced, beneficial effects of a vast amount; perhaps far beyond any thing which its panegyrists have hitherto ascribed to it, seems to the present author capable of being established to the conviction of deep and unprejudiced minds. To this Paper-System is to be attributed the enormous start of positive Wealth which commenced in Great Britain in 1788; and went on till 1813. It is not true, that it took its origin from the stimulus of War: the rate at which it proceeded the five years before the commencement of the War, was rather checked by the War. But such was the force of progression, which it had then obtained, that it went on in defiance of the War. The way, in which the grand benefit was produced, was the origin and continuance which it gave to *Country Banks*. The benefit of these Banks lay in circulating the National Capital equally through all parts of the Country, even to the extremities, instead of drawing it, as other systems have a tendency to do, in dangerous and pleuretic masses about the heart. While the country enjoyed by these means its share of the National Capital, in common with the Metropolis, Agriculture more particularly had its full portion of the advantage. And this was the period when Agriculture shared this good for the first time. Hitherto in all ages and all countries it had been carried on with a scanty and starved Capital.

These were vast benefits, which no light objections could counterbalance. It was not sufficient therefore to shew that there were evils in the Paper-System. It was a duty, to weigh with the utmost precision the extent of those evils. And to compare them with the advantages gained. Any measure which would withdraw suddenly and violently a Capital, employed in a manner so infinitely more productive of the best and most substantial wealth than it had ever hitherto

been employed, ought not to have been adopted but upon the most imperious necessity. No liability to disadvantages of less extent - and least of all, speculative and contingent disadvantages, — could excuse such an interference. But if they could excuse any thing, they could only excuse a gentle modification; not a violent change.

It is the withdrawal of Capital from Agriculture, which is the grand cause of the present ruinous fall of price of Agricultural produce.

The immense Taxation caused by the expenditure of the late War could only be endurable on the grand principle of adhering to the National Faith in the protection of Agriculture. The measure of a quick return to Cash-Payments was a breach of that Faith. The reasons in 'avour of this measure were for the most part fallacious; but if true, would have been inadequate to justify the proposed result. The grand argument was, the obstacles which the Paper-System was said to generate to the foreign vent of our Manufactures. This is probably a baseless fear: for improved and improving machinery, and the power of long credit, would have been likely to have counteracted it. — But thus it is that the Agricultural interest is always sacrificed to the Commercial.

*Geneva, 27 Aug. 1822.*

## I X.

*By the same Author:*

### THE SYLVAN WANDERER,

*Printed at the Private Press at Lee Priory. 8.<sup>o</sup> 1821. 1822.*

**T**HE SYLVAN WANDERER consists of a Series of moral and sentimental Essays; and was commenced at *Lee Priory*

*in Kent* in 1813. While the author has been upon the Continent, the difficulty of transmitting the copy, and of correcting the proofs, has long caused the delay of bringing this work to a close.

## X.

IN THE PRESS

## C I M E L I A

*Containing Selections from the Foreign Critical Journals, of the Seventeenth and Eighteenth Centuries.*

*In one volume, 8.<sup>o</sup>*

**I**N England, Collections of these Journals are not very common: and these EXCERPTA will bring many most useful and learned Foreign Works in a clear manner before the Reader's notice.

## X I.

PREPARING FOR PUBLICATION

CURSORY MEMORIALS OF THE LIFE AND  
OPINIONS OF A POLYGRAPHER.

WRITTEN BY HIMSELF.

**T**HESE MEMORIALS have been long in preparation: but delicacy and doubt have continually suppressed in the

following day the work of that which preceded it. The delicacy has been principally towards others, who, perhaps deserve no delicacy. But nothing is so difficult as to fix the limits, beyond which alone it is justifiable to make the Public a party to *private* affairs. It is of all things the most indiscreet and most inconvenient to obtrude points of dispute *coram non judice*. In such cases nothing but the strictest honour and integrity of the adversary can give a complainant a chance of obtaining credit for his statements; and consequently of a fair decision. For where there is no jurisdiction to hold those who are the objects of complaint to strict proof, mankind are commonly too loose and free in their assertions, to be trusted as to the adherence to truth, if their own defence is at stake.

It is said also too truly, that the world always leans against a complainer. Complaint implies weakness; and weakness brings contempt. The world is a flatterer of Power: especially of usurped Power. It does not like that the mode in which it distributes rewards and inflicts punishments, should be called in question. They who are in possession, are in possession in right of the means against which the complainant protests; and are therefore interested in supporting a continuance of the system.

These last reasons therefore form causes of hesitation, even where the jurisdictional power of the Public is complete, and capable, if it will, of ascertaining the accuracy of facts. Though to leave things in uncertainty, and open to conjecture, is less desirable to him who feels a consciousness of the goodness of his cause, than the establishment of the truth, yet it is better than a partial and unfair discussion, which gives an added plausibility to misrepresentation and falsehood.

Pieces of auto-biography written with sincerity are among

the most interesting and instructive of moral productions. But they vary also in value according to the endowments of him who is the subject of them. And what can vary more than the nature and degree of human endowments? A few are all spirit : too many are scarcely lifted above mere material life!

What are the personal feelings, and opinions regarding individual circumstances, of any one who can have any pretensions to belong to the former of these classes, may justly excite the curiosity and sympathy of the intelligent reader!

There are indeed no small portion of those forming the mass of society, who believe, or affect to believe, that Nature has been more equal in her distribution of mental gifts; and that genius is an empty supposition, of which the fruits are nothing more than the results of labour accidentally applied. Genius may not fructify without the aid of cultivation and care: but no labour can supply the want of the original seed.

It has been said of certain persons, who have had the good fortune to enjoy the fame of Genius, that nothing in the habits of common life distinguished them from other men. They might wear upon the surface the usual manners of polished society: but surely, if their genius was real, the difference from ordinary minds must be hourly apparent in their private intercourse, and private occupations and amusements. Cowley in those inimitable *Essays*, which are mixed of prose and verse, has given glowing pictures of his mind, which shew at once the simplicity and the strength of the affections of his heart; as well as the integrity, the force, and the depth of his thoughts. Of many of the most illustrious in genius the private feelings and manners have been left unrecorded. It is only by conjecture that we can represent to ourselves the daily

sentiments which ruled over Milton's retirement; his petty pleasures; the extent to which the visions of his imagination appeared to mark his movements; his expressions; his looks: how far they seemed to identify themselves with his personal peculiarities; and how much he betrayed of that *phantom-believing* mind, which Collins so nobly describes in his *Ode on the Superstitions of the Highlands*. We cannot doubt that he exhibited all these traits in that high degree which cold philosophy calls enthusiasm. There can be no mockery; no assumption of pretended feelings, in true genius. He, who is under the inspiration of the Muse, is in earnest: — he has no factitious raptures: he cannot conjure up, and put on and off, the Seer's spirit, for the occasion!

Had Milton written an account of himself, we could not but have known where lay the failure of his hopes; what disappointments grieved him most; and what were the weaknesses of thought and sentiment, which he daily found it most difficult to overrule. For strength of reason and fortitude of heart may overcome the evil plants of the mind: they cannot root out their seeds.

Beautiful, sublime, pathetic, and profound as is the poetry of Gray, there are a few expressions in his private Letters which so let us into the inmost feelings of his bosom, and so confirm the *sincerity* of these grand moral compositions, as to be of inestimable value. If he had told us more of himself, what added treasures he would have conferred on the most highly endowed class of readers! That class, and the popular cry, for once agree in the pleasure with which all read his descriptions of his *Tours to the Lakes of Westmoreland and Cumberland* <sup>(1)</sup>: where

[1] WORDSWORTH in his *description of the Lakes* says, "Gray, the Poet, followed Dr. Brown in his description of the Vale of



the calm and unaffected delight of the true poet, mingled with the stores of the historian, the scholar, the moralist, and the man of exquisite taste in the Arts, is told with a simplicity and a glow, in which every word at once paints the scene and him who is observing it. Hence we come back with still increased enjoyment to this enchanting writer's poetry; which we now find doubly proved to be the mirror of his own genuine sensations.

Vanity may often prompt Auto-biography: but vanity also often restrains it. There are those who leave the public to imagine the great things of them, which they dare not assert of themselves. Few are bold enough to make violent falsifications on such a subject in the face of all the world. And if the writer speaks true, it shews a frankness which is opposite to vanity in its proper sense, though it may bespeak conceit or pride: for conceit or pride may induce him to over-estimate the importance of his opinions or actions.

Yet the sincere opinions of an educated man, who, if gifted with any talents, thinks for himself, can never be unimportant: and his genuine sentiments will probably be

Keswick. He died soon after his forlorn and melancholy pilgrimage to this Vale; and the record left behind him of what he had seen and felt in this journey, excites that pensive interest with which the human mind is ever disposed to listen to the farewell words of a man of genius. The journal of Gray feelingly shews how the gloom of ill health and low spirits had been irradiated by objects, which with the Author's powers of mind, enabled him to describe them with distinctness and unaffected simplicity. Every reader of this journal must have been impressed with the words which conclude his notice of the Vale of Grasmere. -- « Not a single red tile, no glaring gentleman's house or garden-wall, breaks in upon the repose of this little unsuspected paradise; but all is peace, rusticity, and happy poverty, in its neatest and most becoming attire.» p. 66-7.



of more value than his opinions. Where the heart speaks wrong, it is the head which misleads, by the subtleties and sophistries that it calls in aid of the defence of passion or interest. These are, however, oftener pleadings than convictions: and by opinion, conviction is here meant.

There are those who like « *Truth severe* ; » but not « *in fairy fiction drest* : » — cold philosophers, who wish to strip every thing of the hues which imagination associates to it. They think therefore that he, who embodies the airy forms in the midst of which he has lived, commits a crime against sound sense: they deem that he encourages delusions, which it is a duty to tear away. But spiritual images, and the sentiments and emotions which they raise, are as much existences, as the material forms to which the poet attaches them. In other minds they exist more dimly: but still they exist: and « *he who reads them* » brought out by the poet, « *persuades himself that he has always felt them* , » as is happily observed by Johnson (1) in his *Life of Gray*.

It is this art of bringing out such flying and invisible shapes and tints, which is the great business of the Poet. It enlarges the sphere of our Being; and habituates us to be conversant with a new order of Creation: it gives « a local habitation and a name » to the aërial forms, which travel around us, and the misty shadows, which flit across our intellects: and instructs us of infinite essences beyond what the hand can touch; or the eye see; or the ear hear. It is a task, which cannot be exhausted; of which ages after ages of the poet's labour must still leave much to be done: but of which he who adds even a small particle of genuine matter to the store, has not lived in vain.

(1) Johnson's ideas of poetry, and especially of Gray, are not often so just.

Man is left to withdraw the veil ; and discover this spiritual world for himself : and it is to the poetical part of his fellows-beings that he must look for the performance of this task , and the attainment of this benefit.

He, who can verify by his own habits the enlarged truths, which his poetry teaches, gives a new interest to them beyond their unassisted power. Burns has left notices of himself in his Letters, which increase intensely the charm of his delightful poems. What would we not give to know more of the private life of Collins ! to have a record of his feelings when he committed the *unsold* impression of his magnificent Odes to the flames ! the despondence counteracted by indignation and conscious worth ; the proud look to a posterity more generous, and more enlightened ; the protecting grandeur of a soul, which surrounding darkness made inwardly blaze with more ethereal light !

Enthusiasm is not the character of many of our poets : yet without enthusiasm it is difficult to conceive how excellence can be attained ; or the poetical spirit exist. But how imperfectly must the feelings of enthusiasm be described by any other, than the person who is the subject of them ! No penetration can see a large portion of what is passing in the mind of another : when he seems as vacant as some stupid companion, in whose brain perhaps not two ideas are moving, a world of multitudinous images may be playing in incessant activity about him !

If we desire to know human nature, we must desire to know it most in its highest endowments, and in its most energetic and virtuous habits. It may be said, that the most useful knowledge concerns subjects which occur most frequently ; and therefore that an intimacy with the principles and springs of action of everyday characters is of more practical benefit. It may perhaps more advance the student's individual and selfish interests ; but it will

not advance the virtue or the power either of his head or his heart. To detach men from selfishness, and prompt them to act for remoter and less palpable good, is among the very first objects of moral instruction.

A man of the darkest motives is commonly, from self-interest, *plausible* in his actions! — but he is *only* plausible: — the fair appearance is only for delusion; and to draw him to whom it is directed, into a snare. That literature, which opens the recesses of the heart, has a tendency, by bringing the reader into a familiarity with motives, to purify those inmost workings. When the motive is good, it seldom happens that the act can lead to wrong. It is in the heart that virtue lies: it is in the temple of the soul that we must look for security of good.

He, who has constantly before him, as in a mirror, the test of sentiments pure, simple, benevolent, and sincere, may be shamed into an amendment of what is base and deceitful in himself. It will teach him that meanness and hypocrisy, and a low passion for individual advantage, are not universal; that moral beauty may be loved for itself; and that there is an intrinsic delight in the brilliance or grandeur of intellect. The seeds of virtue itself die in the bosom, if they are not cherished, and cultivated; example and emulation must draw them up; and they must cling, like the vine, round some stronger trunk, and firmer branches.

The Memoirs of Himself left by the late Historian Gibbon are amusing and instructive: but they are too quaint and ceremonious. In truth, Gibbon was a man of great talents and vast erudition; — but he was somewhat of an artificial character: he had not the irradiations of a poet; nor was there an inner shrine to his heart, of which the riches would repay any trouble in unclosing the door. A

sort of calm, philosophic, smiling, sceptical temperament of mind and body gives an impression of the superiority which has the air of wisdom; and gratifies the lover of Letters by the exercise it supplies and the dignity it assigns to literary pursuits. The habits of his mind, which always occupied him in measuring and balancing, are often tiresome; and are destructive of that fiery eloquence, or deep pathos, which entitle an author to be placed among the highest ranks. Hence our knowledge of the profounder traits of human nature is not augmented. In fact, the memory is more employed than any stronger intellectual faculty, in the perusal of these memoirs.

· If George Lord Lyttelton, who was a man of a very tender heart, and benevolent, anxious, unaffected principle, had left a Life of Himself, it would have been a treasure of great interest. A great part of his days was spent among those who guided the wheels of public affairs, or who were eminent for genius: his moral knowledge must have been rendered acute by exercise; accurate by experience; and enlarged by variety; while a kind and conscientious sensibility must have given a mellowness to his reflections, as amiable as it was enlightened. He wanted vigour of thought, and depth of feeling; — but his mind and his heart were like a clear, gentle, sun-shiney current, that murmurs, and soothes, and glitters, and gives health and fragrance, as it pursues its even and fertilizing course.

The human mind at different periods indulges different propensities; and according to the variation in the mode of culture, brings forward different sorts of capacity and excellence. At one time its bent is to reason: at another, to imagination. In the first half of the last century, Pope set the fashion, in poetry, of the former of these tastes. « Of Pope's intellectual character », says Johnson, « the constituent and fundamental principle was *good sense*,

a prompt and intuitive perception of consonance and propriety. » Johnson might perhaps have added « a regard to what is *actual*, in preference to what is *ideal* » : for such is a general meaning affixed to this quality : and such well distinguishes the mental peculiarity of Pope.

It seems that there is a numerous class of acute and strong minds, which cannot, when absent, renew to themselves the objects, on which, when present, they are capable of observing and reasoning with great power and skill. Such persons are fitted to live, rather in action, than in speculation : not to write books ; but to practice what is written. They, in whom fancy and imagination prevail, see objects more brilliantly and more distinctly in their absence <sup>(1)</sup> than in their presence. Hence arises their grand delight in literature and composition.

That they whose imaginations are not only splendid but just, are not always equally sagacious, and of equally sound judgment in the common affairs of life, is a subject of great triumph to the dull. But practice and familiar use are necessary for the due application even of the most perfect knowledge : and the mists of individual passion may overcloud a general truth without impeaching its correctness, or its force. He, who adds the associations of the mind to hard matter, may, when he wanders into the fields of fiction, sometimes indulge his caprice : the views he takes of things cannot be brought to the stern test of what the external senses can witness. But he errs at his peril : the emptiness or extravagance of his fancy will soon be consigned to its proper place in the estimation of mankind.

(1) See a striking illustration of this in the character of Burns, as delineated in Currie's *Life of the Poet* : especially the account of the composition of the famous ode :

« *Scots, wha ha' wi' Wallace bled.* »



A large portion of human Beings are wearing out their lives in the search of amusements : on another large portion, the necessity of earning their bread has imposed daily duties : perhaps the latter are the happier class. Is not literature then an amusement more virtuous and improving than any other? But does it not make faults of omission more common? Does it not delude into these omissions by its own semblance of virtue? Common amusements do not engross the mind : they do not call it away from that daily routine of little cares, by which the welfare and happiness of others is promoted. Such perhaps may be the reasonings, by which an ardent pursuit of the higher and more ornamental occupations of the intellect is decried.

The fruits of literary genius are scarcely weighed with the extent, or the nicety of examination, which is due to them. Their tendency to illuminate and strengthen the abstract faculties of the mind, and raise the power of spirit above matter, cannot justly be controverted. He, who can support and recommend his addiction to these studies by urging their use and shewing their loveliness, gives encouragement to virtue; and aids the dominion of intellect. It is scarcely possible for an author of talent to undertake to relate the characteristic circumstances of his life, without having occasions furnished him to record many valuable sentiments and reflections tending to this purpose, which would otherwise have perished.

Of all the pieces of *auto-biography* which were ever published, the memoirs, of which most can be said both in censure and in praise, are the *Confessions of Rousseau*. He ought not to have exposed his frightful nakedness : but when he lays open the happier pictures of his sensitive and eloquent heart, he unveils an enchanting sight of a tender and refined spirituality that at once melts and enraptures us. It is fear of the public eye, which often suppresses

the register of the most delicious of human sensations: this was not Rousseau's fear: he sought the deepest shades for his person; but he cared not who looked upon his very inmost thoughts through the mirror of his pen! — Perhaps Rousseau had not much invention: at least not a varied invention: he principally describes his own experiences.

But how little of what happens to a deep thinker can be known, except by his own relation! What others can witness of him is probably common and trivial: the pourtraiture of what passes in the recesses of the soul must be full of interest and instruction.

To think both rightly, forcibly, and feelingly, and to communicate eloquently, requires an happy union of intellectual and moral qualities. There is an intuitive sagacity, that teaches mankind by common consent those rules and opinions in the conduct of life, by which the good of society is promoted and preserved. Whatever is not in conformity to these, though it may, perhaps, surprise and please, a little while, by its novelty, will soon lose its charm; and then nauseate. To seek fame by singularity, paradox, extravagance, and capricious invention, — is a false and illegitimate mode of attraction. Genuine powers never resort to artifices and tricks.

There are those who would have the world go on without recorded wisdom; who think the oral knowledge of each generation sufficient for itself; who see no advantage in the precision of written thought; who deem that comparison and collision are of no necessity, or advantage; that no way requires to have been cleared; no conclusions to have been established; no data to have been given in advance! But there is implanted in him, to whom nature has given the ambition of mental superiority, a restless and inextinguishable desire not to lose a day in



the effort to embody those coy and flying shadows of ideal essence, which harrass him by their perpetual obtrusion on his notice. He has a longing to try them by the test of other perceptions; to appeal to the sympathy of other bosoms; and to prove his claim to esteem by competition with those, to whom the general voice has allotted the praise of ability and wisdom.

There is a common prejudice against the multiplication of books: but this unfortunately is not confined to those, whose sound judgment desires to suppress such as are useless. They who hate all genius, all learning, and all which is intellectual, take advantage of this prejudice, so eagerly encouraged, to involve in the common censure the new books which are good, with those which are bad. The realms of thought always leave much to be gathered; new tints to be described; some cloud to be developed; some passing form to be watched and painted; some hitherto-unnoticed combination to be observed and recorded. Even the variations of language of those whose sentiments and ideas spring from a common source, and are the same in essence, may give a diversity of effect calculated to increase the instruction or the charm. But when the facts are not new; and the opinions or feelings are borrowed or imitated, the multiplication of books so composed is, with few exceptions, to be discouraged and execrated.

*Geneva, 20 Sept. 1822.*

THE END.



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