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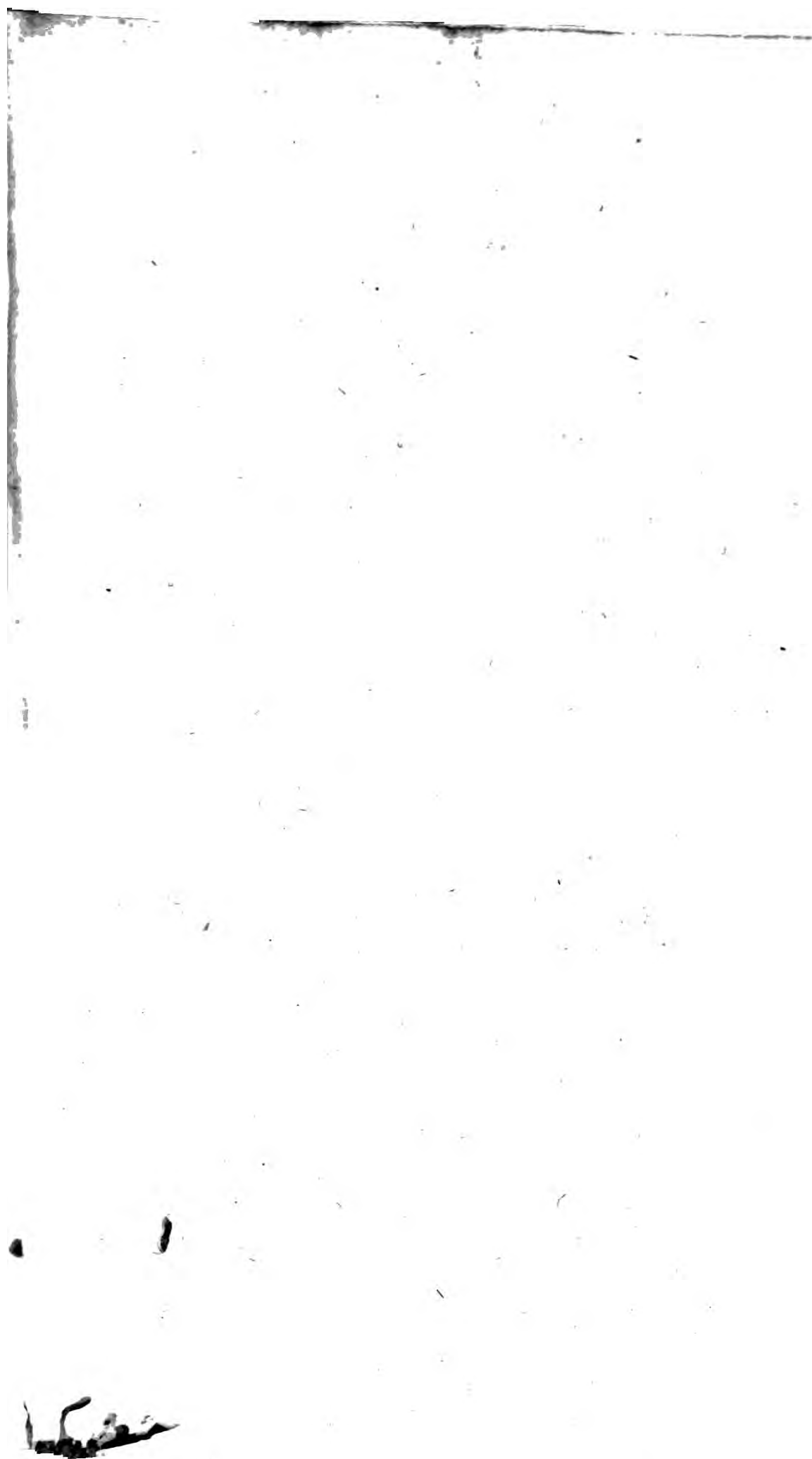


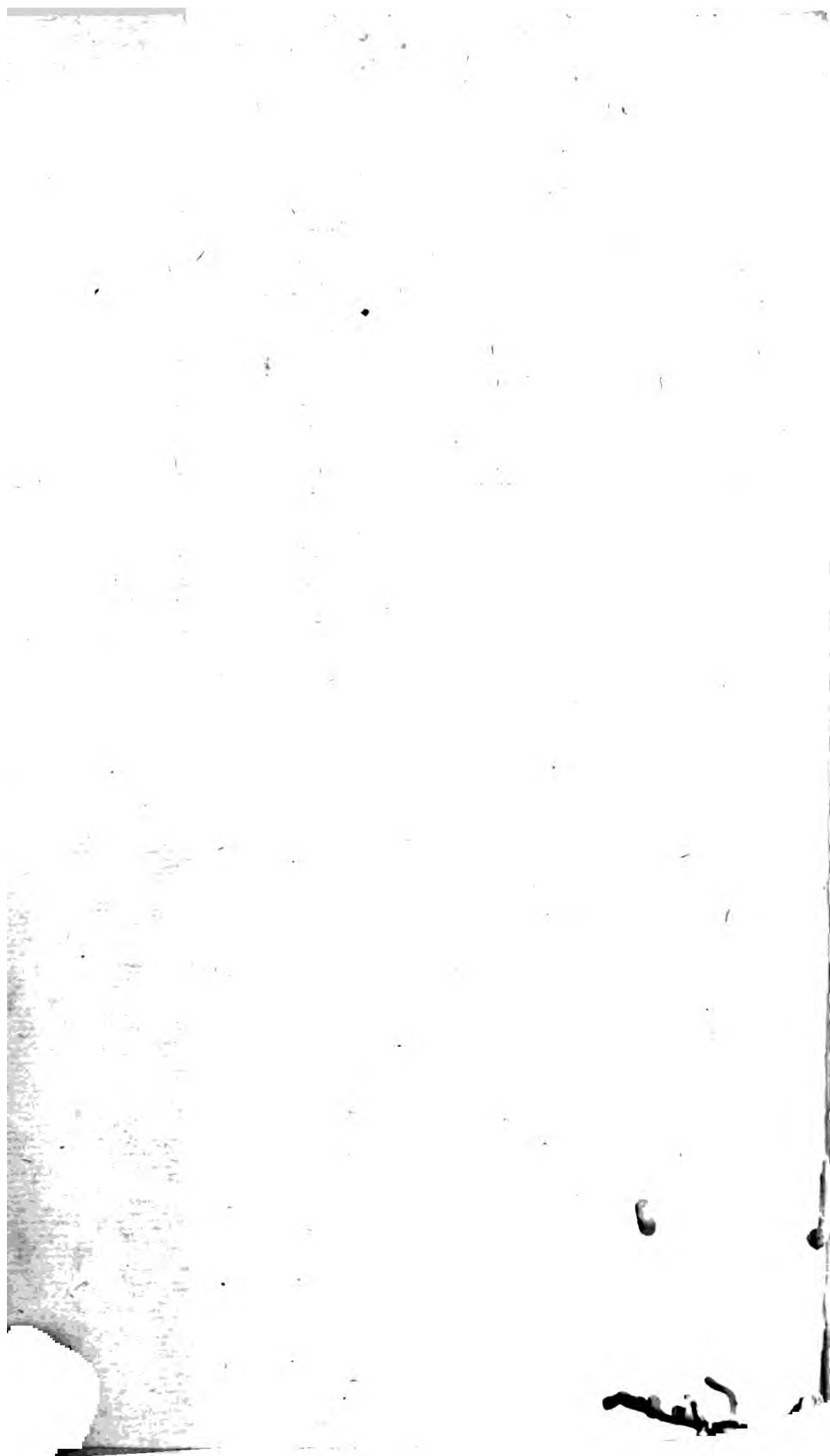
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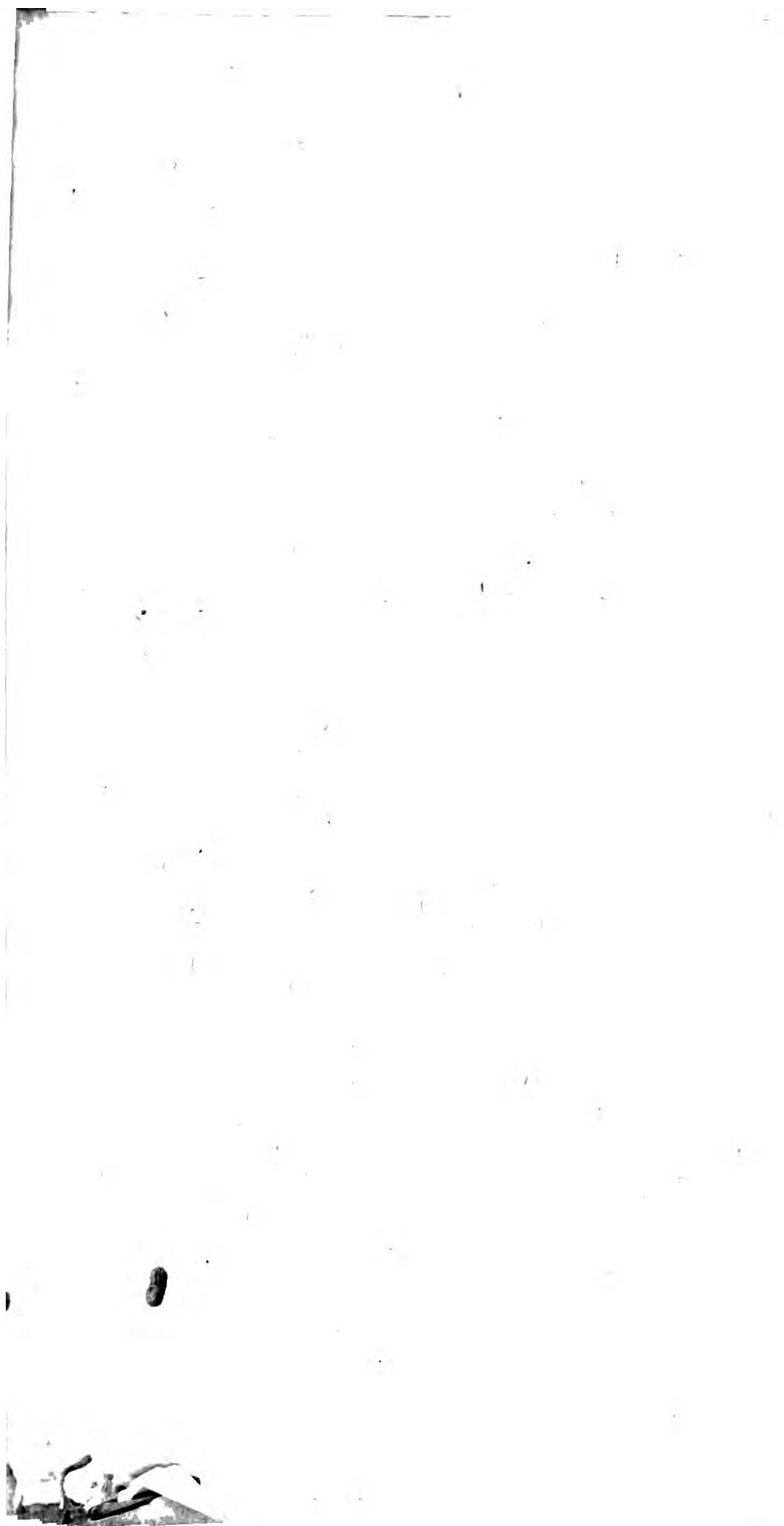
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A
LITERARY
JOURNAL,

For *Octob. Novem. Decem.* 1744.

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A
L I T E R A R Y
JOURNAL.

October, November, December, 1744.

V O L. I.

P A R T I.



D U B L I N :

Printed by S. POWELL, for the AUTHOR;
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ADVERTISEMENT.

INstead of a Preface, which the Reader probably expects, I give here the Advertisement, I publish'd some time ago, which contains every material thing, I cou'd say in a Preface.

As Foreign Books are only known from the French Journals, publish'd abroad, understood by few, and read by fewer, my Intention is to give English Abstracts of the most important foreign Books, German, Dutch, French, or Latin.

To execute this Scheme, I shall chuse the best Abstracts to be found in the great Variety of foreign Journals; give them either whole or in part, according to the Importance of the Subject; enlarge upon what shall be judged to be of the greatest Moment; and suppress what shall appear to be of small Use.

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I shall also venture some short Remarks of my own, when necessary to the better understanding of the Subject in hand, and sometimes give Abstracts not to be met with in any Journal: In short, I shall use my best Endeavours that nothing be omitted, that may render this Work agreeable or useful to the Public.

Tho' my principal Design is to give Information of foreign Books, yet I do not mean so to confine my self as never to take notice of English Writers, who treat of Matters either entirely new, or remarkably curious. I shall speak of them, as of every other, in as concise a manner as possible, free from Flattery or Malignity. Satyr, personal Reflections, and whatever might reasonably give Offence, shall be totally excluded from these Papers. I shall most industriously avoid whatever may directly or indirectly affect the Government, we have the Happiness of living under, or be in any way repugnant to the Respect we owe those intrusted with it.

As Liberty in religious Matters is the right of every Rational Being, I shall make use of mine, but in such a manner as will not, I hope, prejudice the Cause of true Christianity.

I will

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I will receive with Gratitude friendly Advice, and Dissertations upon any Literary Subject, and will insert them in this Journal, provided their Authors keep within the Bounds I have prescribed to my self.

The Author of any Abstract, of any Dissertation, or of any particular Remark inserted in an Abstract, shall not be named, without his express Consent; but such Remarks shall be so distinguish'd, as not to be mistaken for mine. A Writer who aims at public Utility alone, is satisfied and sufficiently rewarded if his Performance be approved of, should the contrary happen, he has Reason to keep himself concealed.

The favourable Reception of this Undertaking must necessarily depend on the Execution; the Public must decide it's Fate. Success will encourage me to go on, and to give Four Parts, Octavo, every Year, one each Quarter, containing about Fourteen Sheets, at the rate of One Shilling and Sixpence English Money, each Part. The want of Success shall be ascribed to my want of proper Abilities, and determine me to leave off immediately. The only Favour I shall ask of my Readers in such a Case is, quickly to forget that ever any such Attempt was made.

ADVERTISEMENT.

All Books of Note publish'd abroad, of which no Abstract is given, shall be exactly mention'd at the End of each Volume, with whatever happens remarkable in the Universities of Muscovy, Sweden, Denmark, Germany, Holland, Switzerland and France.

A Table of Contents, and an Index of the Authors cited, shall be printed with each Volume.

My Correspondents are desired to frank their Letters and direct them to the Revd, Mr. Droz in College-Green, Dublin.

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Literary Journal.

October, November, December, 1744.

ARTICLE I.

Histoire de l'Academie Royale des Sciences, 1738. Avec les Memoires de Mathematique & de Phyfique, pour la meme année, tirés des Registres de cette Academie.

That is to say,

The History of the Royal Academy of Sciences at Paris, for the Year, 1738. with the Mathematical and Physical Memoirs, for the same Year; taken out of the said Academy's Registers, a large 12^o.

THERE

(a) **T**HERE are few Books of any Length which do not lose something of their Character as they encrease in Bulk. The Uniformity of the Subject, without any other Fault, disgusts the Mind, which requires Variety of Objects to amuse it, and flags without them in a Journey of some Continuance. Even the Choice of Objects is of less Importance to excite, or to keep up Attention, than their Variety. Be they what they will, as they succeed each other, they draw the Mind forward to examine them, and lead it on from one Enquiry to another. "One would think," says the celebrated *Montaigne* (b) that "the Mind is afraid of losing itself in Solitude, seeks something sensible to hold by, and is ever in quest of new Objects to lean, and to rest upon them". We are scarce acquainted with an Object, before we are sated with it, and from our natural Inconstancy, seek some where else the same Charm which recommended it at first,—its Novelty. "Our usual Gate, says the same *Montaigne*, is an unsteady reeling from right to left, forwards, backwards; up-hill, down-hill, as the Wind blows and Objects drive us. We scarce see a new Object, but

(a) *Biblioth. raisonnée.* Tom. xxviii. pag. 438.

(b) *Essais de Montaigne*, Liv. I. ch. 4. pag. 18. *Paris*

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“ but we will it. The Wish follows the
“ Perception instantaneously almost, and as
“ we seize with Greediness, we let go with
“ equal haste. The *Cameleon* does not change
“ its Colour with readier Obedience to the
“ Objects which surround it, than we do
“ our Inclinations. We determine solemnly
“ this Moment. The next we have already
“ chang’d our Mind—And in one Moment
“ more come round again to our first
“ Thought. Our Will is in perpetual Vi-
“ brations, and we are ourselves Inconstancy ;

Ducimur ut Nervis alienis mobile lignum.

(c) “ We move not. We are carried down
“ the Stream. And as the Current is either
“ flow or rapid, we glide smoothly, or are
“ hurried away with Violence.”

Nonne videmus
Quid sibi quisque velit nescire & quærere
semper
Commutare Locum quasi Onus deponere
possit.

“ Every Day has its own Whim, and the
“ next brings a fresher one along with it.
“ We fluctuate from one Caprice to another,
“ and will nothing heartily, nothing tho-
“ roughly, nothing constantly.”

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b

Man

(c) Montaigne, *ibid.*

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Man therefore, concludes the French Journalist, (*d*) seeks always for something new, and this he always finds in the Works of the Academy of Sciences, with this additional Advantage, that he may exercise his Inconstancy upon Objects agreeable and useful, as well as new.

The Gentlemen who furnish the Materials of this Work have chose so wide a Field, that they can never want Employment, till the Beauties of Nature, and the Improvements of Art, are equally exhausted: Till there is nothing new to be considered under Heaven, and no new Method left of considering old Objects: Till every thing has been examined, and under every Light.

I intend to give at present an Abstract of one Volume, and for the future, of each Volume, when published.

The Memoirs for the Year, 1738. are very curious. I shall confine this Abstract to the following (*e*).

How

(*d*) The Author of *La Biblioth. rais.*

(*e*) There is a curious Memoir presented to the Academy, by Mr. Geoffroy, on Pewter, especially what is English. But as this Subject must be better understood at home than by Foreigners, I thought proper to omit it.

*How to make Timber for Service,
strong and durable.*

THIS Memoir was presented by Mr. Buffon, in which he proposes *an easy way to improve the Solidity, Strength, and Duration of Timber for Service.* The Expedient consists in barking the Tree from top to bottom, in the rise of the Sap, and in letting it dry standing. What *Vitruvius* and *Evelyn* tell us on this Subject deserves some Attention. The first says in his *Architecture*, “ that before Trees are felled they ought to
“ be tapp’d at the Root, to the very Heart,
“ and left to dry standing, after which they
“ are much better for Service, and may be
“ made use of immediately.

The second relates in his *Natural History*, “ that about *Stafford* in *England*, they bark
“ the large Trees standing, at the time of
“ the rising of the Sap, let them dry till the
“ Winter following, and then cut them
“ down; that the Trees still live without the
“ Bark; that the Timber is much the harder for it, and that they make as much use
“ of the Sappy part, as of the Heart (f).

b 2

This

(f) This Part is call’d in French *Aubier*, and is the outermost Ang of the Timber next the Bark. Tis weaker than the Heart.

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This great Discovery deserved the Attention of Naturalists and Architects, but they have neglected it. Mr. *Buffon* made the following Experiments, on Timber, barked, and not barked.

A Joyst taken out of the Body of a barked Tree weigh'd 242 Pounds ; it broke under 7 thousand 940. The Joyst of a Tree with its Bark, of equal Size, weigh'd 234 Pounds ; it broke under 7 thousand 320.

The Beam of a second barked Tree weigh'd 249 Pounds ; it yielded more than the first, and broke under the Load of 8 thousand 362 Pounds. The Beam of a Tree not barked, of equal Size, weigh'd 236 ; it broke under 7 thousand 385.

The Beam of a Tree barked and exposed to the Injuries of the Weather, weigh'd 258 Pounds ; it yielded more than the second, and broke under 8 thousand 926. The Beam of a Tree with it's Bark, of equal Size, weighed 239 Pounds, and broke under 7 thousand 420 ;

The Beam of a *light-headed* Tree, which Mr. *Buffon* always judged to be the best, was found to weigh 263 Pounds, and broke only under the Load of 9 thousand 46. The Tree of equal Size, weighed 238 Pounds, and broke under 7 thousand 500.

Another

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Another Experiment, much in favour of barked Timber, proves that the Timber of the Branches of a barked Tree, even with considerable Defects, is heavier and stronger than the Timber taken in the Trunk of a Tree just above the Root, which was not barked, and which had no Defects.—But what follows is yet more favourable.—They took out of the sappy Part of a barked Tree, many small Pieces of three Feet long and one Inch Square, among which they chose five of the best, to break. The first weighed 23 Ounces $\frac{5}{32}$ and broke under 287 Pound. The second weighed 23 Ounces $\frac{6}{32}$ and broke under 291 $\frac{1}{2}$ Pounds. The third weighed 23 Ounces $\frac{4}{32}$ and broke under 275 Pounds. The fourth weighed 23 Ounces $\frac{28}{32}$, and broke under 291 Pounds. The fifth weigh'd 23 Ounces $\frac{14}{32}$, and broke under 291 $\frac{1}{2}$ Pounds. The middling Weight is of about 23 Ounces $\frac{11}{32}$, and the middling Load of about 287 Pounds. Having made the same Tryal with many Pieces of the Sap of an Oak with its Bark, the middling Weight was found to be of 23 Ounces $\frac{2}{32}$, and the middling Load of 248 Pounds; and having also done the same thing with many Pieces of the Heart of the same Oak not barked; the middling Weight was found to be of 25 Ounces $\frac{10}{32}$, and the middling Load of 256 Pounds.

All

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All this proves, that the sappy Part of the barked Tree, is not only stronger than the common sappy part, but even more so than the Heart of the Oak, though it weighs less than the latter. These Experiments, and many others to be found in the Book, leave no Room to doubt the truth of the Fact, viz. that the Timber of Trees barked and dried standing, is harder, more solid, heavier, and stronger than the Timber of Trees cut down with their Bark, and consequently more durable.

What is the physical Cause of the Solidity and Strength of the Tree barked and standing? It is easy to guess. We know that Trees grow large by additional Stratas of new Wood, which are form'd at every Rise of the Sap, between the Bark and the old Tree. Barked Trees do not form these new Stratas, and though they live after they are barked, they cannot enlarge; the Substance designed to form the new Wood is stop'd, and must fix in all the void Places of the sappy Part, and of the Heart itself, which necessarily encreases the Tree's Solidity, and consequently its Strength, since, according to our Author, the weightiest Timber is the strongest. This Explanation does not require to be more enlarged upon.

6 of

Of the Cortex Peruvianus, commonly called, Jesuit's Bark.

Mr. *La Condamine*, who had the Courage to undertake a Voyage to *Peru*, with other Members, has sent to the Academy the History and Description of the Tree producing this excellent Remedy. This Relation is much to be depended upon. Mr. *La Condamine* went to the Place where it naturally grows, and from which it is transported into most Parts of the World. Going in 1737 from *Quito* to *Lima*, he went out of his Way to *Loxa*, to observe this Tree.

Loxa, or *Loja*, is a small Town founded in 1546 by *Mercadillo*, one of *Gonçales Pizarro's* Captains; in an agreeable Valley, on the River *Catamayo*. The two Meridian Heights of the Sun, which Mr. *La Condamine* observed there, the 3d and 4th of *February* 1737, conspire to place it in the 4th Degree and almost one Minute of Southern Latitude; that is to say, near 70 Leagues more to the South than *Quito*;—nearly under the same Meridian with it,—and about 80 Leagues from the Coast of *Peru*. The Elevation of its Soil is a Mean between that of the highest Mountains, which form the great Girdle of the *Andes*, and that of the Vallies on the Coast. The Mercury which

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which stood at about 28 Inches on the Level of the Sea at *Panama*, 8 Degrees of North Latitude, at *Manta* which lies one Degree, and at *Callao*, the Port of *Lima*, which lies 12 Degrees South Latitude, and which stood on the highest accessible Mountains in the Neighbourhood of *Quito*, at 15 Inches, stood at *Loxa* the third of *February* 1737, at 21 Inches 8 Lines; from which we may conclude, by the Comparison of the several Experiments made at known Elevations, that the Level of *Loxa* above the Sea, is of about 800 Fathoms. The Climate is very pleasant, for tho' the Heats are great, they are not excessive.

It is in the adjacent Parts of this Town that the Bark is gathered. The best, at least the most reputed, grows on the Mountain of *Cajanuma*, about two Leagues and a half from *Loxa*. From thence was taken the first that was brought into *Europe*. Fifteen Years ago the Traders provided themselves with a Certificate before a Notary, to shew that the Bark they bought was of *Cajanuma*. Mr. *La Condamine* went up this Mountain the third of *February*, and spent the Night on the top of it, in the House of a Man who resides there, to have these Trees near at hand, their Bark making his common Occupation, and his only Trade. In his Way, on the top, and at his Return, he had the Opportunity of examining many of those Trees,
and

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and making on the place the first Draught of a Branch with the Leaves, the Flower, and the Seeds, which are found altogether at every Season of the Year. The next Day he brought with him to *Loxa*, many Branches in Blossom, which served him to finish his Draught, and to colour it naturally, such as it is in his Memoir.

They commonly distinguish three Sorts of Bark—Trees, white, yellow, and red. The yellow and red have no remarkable Difference in the Blossom, the Leaf, the Fruit, or even in the external Bark; but in cutting, the yellow is known by its Bark, not so high coloured and more tender. These two kinds grow by one another, and their Bark is us'd indifferently. The outside of either is equally brown, and this passes for the surest Mark of the Bark's Goodness; it is required also, that the outside should be rough, crack'd, and brittle.

The white has a Leaf somewhat rough, rounder, and less smooth than that of the others. Its Blossom is also whiter, its Seed larger, and the outside of the Bark is whitish. It commonly grows on the top of the Mountain, and is never found with the yellow or the red, which most commonly grow at mid Hill, in the Hollows,

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B

and

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and most sheltered Places. This Tree is never found in the Plains ; it grows strait, and rises above the Trees it is surrounded with, there are some larger than a Man's Body ; the middling ones are eight or nine Inches in Diameter.

To strip the Bark off the Tree, they make use of a common Knife, the Blade of which is held by both Hands ; the Workman makes the first Cut, as high as he can reach ; and bearing upon it, he brings it as low as he can. The great Consumption that was made of these Trees is the Reason, why there are hardly any found now but young ones, thick as one's Arm, and about twelve or fifteen Feet high. All the large Trees that were stripp'd died ; this Operation destroys also some of the young ones, but not many.

Formerly the thick Bark was most valued, but at present the thin. The Difficulty there is in drying the thick Bark well, is probably what has discredited it. The Tree must be stripp'd of its Bark in dry Weather, the Bark taken off, exposed to the Sun many Days, and not pack'd up until it is perfectly dry.

The Leaves of this Tree are smooth and of a fine green ; their Circumference is even, and in the Form of the Head of a Spear, rounded at the lower part, and ending

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ing in a Point. Their middling Measure is an Inch and a half or two Inches broad, and two and a half or three Inches long, they have a Stalk which runs up through the middle of the Leaf, it is rounded at the Bottom, of a deep and bright red, especially the lower half, which Colour is often communicated to the whole Leaf in its Maturity. Each Branch at the top of the Tree terminates in one or many Bunches of Blossoms, which resemble, before they are blown, by their Figure, and blue and ash Colour, the Flowers of Lavender. When the Buds open they alter their Colour, the Flower is much of the same Bigness and Form as the Hyacinth. When the Blossom drops, the Calix swells in the Form of an Olive, and as it grows changes into a Fruit with two Cells; while it dries it shortens and becomes more round, and parts at last from top to bottom into two Semi-Shells separated by a Partition, and lined with a yellowish, smooth, and thin Skin; out of which fall reddish, flat, and in a manner leavy Seeds, many of which have not half a Line Diameter. These Seeds resemble in Shape, but are less than those of the Elm. The Author's Memoir gives a very ample Description of the Leaves, Blossoms, Fruit, and Seeds of this Tree.

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The Virtues of the Bark, tho' acknowledged and experienced in the whole Canton of *Loxa*, were long unknown to the rest of the World. The Discovery of this Remedy was occasioned by an obstinate tertian Ague, of which the Countess of *Chinchon* could not be cured for many Months. It was in 1638. The *Corregidor* of *Loxa* came to *Lima*, prepared the Bark, and after some Experiments made on other sick Persons, the Countess took the Remedy and was cured. She immediately ordered a great Quantity of the same Bark to be brought to her from *Loxa*. She distributed it to all those that wanted it, and it was known then under the Name of the Countess's Powder. Some Months after she left that Care to the Jesuits, who continued to distribute it *gratis*, and it was then called, *Jesuits Powder*. They sent some to Cardinal *Lugo* at *Rome*; at whose Palace it was distributed *gratis*, and afterwards at the Apothecary's Shop of the *Roman* College, where it was given *gratis* to the Poor, and sold at a high Price to others. They assure us, that the head Jesuit of *Peru*, going to *Rome* through *France*, cured the then Dauphin, afterwards *Lewis XIV.* of an Ague, with the Bark.

In 1640. the Count and Countess of *Chinchon* being returned to *Spain*, *Juan de Vega* their Physician, who had brought with

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with him a Provision of Bark, sold it at *Seville*, at the Rate of a hundred Reals the pound. This remedy lost much of its Reputation. The Inhabitants of *Loxa*, not able to furnish the great Quantities demanded, mixed other Barks in the Bales they sent to the Fairs of *Panama*, for the *Gal- leons*. Merchants would hardly then give half a Piafter the pound, instead of Four and Six, it was formerly sold for at *Panama*, and Twelve at *Seville*. In 1690. many thousand Weight of it remained at *Picera* on the Quay of *Payta*, the nearest Port to *Loxa*, no body willing to ship it. This begun the Ruin of *Loxa*, which is now as poor as it was wealthy when it's Commerce flourished.

The Barks mixed with the Jesuit's, to encrease it's Weight and Bulk, are the *Alizier* and the *Cucharilla*. The first has a more stiptick Taste, and the Colour more red in the Inside, and more white at the Outside. The second comes from a Tree very common in that Country, which no other way resembles that of the Jesuits but by the Bark. To prevent this Fraud, they now visit every Bale at *Payta*, where the greatest part of Jesuits Bark, designed for *Europe*, is ship'd for *Panama*. Mr. *La Condamine* was Witness to this; yet it does not prevent the Buyers from being cheated.

Loxa is not the only Place where the Bark is found; there is some at *Ayavaca*, near *Rio Bamba*, near *Cuença*, and in the Mountains of *Jaen*. This last is not esteem'd, and is thought of the White kind mentioned above.

The Name of *Quinquina* is American, but the Bark is only known there under the Name of *Corteza*, or *Caxara de Loxa*, or more commonly *Cascarilla*. There is another Tree very famous, and known in several Provinces of Southern *America*, under the Name of *Quina-Quina*, and in the Province of *Mayna*, on the *Maranon*, under the Name of *Tatche*. They make use of it's Seeds, named by the Spaniards *Pepitas de Quina*, to make Fumigations, which they pretend to be Salutory and Strengthening. The Root of this Tree, always called *Quina-Quina* by the Natives, and by the same Name afterwards by the Spaniards, passed for an excellent Febrifuge, before the Discovery of the Tree of *Loxa*. The Jesuits of *Paz*, or *Cbuquiabo*, used to send it to *Rome*, under it's true Name of *Quina-Quina*, where it was prescribed for intermitting Fevers. The Bark of *Loxa* coming to *Rome* through the same Channel, the new Febrifuge was confounded with the old, and that of *Loxa* having prevailed, it retain'd the Name of the first, now almost intirely

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intirely forgot. *Badus* (*h*) confounded these two Trees, not knowing the old. Mr. *La Condamine* took the most part of the foregoing Historical hints, from a Manuscript kept in the Library of the College of the *Jesuits* at *Lima*, and wrote by *Don Diego de Herrera*, who died in 1712, aged near 100 Years. As he had run over the whole Kingdom of *Peru*, he may be esteem'd an Eye Witness of the Facts he relates. The Title of the Work is; *De cortice Quinæ-Quinæ & de Loxa, etsi diversarum arborum uniformis virtutis*. This MSS. is but a Part of a larger Work, with this Title, *Circa Materias Peruanas, scilicet de Thermis, de aquis, de Morbis endemiis, regionalibus, &c.*

Of Monsters.

EVer since it has been discovered that all Animals are produced by Eggs, and that all their Parts being contained in their Cover, want only a proper Manifestation to appear in their natural Form, the Systems about Monsters, have been reduced to Two, which include at once all the possible Causes and Differences of that Formation. The First System is this: There are Sperms essentially monstrous, or that are original-

B 4

ly

(*h*) *Bad. Anast. Cort. Per. Cap. 1.*

ly formed such, and, as well as the Natural ones, only want a proper Agent to unfold them. In the second System, the Formation of Monsters is imputed to accidental Causes. There is but one kind of Eggs, all the Parts they contain are originally in a natural Order, they become Monsters only by a kind of Chance, that is to say, by the fortuitous Concourse of accidental Causes, which act the more easily on the Sperm of the Egg, as it is but a kind of ropy Matter, whose Parts, being soft, delicate, and supple, quickly receive all extraordinary Impressions.

Mr. *Du Verney* a Favourer of the first System, gave a Memoir in 1706. with the Description of a Monster composed of two Male Children joined together at the lower Part of the Belly, called the *Hypogastric* Region. All the other Parts, both external and internal, were like those of other Children, from the Head to the Place of Junction, where they were surprisngly monstrous. Mr. *Du Verney* concludes from his Examination of these Parts, that they are not the Work of Chance, but the Effect of a Design form'd and executed by a free and all-powerful Intelligence. He pretends, that the Inspection of this Monster shews the Creator's infinite skill in Mechanicks.

Mr. *Lemery* declares himself for the second System. He now gives a Memoir against Mr. *Du Verney*. He pretends, that since the

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the Monster, described by the said Author, is formed of two very distinct Children, there is Reason to think that the two Sperms, naturally separated, met in the Womb, and were united in consequence of the Softness and Flexibility of their Parts, which mutually penetrated one another, and were mixed. What is often taken Notice of in Vegetables, corroborates Mr. *Lemery's* reasoning: two Apples, two Pears, two Cherries joyn'd together, are Monsters. Are we to believe these Fruits were such in their Origin, or that they were distinct at first? Have we not Reason to think, that the Proximity and mutual Contact united them? the Grafts seem to prove it; they unite themselves to the Tree they are grafted in, and make together but one single Tree.

Examples of such Junctions are seen every Day, there is in the Forest of *Bologne* such an intimate Union between two Oaks, that the Name of Marriage has been given to it. This Union was made by a Branch from each Tree, which met and penetrated one another so, that they are now perfectly joyn'd; why should not such Unions be made between the Parts of the two Fœtuses, especially when they are yet but Sperms, lately fallen in the Womb.

But what proves the Union of the two Fœtuses in the above mentioned Monster, to be the Effect of Chance, is this; at the
Place

Place of their Junction, Mr. *Du Verney* distinctly perceiv'd a Scar, which he carefully inserted in the first Figure of his Monster, and by which he declared that the Twins seemed to be joyn'd together ; does not this Cicatrice suppose a *Solution of Continuity*, and afterwards a Reunion by the nourishing Juices at the Extremity of the cut Parts.

Another Reason ; the Place of the two Fœtuses Junction is the only one that contains monstrous parts ; every where else they are in their natural Condition. And the reason of it is, because the Place of this Junction is the only one that was exposed to the Stress of the Pressure.

Add to this, that in the above Monster, nothing is to be seen but Disorder and Confusion, every thing is overturned ; and this Mr. *Lemery* explains very well by the Consideration of the Monstrous Parts. Must all this be imputed to the Author of Nature, and is it not better to ascribe it to the fortuitous and immediate Action of some accidental Cause. Mr. *Lemery* enlarges on all this in a second Memoir, but as he intends to give two more, and as Mr. *Winslow* is to appear in the Defence of Mr. *Du Verney's* System, it is proper to wait for those Pieces, which I shall give an Account of, as soon as they come over.

*Of the Action of a Musket-Ball,
which may run through a solid Bo-
dy, without moving it Sensibly.*

MR. Camus proposes and examines in his Academical Memoirs, the following Phænomenon. *A Door which you may easily move on its Hinges by pushing it with the Finger's-end, does not appear to be moved by a Musket-Ball, which strikes it with a sufficient Force to pierce it through: It even happens that the greater the Swiftneſs of the Ball is, the leſs is communicated to the Door.* Mr. Camus explains this Problem by an Algebraic and Analytic Calculation, and Mr. Fontenelle, to make the Solution the more intelligible, conſiders it phyſically. Natural Philoſophy ſays he, *ſhews why and how a thing is; Calculation how far it is ſo, and what may be its Variations.*

“ It appears to us, ſays Mr. Fontenelle,
“ that the Solution of the preſent Queſtion
“ depends on a Principle ſomewhat Paradoxi-
“ cal, but receiv'd in the *Elements of Geo-*
“ *metry de Infinito*; which is, that no Im-
“ pulſion, let it appear ever ſo ſhort and in-
“ ſtantaneous, is to be made in a Time infi-
“ nitely ſhort; every Effect requires a Finite
“ Time. A limited Time, tho' ever ſo
“ ſhort, is therefore requiſite to push the
“ Door

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“ Door with the Hand: Since that Time
 “ is limited, another Time may be shorter,
 “ and this would not be long enough to
 “ push the Door. The Time during which
 “ a Ball, whose Swiftnefs enables it to
 “ run through the Door, shall move, if you
 “ will, a Line, is prodigiously short, and
 “ may very easily be shorter than the Time
 “ necessary to push the Door, the same
 “ length; consequently the Ball, because
 “ of its great Swiftnefs, will not push the
 “ Door, and, because of that same Swift-
 “ nefs, will pierce it.

When the Ball has in the least penetrated the Thickness of the Door, it loses some of it's Celerity in the Action of Piercing, and it may lose it so, that having no more than a certain Degree of it, it shall only push. If this happens precisely when the Door has been pierced through, the Ball, which till then has been piercing, pushes in that last Moment, and it will be the same Case, as if a Ball, moved with a certain determined Swiftnefs, had struck a quiet Body of a certain Mass. The Effect will follow the Laws of Motion in the Percussion of Bodies, perfectly hard and without Elasticity.

If the Ball has not the Strength to go through the whole thickness of the Door, it pushes whilst it ceases to pierce, and pushes so much the more, as it retains the more of it's original Celerity, for tho' itop'd
 in

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in the Action of piercing, it moves yet because it follows the Door push'd, which yields to it. It is plain that if the Ball goes through the whole Thickness and further, it does not push, and is the further from being able to do it, in as much as it had originally a greater Celerity.

Mr. *Camus* joins to this Fact, two common Experiments, 1. If you put a Card on the End of your Finger, and a Crown on the Card, in such a Manner that the End of the Finger answers exactly the middle of the Crown; in striking the Edge of the Card with a Fillip, the Card will slip between the Crown and the Finger, and the Crown will remain on the Finger's end. 2. If you put a Napkin well roll'd up in a Glass, and a Piece of Money on the Top of the Napkin, you may by a dextrous sudden Stroke, throw the Napkin out of the Glass without overturning it; it will slip from under the Piece, and the Piece will fall into the Glass. You see in this last Experiment, that the Stick makes the Napkin bend in the middle, that the two Ends of it draw near each other, that the lower End rises and comes out of the Glass, that the upper End sinks, and that all this is effected before the two Ends can be horizontally carried away. The two Ends of the Napkin draw near one another in obedience to its bending, which is the first Effect of the Percussion,

Percussion, which cannot give at once to the whole Napkin as great a Swiftneſs as that which it gives to its middle Part, and it is in this that the Experiment has ſome Relation to the Ball which pierces a Door thro' and thro', without communicating to it any ſenſible Degree of Motion.

ARTICLE II.

The Hiſtory of the Royal Academy for the Year 1739. a large 12°.

(a). **A**MONGST the many curious Subjects contained in this Volume, I ſhall, for the Preſent, mention only the two following.

The firſt concerns an extraordinary Sleepy-
neſs of a Woman 27 Years old. The Phæ-
nomenon is ſurprizing, tho' not without Ex-
ample. This Woman, married the 22d of
April, 1738, a Man of 60, lived with him,
without any Indiſpoſition, to the 22d of *June*
the ſame Year; ſhe then ſlept for three
Days without awaking, or a Poſſibility of
being awaked; ſhe at laſt awaked naturally,
called immediately for ſome Bread, and,
whiſt ſhe was eating it, fell aſleep again in
about five or fix Minutes. This ſecond
Sleep laſted thirteen whole Days, during
which

(a) See Bib. raiſ. Tom. 31. pag. 172.

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which time she neither eat nor drank, nor had any other Evacuation but her monthly ones which were perfectly regular. She continued waking at this time near as long as the former ; eat Bread again, answered natural Calls, and fell asleep again, but only for nine Days ; for it was thought the Sleep would be every time longer. During the Remainder of the Year 1738, her Life was but a continual odd Alternative of Sleeps excessively long, and of short and much disproportioned Wakings. The shortest Sleep was of three Days, and the longest of thirteen : her longest Wakings lasted half an Hour, at one time indeed she was awake for three Hours, and at another twenty four ; but this happen'd after her having taking an Emetic, and being bled in the Arm, and in the Foot.

This Woman's Sleep was such a dead one, that she could not be rouzed out of it, even by warming her Fingers, till they were almost burnt. As to the rest, it was extremely easy and natural, no Agitation, no extraordinary Heat, the Respiration very free, the Pulse in good Order, and even somewhat strong, the Colour of her Face not at all altered, and a gentle Perspiration, as in a State of Health.

Tho', as I have said, we have Instances of such extraordinary Sleeps, these Cases are not less astonishing and difficult to be accounted for. It is a Pity the Academy's
Historian

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Historian could not give us the Sequel of this Event.

Here is another Fact no less singular, but more easy to conceive. A Woman, happily delivered of her sixth Child, felt a few Days after her Lying-in, a Pain, but very tolerable, in the hypogastric Region of the left Side. Her Belly began to grow by Degrees larger, the Pain that had been fixed to the left Side, became general in the whole Cavity of the Belly, and more violent. Having for five Years received no Relief, either from Physicians or Empyrics, she gave herself up to her growing Pain. The Swelling increased to such a Degree, in the two following Years, that the Patient could not lie in her Bed but on her Knees, supported on her Elbows, her Face against the Bolster, because her Belly was to be lodged in a large empty Space sunk into the Middle of the Bed. She did not come out of it the three last Months of her Sickness; till then she had been still stirring in her House, and performed her natural Functions, as usual. The course of her Menstrua had been pretty well the three first Years, but the three last was entirely stop'd.

After she was dead, they took out of her Body by Punction, forty-two Pints of a Water, resembling Coffee in Consistence and Colour, and without any Smell. At the opening of the Body they saw a large Cyste, or Bag,
out

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out of which this prodigious Quantity of Water issued, that fill'd almost the whole Capacity of the Belly, so that it had reduced all the Intestines to the third Part of their natural Size; and that at the first sight they were surpris'd, not seeing the Bowels of the lower Belly. The Liver, grown skirrous, had been drove against the Diaphragm, and the Diaphragm along with it to the Middle of the Thorax; the Spleen and the Gall Bladder were quite disfigured. It is easy to account for all these Disorders caused by the Extension of the Cyste; but what is this Cyste, or what was the Part that had been so enormously extended? The Surgeon that made the Dissection thinks it was the left Ovarium.

Every Physician, every Surgeon, that will reflect on the Circumstances of this dreadful Disorder, may thereby learn to judge, with more Certainty, of its Nature, of its Progress, of its Effects, when a like Case shall offer; and for ought I know it may have been seen many times, without any body's being able to guess what it was.

In this Memoir is contained an Instance of the Efficacy of Mrs. *Stephens's* Remedy to cure the Stone. Messieurs *Geoffroy* and *Morand* communicated to the Academy the following Experiment. A Man of about 55 Years of Age, who had long labour'd under all the Symptoms of the Stone, and the

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C

most

most painful ones, was perfectly cured in three Months. The two above named Gentlemen were Witnesses of the Fact, and are good Judges. It is true, the Man was not probed after the Cure, to be certain that there remained no Stone in the Bladder, consequently this Experiment cannot be intirely relied upon. It may be said still that the Patient might have received some Relief, and that the Stone, without been dissolved, may have ceased for a while to cause Pain. Have not Stones of a considerable size been found in the Bladders of People, who during the whole Course of their Lives had never felt the cruel Pains commonly attending this Disorder? *We shall not be any more in Doubt,* says Mr. Fontenelle, *when Patients well cured, to all Appearances, and who were found by the Probe to have the Stone before the Use of the Remedy, shall be probed again after the Cure, or opened when dead of some other Disorder, and no Stone found in them.*

It remains to know if the Probe is always a sure Means of discovering whether a Patient really has the Stone; some People think not. However, it must be own'd it is the one least liable to Error; so the whole Certainty of the Remedy's Efficacy depends on a great Number of well certified, well averred Experiments made by skilful Persons.

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ARTICLE III.

Hans Egede Nachricht von
der Groenlandischen Mission.

That is to say,

*A Relation of the Mission of Groenland by
John Egede Missionary, &c. Hamburg,
1740. 2. Tom. 4°. Tom. I. pag. 288.
Tom. II. pag. 131. besides the Prefaces,
11 Cuts and 1 Geographical Map.*

AS there is already an Abstract of this Book in the *London Magazine* for December, and continued in January, (a) translated from the French of *La Bibliotheque Raisonnée* (b), I shall confine my self to the essential Articles contained in it, correct two Mistakes of the *English* Translator, and add a few Reflections on the *Groenlanders*, and some thoughts on Missions in general. “ (c) Ancient *Groenland* is a vast Tract of the Continent of *America*, to which it belongs, rather than to *Europe*, as it lies on

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the

(a) The Dublin Edit.

(b) Biblioth. rais. Tom. 31. pag. 37.

(c) What is contained between these two “ is almost entirely given in the Words of the Magazine, and that for the sake of those of my Readers that have not that Book. This is given above the fourteen Sheets promised in the Advertisement.

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the other side of the first Meridian, from 325 to 340 Degrees of Longitude. It is joined to the Continent of *America*, above the 78 Degree of Latitude where it forms what the *English* call *Baffin's-Bay*. - - On the other Side, it is supposed, but without certainty, to be joined to the Continent of *Spitzberg*.

It runs Southward terminating in a Point almost like *Afric*, and ends at 59 Degrees, 50 Min. by Cape *Farewell*. By a Voyage which the Author undertook, and by the unanimous Report of all the Natives of the Country, he was convinced, that this vast Promontory is not cut thro' by Streights, and that *Forbisher's* Streights are no other than a Bay, which does not communicate with the Western and Eastern Seas. This is a considerable Correction to be made in Mr. *de l'Isle's* and Mr. *Moll's* Maps.

According to this Position, *Groenland* has two long Coasts, which join to the South. Mr. *Egede* travelled on the Western Coast, from 60 to 65 Deg. and his Son was beyond 69 Deg. where he now resides in Quality of a Missionary. The Seas which wash it to to South, are called *Davis's* Streights, and more to the North lies *Baffin's-Bay*.

But the Eastern Coast, tho' nigher to *Ice-land*, from which it is but about forty Miles distant, is almost entirely unknown. Frightful Shoals of Ice render it inaccessible to

European

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European Vessels; the usual Access to it is by Land, and that from the Western Coast. The *Groenlanders*, however, attempt the Passage at the Hazard of their Lives, sometimes by Sea in their Canoes, and sometimes even on the Ice.

Settlements in *Groenland* have been attempted several Times, and Colonies subsisted there for several Years, but afterwards perished by the Severity of the Climate, so that it may truly be said that *Groenland* was not known till 1721. and that the Merit of the Discovery is entirely to be ascribed to Mr. *Egede*.

As to the Product of this Country, the Trees are low Birch, seldom above twelve Feet high, Alders and Willows; their Plants are Scurvy-grass, Honey-dew, which is a kind of Manna, and an infallible Cure for the Scurvy; Angelica, Tormentil, and half a Dozen other Plants, which are not found beyond 65 Deg. for farther North, even Grass is a foreign Commodity. Corn never comes to Perfection under the 64th Deg. only Coleworts and Radishes will answer, as in this Country no Plants will do, but such whose seed ripens in two Months at farthest after sowing, and such as in this short Summer, can stand out against very nipping Winds, and very piercing Colds.

C 3

Upon

Upon what can a Man live in a Country, wherein nothing grows, and that has no Trade? Whales Flein, Fish, a kind of Bacon made of Sea-Calves, and Legs of Rein-deer, which last are reckoned delicious though tough. This is what the *Groenlanders* feed upon, they know nothing of Bread, Pulse, Fruits, Milk, or even Salt.

It is not uncommon to find in this extreme Part of the North hot Mineral Waters: They have such in *Iceland*, and even a Volcano. There is also Verdegris, Lead-Ore, Iron, Crystals, and Asbestus.

The Heavens are not more favourable here than the Earth. Their Summers are exposed to dreadful Tempests; and the Mountains of Ice, with which the inland Country is entirely covered, render the Nights very cold, even when the Sun has it's greatest Power. Then imagine what their Winters are. They begin in *August*, and are not over till *May*. The Intensity of the Cold is excessive; in 68 Deg. Spirits of Wine freeze. There is not even Snow to cover the Ground, it being nothing but Ice, which sometimes looks beautiful. There are Rocks of white Ice, as also of blue, which is produced from fresh Water, and there is Ice perfectly green, which is produced from salt Water. Mr. *Egede* upon dissolving it, found that the Colour disap-

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disappeared, not because that Colour, as he thinks, consists in a volatile Sulphur. The perpetual Ice in the Ice-house of *Switzerland* is of a beautiful azure Colour; dissolve it, and it becomes clear Water; but do not dissolve it, and a small piece will appear no other than common Ice, for Ice must be of a great thickness to have any Colour, and the Water of which it is formed, does not appear blue, but when the Bottom is not seen.

The Fogs in this Country are almost uninterrupted and very inconvenient, as they hinder the Inhabitants from Fishing, without which they have no other means of subsisting.

As to the *Aurora borealis*, 'tis thither one must go to see it in Perfection. It appears regularly after new Moon, and shines so bright that one may read by it's Light. It is a Fire which diffuses itself with astonishing Swiftnefs all over the Horizon."

Mr. Egede says, that in Groenland, the Tides are very high and very strong after the new and full Moon; and adds this particular Remark, that at the Flow of these Tides there appear a great many Springs not observed before, and which subside when they Ebb. The Translator says (d) that this Phenomenon is well

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● (d) Lond. Magaz.

well attested; and on the contrary the Author of the *French Abstract* argues by way of supposition; *if this Phænomenon was well averred, it would please those Naturalists who derive the Origin of Springs from the Sea, &c.* Then the Fact is not sufficiently attested. It is to be wish'd, that Mr. *Egede* would give an Answer to this Paragraph of *La Bibliotheque raisonnée*, and more fully evidence the Fact in Question; which, if true, is certainly a strong presumption in favour of the System that subterraneous Canals do convey Water from the Sea to the Mountains. Till then we must suspend our Judgment.

“ In so barren a Country, Animals cannot but be scarce: Rein-deer live here, who by a natural Instinct break through the Snow with their Feet, in order to come at a kind of Moss which they feed upon. Here are likewise white or grey Roe-bucks, white Hares, and Dogs, like those of *Osbia*, as indolent and stupid in their kind, as their Masters. But Cows, Horses and Sheep cannot live here; whereas there is plenty of them in *Iceland*.

There is abundance of Birds, some have a very charming Note. And this is a peculiar Privilege of the *North*; for under the torrid Zone the Birds are very beautiful, but their Note is disagreeable.

The

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The Sea is better peopled than the Land. Here are Whales of different sorts, as *Narwhals* and *Cachillots*, several kinds of Sea-Calves, and Salmon. 'Tis the Sea, not the Earth, which supports the Natives.

As indifferent as the *Groenlanders* are, they do not want Industry to avail themselves of the Plenty of their Seas. They boldly attack the Whales, and kill them with Harping-hooks, and Spears; they have no other Vessels than Canoes; some of these are made of the smallest Skins; they are work'd by Men, who never row in large ones; these they leave to the Care of Women as there is no great Danger, nor Dexterity requisite in managing of them. A *Groenlander* enters one of the smallest, blows it, sets out upon the Waves, not minding their Rage; they exert their utmost to overset this pitiful Vessel, and he with a stroke of the Oar brings it to an Equilibrium again. They make these small Canoes scour very swift, so as to go twelve (e) *German* Miles a Day. In these they go from Time to Time, in search of Sea-Calves. They have besides other methods of taking them; sometimes they
crawl

(e) A *German* Mile is two *French* Leagues, or near six of our *English* Miles.

crawl along the Ground to surprize them in Holes in the Ice; sometimes they surround them in little Lakes, where they catch them with Nets, and kill them upon the Ice; at other times they drive forwards upon a sort of moveable Trivet, that they may not make a Noise, being sure of their Aim, as soon as the Animal shows his Snout.

The Houses in *Groenland* are not ill contrived; for they are very long, and one of them is sufficient for seven or eight Families. They are built of Stone or Turf, about 10 or 11 Feet high; on one Side are Windows made of the Guts of Sea Calves; on the other Side are kinds of Beds, made of Boards which rest upon Posts, and are covered with Skins of these Animals. The Roof is flat, and the whole House is covered with old Hides which have been used for the little Canoes already mentioned. The Doors are very low, so that they creep in; as a greater opening would too freely admit Air. The Boards serve also for Tables and Chairs. The Women work upon them on one side, and the Men on the other. For here, as among the *Hottentots*, the Women are not suffered to come into the Men's Company, they dare not eat before them, and they do all the Work of the House. The same thing is observable in the Accounts given us of the *Caraïbes*; and generally the more stupid and barbarous

barbarous a People are, the more Women are ill used.

To return to their Huts. In these is kept up a constant Fire, but their Hearths are only large Lumps of Stone, in which they burn the Fat of Whales; for they have scarce any Wood, as not a Tree grows towards the North. They dress their Victuals at these Fires or Lamps in Marble or Brass Kettles. They have besides seven or eight other smaller Lamps, constantly burning in the same Apartment, which yield so much Heat as obliges all within the House to go almost naked. What is most disagreeable to *Europeans* is the Stench, but the *Groenlanders* like it. In Summer they quit their Huts and range up and down to fish and hunt. They use then a sort of oblique Tents, like those of the Tartars, near the *Caspian* Sea. This Exercise is very difficult and dangerous, for they are obliged to hunt the Rein-deer amidst Rocks covered with Ice, and pursue the Fish upon a Sea always half frozen, and very tempestuous.

The *Groenlanders* are generally of low Stature, their Nose large and flat, of a brown Complexion, and have weakly Eyes; which is occasioned by the sharpness of the Winds. They are heedless, dispassionate, timorous, but so hospitable, that they cheerfully give part of what they have to eat, to any Stranger, without expecting either Entreaties or Thanks.

Thanks. Their Dress is suitable to the Climate; it is composed of Sea-calves Guts and Skins, made so as to keep them up in the Water, by means of the Air which it takes in; it is like a Bowl put into Water. By Help of this they launch without any Fear into the Sea, and bear themselves up like Water Fowls near a Whale, when they are cutting out it's fat.

The Women's Dress is very near the same, but they keep themselves neater. They put on Laces or Borders made of their prettiest Skins; they are fond of Coral Bracelets, and love Variety of Colours; their Desire of pleasing induces the Belles of *Groenland* to embroider even their Faces, which they do with the Point of a Needle: An odd Way of Decoration much practised in *America*.

Polygamy is not prohibited, yet is rare; for a Man must be rich to have two or three Wives, which Number they rarely exceed, and most of them have but one. When a Man has more than one, the first married has the Precedence: This is very well judged, as it is a kind of Comfort to her when the Husband takes a new Wife. These Wives live together without any Jealousy; for they are happy enough in this Country, not to know that delicate Passion: Yet the *Groenlanders* are not unpractised in Gallantry, even when criminal. Before the Arrival of the *Danes*, they frequently had very Undecent Feasts;

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Feasts ; they even used to pay their Magicians, for what is reckoned the greatest Affront among other People. But the *Danes* have now much reformed them. The young Women never come to these Feasts ; they have always shewn a great Reserve, and they are seldom marry'd against their Liking. Even after they are lawfully married, whether from Fashion or Modesty, they are not seen for some time.

Their Marriages are not very strict, for the Husband divorces his Wife without Ceremony, if she is disagreeable or barren ; which, as among the *Jews*, is reckoned a Disgrace. But these Divorces are rare.

The Women accustomed to work for the Men, feel scarce any Pain in Child-bearing, but immediately return to their Work : The Child is not more tender, for his first Food is Whale-Oil.

Mankind is the same every where ; even the *Groenlanders* have their Pleasures, Diversions, Balls, and Exercises. The next Neighbours meet, for there are no Villages, nor Hamlets among these wandering People. They eat heartily, beat on the Tabor and dance to it : they wrestle in different Manners, they hang themselves by the Feet, swing upon Ropes, or play at Foot-ball.

But there is another Exercise, which the Reader will scarce expect in *Groenland*, it is Poetry ; and what is more, Satire. Two

Wits

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Wits send each other a Challenge in form ; both sides prepare for the Contest, each composes Invectives against his Antagonist. The day appointed, the Aggressor begins first, and chants his Satire to the Beat of a Tabor ; when he has done, his Antagonist rises, and returns, in Tune, the sharpest Reproaches. The other replies, and so on alternately, till one of them has exhausted both his Spleen and his Poetry, he who is first silenced is vanquished and submits. The *Icelanders* have the same Custom, and they compose Satires so virulent as to cause their Antagonists to hang themselves." Would not a *Groenlander*, think we, judge much in the same manner of Wit and Humour, should he chance to see what passes in the Universities of *Europe*, not to mention the Manner in which the most part of learned Disputes are carried on in our Writings ?

The *Groenlanders* profess a kind of Religion, (if it deserves the Title) which consists chiefly in the Belief of the Immortality of the Soul, and a double residence for it ; the one in Heaven, known only to them by Tempests and frightful Meteors, and therefore designed for undeserving Men ; the other under Earth, where they have plenty of Provision, and their God resides with his supposed Mother, reserved for Women who die in Child-bed, and Men drowned in Fishing.

These

These are their Heroes. (f) The Translator adds a sign of their good Understanding! It seems he did not rightly apprehend the meaning of his Original; the French Author instead of ridiculing the poor Groenlanders for their Notions of Heroism, compares them to ours, and gives the Preference to the former. *Are they*, says he, *less rational than we who give the Name of Heroes to the Destroyers of Mankind?* Surely no great Name was ever so prostituted. *Alexander, Cæsar, &c.* have been celebrated as Heroes for their numberless Barbarities. What did not the best among the French Poets, *Boileau, Racine, Pavillon, &c.* say in praise of their *Lewis* the XIVth? and what are these pretended Heroes but horrid Monsters? A true notion of Heroism must be relative to the Faculties and Power of the Hero, considered as to his Situation in Life. Our best Actions if applied to an Angel would hardly deserve the least Attention, and some general proofs of good Nature, Humanity, Firmness, true Courage, and the like Virtues, which we are so well pleased with in a Savage, must be carried to a superior degree by a politer European, to draw our Admiration. If this Notion of *Heroism* be just, a *Groenlander*, who to provide his Family, his Neighbours, his Friends, with the Necessaries

(f) Remark of the Journalist.

cessaries of Life exposes his own, is really a Hero.

Mr. *Egede* tells us, that the Small-pox brought from *Denmark* to *Groenland* is so fatal to it's Inhabitants, that of many thousands infected with it, scarce one recovers. This cannot be imputed to any known Cause, but their being deprived of Remedies and Physicians to apply them properly. This is a convincing proof of the usefulness of Physic. If without it's help, the small-Pox alone is so fatal, what Destruction would it make in these Regions, where hardly one in ten escapes it, were we equally destitute of that same help? If the hardy Constitution of a *Groenlander*, inured to Labour and Fatigue, cannot resist one single Disorder, what would become of the delicate and weakened *Europeans* exposed to so many, if deprived of proper Remedies?

The peaceable Disposition of the *Groenlanders* is very remarkable. They have not even a word for War. They express the utmost Surprise and Concern when they see any severity used to a Soldier, or a Slave: Is he a Dog? say they. This, I apprehend, may be judged as a peremptory Answer to the famous Mr. *Hobbes's* Principle, that *Men are naturally in a state of War*. The *Groenlanders* demonstrate innate Benevolence and generous Affections.—What they do proceeds from uncultivated Nature.—They live cordially

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dially together.—Numerous Families never part.— They have no Weapons but those requisite to protect them against wild Beasts, or procure them Subsistence. How happy would politer Nations be, if with their Knowledge they had preserved their natural Innocency, and social Affections!

(g) There is an Observation in *la Bibliothèque raisonnée*, which deserves Insertion. The Journalist observes the Indifference of Protestants as to the Conversion of Infidels, often objected to them by the Church of Rome, and urged as a proof of their want of proper Zeal; but then assigns such reasons, as demonstrate how they have great Advantages in this point, no way arising from a larger fund of Zeal, but more favourable Circumstances. — They have an infinite Number of Ecclesiastics under the absolute Command of their Head.— They have nothing to lose; nor dare they, if they had a mind, refuse a blind Obedience to their Superior's Orders. The Church's Doctrine about that kind of good Work's,—it's Canonization,—the Power the Missionaries obtain over their Converts,—the Hopes of recovering by their Mission part of that dear Liberty, which in general they have unwillingly sacrificed to their Convents, and which ought to be purchased at any rate,—a kind

PART I.

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of

of Empire in the *Indies*,—and in Case of Misfortunes, a distinguished Place in Heaven. These are sufficient Springs to raise a Zeal for Conversions. The over-grown Power of the Church greatly facilitates these Undertakings. She can procure powerful recommendations, free and open Access every where, Treasures, secret Agents; nothing is wanting. And yet, with all these helps, what kind of Christians do they make.—Four Popes successively blushed at the Conversions in *China*; and the most artful Society in the World could not hinder them from publicly owning that it is impossible to be a Christian, and at the same time adore Ancestors who died in Paganism.—Is it edifying to see Father *Quechelli* (*b*) driving his Flock to Church, with a Cudgel in his Hand; or to see Monks founding a Monarchy in *Paraguay*?—What Neophytes are those *Chinese* who never heard Christ's Passion preached? Or those *Americans* who without reserve prefer his Mother to him; *She is always good, and he always ready to punish.* (*i*)

Protestants have in proportion a small number of Ecclesiastics, who for the most part marry, (without Sin I hope, since the Apostles themselves were married,) and yet this

(*b*) *Relation du Congo*. Vienne, 1713.

(*i*) See the foolish Prayer of the Neophyte Huron in the *Voyage of le Beau*.

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this is a considerable hindrance ; it ties them to their Country, and makes the Dangers of the Undertaking more dreadful.

The Protestant Religion encourages not the Man, who, in order to save his Soul, is determined to do any thing but live virtuously. It does not promise Heaven to the being Baptized, to the Adoration of the Cross, to the paying well the Priest, to a dread of the Torments of Hell, (k) to an implicit faith in a set of Men, or to fruitless Endeavours to believe what is not to be conceived. It requires a Faith of a quite different Nature, a Faith grounded on Knowledge, a Faith considered as the principle of Virtue. It requires an inward Purity, and declares, that *without it no one shall see the Lord*: Consequently a *Protestant* has no other Motive to become a *Missionary*, but the desire of doing good, a desire strong enough to make him encounter Difficulties of all kinds ; and it is plain that one single Convert of a *Missionary*, acting upon that Principle, is worth all those so much boasted of by the Monks.—Mr. *Egede* is that truly *Protestant-Missionary*. He gives up his Living ; he abandons his Country, he advances what little Money he has for a Mission to a Land unknown, frightful

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(k) What is called *Attrition* is thought, by the greatest part of the Church of *Rome*, sufficient to Salvation. Those that require *Contrition* hardly dare to print their Thoughts. They are used as *Jansenists*.

ful without Riches, affording no Pleasures, and almost entirely destitute of Necessaries. He relies upon the Almighty's Protection, and chearfully goes to instruct the ignorant, the helpless *Groenlanders*.

Though what has been said excuses the Protestants, when compared in this respect to Roman-Catholics, yet it is not a sufficient Justification, if the Case be considered in it self, and without reference to others. — Would not Seminaries, designed for so pious and useful a Study, deserve the Countenance and Protection of Protestant Princes. This would be a noble Addition to the Plan of the worthy Society *de propaganda Fide*. In hopes that such an Establishment may be formed in time, I will venture some hints concerning the manner of rendering it useful.

I. There would be hardly any hopes of success from such a Mission to Infidels, who have been formerly subdued, and ill used, by Conquerors that bore the Name of Christians. The Cruelties practised against those innocent Fellow-creatures, the Breach of solemn Treaties, which some *European* Nations have been guilty of, the horrid Trade of Slaves, the rapacious Avarice of some, the shameful Intemperance of others; in short, that unaccountable Corruption, which, to our shame, they have been Witnesses of, must have impressed on the minds of those
poor

poor Nations a strong Prejudice against us. It would therefore be adviseable to visit chiefly those who are not prepossessed with an ill Opinion of our Religion, and probably they would soon be prevailed upon to prefer it to their superstitious and troublesome Idolatry.

II. When we talk of Seminaries in which such Persons should be educated, it is not to be expected that all, nor the greatest Part, of them, would really become Missionaries. That should be left intirely to their free Choice, and no other means used but Arguments and Persuasion. Violence is warrantable in no Case, much less in religious Affairs; we see the ill Effects of it in the Church of *Rome*. A willing Man, like Mr. *Egede*, is the only proper one to succeed in so difficult an Attempt. What is not done chearfully, is always ill done. But it is to be supposed, that among a Number of Men, train'd up from their Youth in a right way of thinking, some few will freely, and of their own accord, offer themselves to assist in a Work so glorious and truly Apostolical.

III. All the Care possible must be taken of the Morals of the Missionaries. Even among us, good Examples influence more than the best Discourses. How much more must this prove true among People unable to make proper Allowances? *Practise what they say, and be not Imitators of what they do*, is too

nice a distinction ; and tho' every one's interest makes it his indispensable Duty, yet as that Duty is attended with Difficulty, a steady Pursuit of it requires more Reason than is to be found in the generality of Men. What Success can be expected from an Exhortation against Crimes, the Preacher is notoriously guilty of ? The Contrast is too glaring ; and if the Hearers reform, it must be owing to their prudent Reflection, not his Persuasion. Can Infidels admire the Man who confutes his belief by his practice. To make Christians, Christianity must appear in all it's Beauty, Loveliness, and Charms ; it must be represented as enforcing all the social Virtues. A Behaviour suitable to our Instructions is the best proof that we are in earnest, and the most persuasive Eloquence.

IV. The last Precaution, I shall mention, concerns the Principles which the Missionaries are to lay down as the Basis of their Instructions. Natural Religion is the Foundation of Revealed, so far is it from being destroyed by it. This last is designed to supply the Deficiency of the former, not to abolish it. Any kind of Opposition between Faith and Reason serves only to perplex the Understanding of the Multitude, and never fails of dissatisfying those, who think they have a Soul capable of reasoning, given to them for that Purpose.

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pose. The Generality of Mankind, it is true, always was, and still is, fond of *Mysteries*; they guess there is a peculiar Excellency in what they do not understand; this is very difficult to account for, yet the Fact is undeniable; but certainly no use can arise from the pretended Belief of *Mysteries* considered in the full Extent of the term; it may be very easy to make Christians, in the Sense given to that Name by the greatest part of those, that glory in it, that is to say, *Men who think they believe what they have no Notion of*. The Roman-Catholics have effected a prodigious Number of such Conversions, and that without much Trouble; for this Requisite of theirs is perfectly consistent with the most profound Ignorance: The less Knowledge and Understanding they find, the sooner the Conversion is made. But these are not Christians in Reality, and there is no need of going so far to have the Pleasure of giving a Name, or producing a Sound without Meaning.—We are surpris'd Providence did not long ago interpose in favour of that prodigious Number of People, who never heard of God having sent his only Son into the World.—But, without presuming to sound the deep Ways of the Almighty, we know that, according to the Methods he always pursued (and we must own they are the best), in order to instruct the ignorant, some body must be sent

to them. And where is the Messenger fit for that Task? Was there any of the former Christians, since the Apostolical Age, or is there any now, free from considerable Prejudices? If not, they would propagate those as well as the useful Truths they are acquainted with, and probably with incomparably more Zeal and Success. The Reformation, no doubt, has delivered us, from numberless *Absurdities*, and *Incumbrances*, too heavy to be borne by a reasonable Creature; but the good Work is not yet finished, it is but begun. We talk much of Perfection, but proceed slowly towards it. Men, it is to be hoped, will grow better and wiser, and who knows if our common good Father does not wait for those better times, to bring to his Knowledge all the idolatrous Nations, to avoid their being exposed to what his Church has undergone almost ever since it was founded. If ever we see Christians leave off their old Fondness of walking in the dark, and become *Children of Light*; if ever their Religion, as yet incumbered with Articles of human Invention, and deform'd by Tenets superadded by Sects and Parties, should be restored to it's primitive Simplicity, Purity, and Amiability, then we may hope that the time draws near, when all shall *know the only true God, and Jesus Christ, whom he has sent*. Missionaries formed on such Principles

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ples may do more Good in a few Years,
than could have been otherwise done these
sixteen Ages past.

ARTICLE IV.

Johan Georg Keyßlers Mitglieds der K. Gros-Britannischen Societaet Neueste Reise durch Teutschland, Böhmen, Vngarn, die Schweitz, Italien und Lothringen, worinn das merkwürdigste dieser Lander . . . durch die naturliche, Gelehrte, und Politische Geschichte, Mechanic, Mahler, Bau, und Bildauerkunst, Muntzen und Alterthümer erläutert wird.

That is to say,

A new Voyage through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain; where the most remarkable things in those different Countries are illustrated by the natural, Literary, and Civil History, the mechanical Arts, Painting, Architecture, Sculpture, Medals and Antiquities. By John George Keyßlers, Member of the Royal Society of Great-Britain. Hanover, 1740, and 1741, 2 Tom. 4°. Tom. I. pag. 810, besides the Tables.—Tom. II. pag. 1450. with Cuts.

THE

(a) **T**HE Travels of Gentlemen are for the most Part undertaken, without any View to the Public Utility, and attended with certain Disadvantages to themselves, being unable to make Observations, destitute of the Knowledge of those different Arts, which they go to see the most perfect Models of; very seldom fit or in a Condition to appear at Courts, they see but the bare Surface of Things. Mr. *Muralt*, speaking of the Generality of Travellers, says pleasantly, that they run over the World, just as Children over a Book, to look at the Cuts.

Our Author is of a quite different Character, he has seen the World in the best Point of View. He carried from home a formed Taste for the liberal Arts and a just Notion of the *Beau Monde*; he knew how to make use of his Eyes usefully for himself and for those that shall read his Work.

He travelled as Governor to the two young Barons of *Bernstorff* and *Gertau*, a Family well known in *England*. The eldest is Counsellor of War for the Dutchy of *Zell*; the youngest is in the King of *Denmark's* Service, and was his Minister Plenipotentiary to the Diet of the Empire, at the present Emperor's Election.

Mr.

(a) Bib. rais. Tom. 28. pag. 399, and Tom. 29. pag. 36.

Mr. *Keisler* with his Pupils left the University of *Tubingen* in 1729. It appears by the Book that they were abundantly provided with necessary Recommendations to appear with Dignity at all Courts, and where-ever it was convenient.

Mr. *Keisler's* Object is whatever deserves the Attention of a Traveller, the State of Nations; the Courts of Kings and Princes; their particular Characters, which he illustrates with an agreeable Variety of curious Facts; the Produce of their Countries; the Palaces, the Closets of Curiosities of all Kinds, the Inscriptions, and the most material Things which the natural History of each Country affords.

The first Volume contains the Description of *Suabia*, *Bavaria*, the *Tirolese*, *Switzerland*, and part of *Italy*. This last is the chief Object of his Attention. Messieurs *Burnet*, *Misson*, *Addison*, and *Blainville* did not exhaust this fine Country. Each of them had a different View and stuck to it, yet none of them made the political History of that Country which is the most universally useful, his chief Object. Besides they almost entirely neglected the Court of *Savoy*, which now acts so considerable a Part amongst the Powers of *Europe*. Mr. *Keisler* gave it a particular Attention, and it is chiefly this Part of his Work I am going to abstract.

Our Author begins with the Character of the late King *Victor Amadeus*. He represents him with that Air of Reservedness, and Secrecy so common at his Court, and which it has preserved under the present King, both in its Manners and Negotiations. He gives some Instances of that Prince's great Oeconomy. He used to gather together all Sorts of Tradesmen to be inform'd of the lowest Price of each Commodity, and he did not fail to make use of his Discoveries, either to reduce the Pensions of his Officers to the very Necessaries of Life, or to lessen the Grants made to the Gentlemen of his Court, or to raise the Revenues. One Day, he ordered all the Farmers of the Mills in his Dominions to meet, and that very Morning the Rents in that Article were raised 300,000 Livres.

This Spirit of Oeconomy did not hinder that Prince from being generous as often as there was any Occasion to reward Virtue. Our Author proves it by many Instances. Here is one of the noblest. One Day that the Prince of *Piedmont* (who died before his Father) and his Brother, who now holds the Crown of *Sardinia*, were taking the Air in a Coach along the *Po*, the Horses took a Flight strait towards the River. In this extreme Danger the Baron of *Valaisé*, the Prince's Gentleman of the Horse, took a Resolution equally noble and dangerous. He
clapp'd

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clapp'd the Spurs to his Horse, and drove it in the Middle of the furious Horses, which were running away with the Princes. He had the Happiness to stop them, but he was dangerously wounded. The Court did not appear at first deeply affected with so noble an Action; and the Baron, after being cured with great Difficulty, thought himself sufficiently rewarded with the Glory of having saved the Life of his Sovereigns. The People did secretly grumble at such a noted Piece of Ingratitude, when after some time a Fief worth from about 80,000 to a 100,000 Livres was added to the Duke's Estate. The Prince had secretly designed it for one who to save the Lives of his two Sons had sacrificed his own, and the Prince of *Piedmont* had the noble Assurance to represent to his Father, not to do Things by half, but that it was proper to furnish the House that was to be the Reward of such a faithful Subject. The Duke accomplish'd his Son's Wishes, and the Baron of *Valaise* was agreeably surprised to be put, by the Prince himself, into the Possession of that valuable Present.

The superior Knowledge of King *Victor* diffused itself on his People, and even unblinded them about Things which the Policy of *Roman* Priests artfully keeps in the dark. Dr. *Richa* had the Boldness to accuse of Imposture a miserable Wretch which two Jesuits wanted to make the People believe was possessed by the Devil, and he gave such convincing

convincing Proofs of the Cheat, that the Public itself was undeceived. Upon this the King took from that too intriguing Order the Direction of Youth, which has been the true Cause of their Grandeur, and he kept the Clergy under to a Degree which has no Example in the Catholic Party.

This Prince grew superstitious in his last Days, and expelled part of the faithful *Vaudois* out of his Dominions. Yet we must observe, that the Edict of Expulsion in 1733, only reach'd those that had been baptised by Catholic Priests, and which were artfully represented as a kind of Relapse. The remaining Part of that Nation, so justly respected for its Sufferings, and for its ancient Possession of Truth, was not disturbed.

Viſtor Amadeus was far from being insensible to Love; our Author gives some remarkable Instances of it. The Duke carried one Day his Weakness for a Mistress so far, as to oblige the Dutchess to take off her Neck a Jewel, to satisfy the unreasonable Desire of the Countess of *Verue* her Rival. The Particulars of this Passion are curious. The Countess was not faithful. One Evening the Duke went to her Apartment, without giving any Notice of his coming. He found tête à tête with her a Lord, who did not expect such a dangerous third one. The generous Prince took his Rival with one Hand,

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Hand, and a Light in the other, and brought him out of the Room, telling him he might bragg of having been lighted to the Stairs by the Duke of *Savoy*; but he warned him not to expect such kind Usage a second time.

As to the King of *Sardinia's* Revenues our Author computes them at twenty Millions of *Piedmontese* Livres, which make twenty four Millions of *French* Livres. The good Oeconomy still prevailing at that Court, the Improvement in the Trade of *Piedmontese* Silks, and the Acquisition of Part of the *Milanese*, must have encreased them since. The Silks, above all, are a very considerable Article. Many Peasants make up in a Year 100, or 125 Pounds of raw Silks, the best of which are sold for a *Louis d'Or* the Pound. Mr. *Keisler* enlarges much upon that profitable Manufacture.

He fixes the Number of regular Troops to 22000 Men in time of Peace, besides 6000 armed Militia. This Army is much more considerable now. Every Body knows, that the King of *Sardinia* has 30000 Men in the Field, besides his Garisons.

Victor reduced his Officers and Soldiers to the smallest Pay, and took from the first all those accidental Perquisites, which in other Services make a Capital Article. On the other hand, to encourage the Nobility to enter into the Army, he received at his
Court

Court no other of his Subjects but Gentlemen that had served, and he honoured so much the lowest military Degrees as to make them pass for a Mark of Distinction, even for the first Lords of his Dominions.

Our Author shews afterwards by a great Number of memorable Examples, what Influence the Attention of a knowing Prince has over his Subjects. The *Piedmonteze*, hardly known a Century ago, and who had been beat by *Swiss* Militia, have given Proofs of Intrepidity equal to those the *Roman* History affords. What a Peasant, a Miner, did in the Siege of *Turin* is an Instance of it. As he was working under Ground, he perceived over his Head the *French* intrenching themselves in a Gallery they had made. In an Instant he took the Resolution to save the Place with the Loss of his Life; he made his Comrades to withdraw, desired 'em to recommend his Family to his Prince's Generosity, and blew himself up with 200 *French* Grenadiers. (b) It is a Query, whether a *Decius* did as much as this Peasant, who could withdraw without Shame, and who had not the same Interest as a *Roman* Consul in the Welfare of his Country.

Mr. *Keisler* speaks much of the *Turin* Academy, where the Jesuits have no Share,
and

(b) We have a recent Example of the Bravery of the *Piedmonteze*, in the Defence of *Coni*, and in the whole Transactions of the last Campaign in *Italy*.

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and gives many Examples to prove that a Number of *Italian* Prelates and Virtuosoës have little or no Religion.

Father Sachieri's prodigious Memory is a notable Phænomenon in the History of the human Mind. He could play at Chess with three different Persons, without looking at one of the three Games; and to chuse the Piece he was to move, he only wanted to know what Motion his Antagonist had made. He could besides entertain the Company very agreeably. He had also the surprizing Faculty of resolving in a Moment a Problem of Geometry.

The Author shews in the 34th Chapter, how much the Nobility is oppressed. They are taxed in Time of War to a fourth or a fixth Part of their Income, and the Prince has deprived the greatest Number of them of Part of their Estates, by re-uniting to his Domains or Lands what formerly belong'd to them. They have been forbid to serve in foreign Armies, or even to travel without Leave. If we add to this the Taxes which the Subject, even to the very Shoeboys when Abroad are loaded with, every Body will be forced to own that Despotism is one of the greatest Evils, tho' in the Hands of a Prince that has many Virtues. *Victor*, the wise *Victor* himself invented all these new Ways of raising Money. It is true, he made in a manner Amends for

PART I.

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it ; if he loaded his People, he gave them wherewithal to bear that Load. He took all the Pains imaginable to put Trade and Manufactures in a flourishing Condition, especially the Silk-Manufacture.

ARTICLE V.

Memoires de Maximilien Emanuel Duc de Virtemberg, Colonel d'un Regiment de Dragons au service de suede, contenant plusieurs particularitez de la vie de Charles XII. Roi de suede, depuis 1703. jusqu'en 1709. apres la Bataille de Pultowa par M. F. P. 8°. 1740. p. 333. sans la Preface.

That is to say.

Memoirs of Maximilian Emanuel Duke of Virtemberg, Colonel of a Regiment of Dragoons in the Service of Sweden, containing many particulars of the life of Charles the XII. &c.

(a) **T**HOSE that are acquainted with the several Histories of *Charles the XII.* will find little or nothing in these Memoirs but what

(a) *Journal Littéraire d'Allemagne, Tom. C. Part. 17. pag. 165.*

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what they already know. They may serve however to clear up some Articles variously related by Messieurs *Adlerfeld*, *Nordberg*, and *Voltaire*; and for this reason I thought proper just to mention this Book. The Duke of *Virtemberg* was only 14. or 15 Years old, when he went to meet the King of *Sweden* near *Warsaw*, at the end of 1703. He never left him since, and there was between them the greatest Intimacy, form'd by a sameness of Inclinations, and kept up on one Side, or for ought I know, on both, by Admiration and Gratitude. For the young Prince, besides the continual Proofs he gave of a Bravery much like the King's, shared with him all his Dangers, and had even the pleasure to save his Life. *Charles* also had a great Concern for the Prince's Life, but as great as his Love for him might be, he did not give him any great Marks of his Generosity, (b) during six Years that he served him as Volunteer. It was only in 1709. a short time before the fatal Action of *Pultowa*, that he gave him a Regiment of Dragoons, with a present of Ten thousand Guilders. He was made Prisoner at *Pultowa*, after having given signal proofs of his Valour, which procured him the Czar's Admiration

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and

(b) Probably the Prince received nothing because he did not ask; For I heard from People that knew *Charles* the XIIth, that he had not the Art of resisting the Duns.

Remark of the French Journali

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and Esteem. A malignant Fever carried him off the 25th of *September* 1709. at the Age of 20 Years and 7 Months. *Charles* was greatly shock'd at this untimely Death, and said he had lost, *the best of his Friends*.

These Memoirs are partly taken out of several *German* Papers, wrote by People that followed the Prince in his Campaigns, and partly from a Relation of the Baron of *Sittman*, a *Prussian* Officer sent by his Master to the King of *Sweden*, and who made many Campaigns with him. It was in his Coach *Charles* retired after his Defeat at *Pultowa*.

A R T I C L E VI.

Observations of the Author of *La Bibliothèque raisonnée*, (a) on the Universal History, first printed in *London*, and afterwards in *Dublin*, fol. and 8^{vo}

THE *Universal History* was translated into *French* a short Time after it had appeared in *England*. The foreign Journals gave an Account of it as soon as they conveniently could. The Authors of *La Bibliothèque*

(a) Bib. rais. Tom. XXIX. p. 111. & 389. Tom. XXX. pag. 235, &c.

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liothèque raisonnée were the forwardest, and as according to the Meaning of the Title of their Journal, they give reasoned Abstracts of the Books that fall in their Way, the Gentleman, to whose Share this Book fell, not only gave an accurate Account of each Volume as they came out, but also added some Objections against it. This incomparable Book is too well known to require my giving an Abstract of it. I shall therefore confine my self to the Observations of the *French* Journalist, and to some Remarks of my own upon them. I thought his Reflections deserved the Attention of the *English* Reader, and that they might be serviceable, either towards a further Illustration of the Subject they treat of, or to the Authors themselves of this excellent Work, in case they should find some Weight in them. These Gentlemen are of too superior a Merit to be displeased with Objections to their Way of thinking, or explaining some particular Places, and the Manner in which those Objections are proposed, has nothing but what must be agreeable to them. The Author is for ever cautious of giving Offence, and he expresses in the strongest Manner possible his high Opinion of this most useful Work. "What Pleasure does it not afford a Journalist, says he, when he is to give the Public an Account of Works so important as this is; where-

“ in he meets every where with an agree-
 “ able Variety of Facts, curious, well par-
 “ ticularised, explained with great Order,
 “ Clearness, Plainness, and at the same
 “ Time attended with a great Num-
 “ ber of Observations, that cast a
 “ new Light on the Text, and lead the
 “ Reader through the dark and difficult
 “ Paths of antient History.” — He often
 passes such Encomiums ; but as it is impos-
 sible Men should all think the same Way,
 he now and then differs from them. I in-
 tend to relate his chief Remarks.

I don't reckon among these what he says
 about *Benedict de Spinoza*; on the Article
 of the Creation of the World: He blames
 this Assertion in the Universal History, (b)
 that *Spinoza's System has been sufficiently ex-
 posed and confuted even by the weakest of its
 Adversaries.* He quotes Count *Boulainvil-
 liers*, who had thoroughly examined that Sy-
 stem, and who says “ that he found it the
 “ most dangerous that ever was invented
 “ against Religion ; that tho' he had
 “ read many Answers to it, yet he did not
 “ meet with one Satisfactory ; — that the
 “ Authors who undertook to confute him
 “ either were not in Earnest, or did not
 “ understand what they were about ; —
 “ and that he dares to reckon among the
 latter

(b) Univ. Hist. vol. 1. pag. 91. *Dub.* Edit. 8°. 1745. &
 pag. 9. Fol. Edit.

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“ latter the celebrated Monsieur Bayle.” But our Author forgets that *Boulainvilliers* is so far from being an impartial Witness in this Cause, that he is one of the greatest Defenders of *Spinoza*, and a most artful one; for in the Book he gave out under the Title of *Refutation de Spinoza*, he sets off his horrid System in the best Manner he possibly can, and merely for the sake of doing something that may agree with his deceitful Title, he, at the End of his Book brings in two or three sham Confutations; and therefore if ever that System was dangerous, he is the Man that has made it so. Consequently our Author ought to alledge some other Authority to prove that *Spinoza's* System has not been yet utterly destroy'd. Whatever some Philosophers beyond Seas may think of this strange System, it is to be hoped that none in these Kingdoms will attempt to revive it, since it is already quite overthrown by several Tracts dispersed here and there in our *English* Writings, (which the foreign Author of the Abstract is probably unacquainted with.) The late ingenious Work intituled, *Mathe*, or *Theoria Puerilis*, tho' chiefly calculated for the Instruction of young People, is abundantly sufficient to convince any attentive Reader of it's Absurdity.

Our Author dislikes also that the Authors of the *Universal History* should make so lit-

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tle of *Cartesius's* System, as to say, that (c) it is liable to Objections that absolutely ruin it. He pretends, that *l'Abbé de Moliere* (d) has wrote in Defence of that System in a Manner that might have deserved an Answer from some *Newtonian* Philosopher; and that it were proper to do it before one can justly claim the Victory in the Manner they do. On this Occasion he quotes these Words of *Monf. Fontenelle* (e).

“ A great, and one of the most formidable
 “ Objections against the *Cartesian* Vortexes
 “ is drawn from this, that we see Comets
 “ moving against the Direction of those
 “ Vortexes Motion. *Mr. Cassini* proved
 “ in 1730, by a Comet, which he observed,
 “ that, they might, as well as Planets, ap-
 “ pear sometimes against the Vortex, or
 “ be retrograde, without ever ceasing to be
 “ direct. By this *the Newtonian Vacuum*
 “ *should be exploded, and the Cartesian Plenum*
 “ *restored.*— *Mr. Cassini* shew'd in 1735,
 “ that the Rotation of the celestial Bodies
 “ that are in Appearance so different from
 “ *Kepler's* first Law, may be reduced to it,
 “ and he shews in the same Dissertation
 “ the Agreement between *Kepler's* two
 “ Laws in an Article where their Opposition
 “ seemed manifest before.—So, as far as we
 “ may

(c) *Univ. Hist.* Vol. 1. pag. 149. 8°.—and pag. 6. fol.

(d) See *hist. de l'Academ.* 1723. 1728. 1729.

(e) *Hist. de l'Academ.* 1736.

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“ may judge of a future Event, in
“ which the Chances of Fortune have less
“ Share than in any other, the End of
“ the War might prove advantageous to
“ this System ;”—I don’t know whether
these Experiments of Mr. *Cassini*’s, and
Monsieur *Fontenelle*’s Observations upon it
have been as yet answered. In case they
have not, I thought proper to relate them,
that some Philosopher of our Side, might,
if he pleases, more narrowly inquire into
this Subject, weigh the Strength of the Ob-
jections, and force the *Cartesians* out of this
last Intrenchment. Had I sufficient Abili-
ties to succeed in it, the Nature of an Ab-
stract would not allow it. Besides I very
much suspect that the Public is already out
of Conceit with this old Dispute.

The Authors of the *Universal History*
handle this Question. (*f*) *Whether all*
Animals, that already have been, or hereafter
shall be, were at first actually created by
God ; or whether he hath given to each Kind
of Animals such a Power of Generation, as
to prepare Matter, and produce new Indivi-
duals in their own Bodies. They are for the
first Hypothesis, and our Journalist agrees
with them, tho’ he is not pleased with some
of the Proofs they alledge. “ For Instance,
“ *says he, I see no Inconveniency in grant-*
“ ing

(*f*) Univ. Hist. Vol. 1. pag. 164 8^o.—and pag. 43. fol.

“ ing to Animals the Faculty of *producing*
 “ *new Individuals*, provided it be supposed
 “ they act in this only as secondary Causes,
 “ and that they receive this Faculty from
 “ God.— But, say they, (g) *the forming*
 “ *or nourishing of the Foetus is a Work of*
 “ *Art and Reason, which brute Creatures*
 “ *are not endued withal.* I allow it.— Nei-
 “ ther Brutes, nor Man himself understand
 “ any thing in this Mystery; but are not a
 “ thousand Things performed in Animals
 “ by a Mechanism which God is the Au-
 “ thor of. The Chicken understands nothing
 “ of the Formation of Blood, yet Blood is
 “ formed in it's Body by the Help of
 “ Springs which God has put in it. There
 “ is no Man able to form one single Drop
 “ of Blood out of himself, yet this Blood
 “ is formed every Day in his Body, with-
 “ out his knowing, or his being able to un-
 “ derstand, how this Formation is effected.
 “ — Why is a Flower adorned with so ma-
 “ ny different Colours?— Why have diffe-
 “ rent Parts of the same Plant different
 “ Smells, different Tastes? Why is one of
 “ these Parts sour while the other is sweet,
 “ and why does the one so agreeably affect
 “ our smelling, whilst the other shocks it?—
 “ Did the Plant, as it was forming itself,
 “ know what it was doing? No certainly.
 “ — What is then the Cause of that great
 “ Variety

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“ Variety of Colours, of that great differ-
“ ence in the Taste and Smell of the dif-
“ ferent Parts of the same Plant? The
“ Organization alone, the very Mecha-
“ nism of that Plant.— But if the hu-
“ man Body may be the efficient Cause
“ of Blood and of other Humours, in
“ consequence of the particular Structure
“ of its Parts, will you take upon you to
“ affirm, that it cannot be also the effi-
“ cient Cause of the Foetus, in conse-
“ quence of the Faculty which God has
“ put in him to produce its Fellow.—
“ Another Remark on this fine Question of
“ natural Philosophy, a Remark which I
“ make the more readily, as I believe our
“ Authors might be in the Wrong,
“ for want of having consulted modern
“ Naturalists. They alledge, and this with-
“ out any Proof, *(b) that the Females of all*
“ *the Viviparous Quadrupeds are brought*
“ *forth with their Testes or Ovaria, and*
“ *all Birds formed with their Ovary or*
“ *Egg-Cluster containing the Seeds of all*
“ *the Eggs they shall ever lay.*—I readi-
“ ly grant that all Females have Ovaria,
“ that the Eggs are found wrapt up in
“ these Ovaria, and that the Embryo it
“ self, or the Foetus, is folded in those
“ Eggs, the Membranes of which it af-
“ terwards

(b) Univ. hist. Vol. 1. pag. 165. 8°.—and pag. 43. fol.

“terwards breaks, when it is become a
 “perfect Animal. But I ask whether
 “these Foetuses come from the Male, or
 “from the Female;—whether they origi-
 “nally are in the Egg, or in that Humour
 “which is called the Male’s Seed.—The
 “celebrated *Malpighi* has demonstrated
 “that in a Hen’s Egg there is no Sign
 “of a Foetus before the Copulation, and
 “that it is constantly found in it, when
 “the Egg was duly made teeming by the
 “Action of the Cock.—Besides, *Hartsoe-*
 “*ker* and *Leuwenboek* have shewed, that pro-
 “bably the Offspring of each Man, and of
 “each Animal, are, as it were, in minia-
 “ture in the well conditioned Seed of each
 “Man, and that in the Copulation of the
 “two Sexes, these first Rudiments of the
 “human Race go and join one or many
 “Eggs of the Woman, which they penetrate
 “and go through its Membranes, to lodge
 “themselves in the Place where they are
 “to be folded and to grow.”—According
 to this Hypothesis, the Foetus originally
 resides in the Male’s Seed, and not in the
 Female’s Egg.

The Journalist affirms, that the Authors
 of the *Universal History* fall into a Contra-
 diction on this same Subject. Talking of
 the Formation of Man, they say, (i) that
 the

(i) *Univ. Hist.* Vol. 1. pag. 171. 8°.

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the parent Animal cannot be the Agent, or efficient in the Generation, or forming, or nourishing of the Foetus; and yet five or six Pages after they make this Distinction; (k) that it is more reasonable to believe that tho' God has committed the Formation of our Bodies to the Agency of second Causes, yet he has reserved the Production of our Souls to himself, &c. These two Places, says he, include a manifest Contradiction; in the first Animals are not, and in the other they are the *efficient Cause of the Formation of the Foetus*; and by saying that *God reserved the Formation of our Souls to himself*, they give to understand that he is not the Author of the Production of our Bodies.—Thus the Journalist.—It seems to me that in this Place he did not rightly take the meaning of the Authors of the History. I see no Contradiction in what he quotes from them. And probably he would have seen no such thing if he had considered that by *efficient Cause*, they mean one thing, and by *secondary Cause*, another thing. When they say that the *parent Animal cannot be an efficient Cause*, they do plainly mean that Animals are not the primary or immediate Cause, &c. whereas they apply that Notion to the Soul, and tell us accordingly, that *tho' God has committed the Formation of our Bodies to the Agency of second*

(k) Ibid.

second Causes, he did however reserve to himself the Production of our Souls; that is, he thought fit to create them immediately, so that he is in the strictest Sense the efficient Cause of their Being, and makes use of no secondary Causes to produce them.

Here is another Question, handled of old, and renew'd by the Authors of the *Universal History* (1): They ask whether the Souls of all Men were created at once with Adam's Soul, or whether they are created successively, and as the Bodies they inhabit require it. They seem to incline in Favour of the last Opinion. *Why, say they, should we imagine that God put forth all his creative Vigor at once in a Moment, ever afterwards remaining Spectator only of the consequent Result, and permitting Nature alone to do all, without any farther Interposition? And how is it possible, that if our Souls were ever in such a State of Pre-existence, we should have so perfectly lost all Memory and Consciousness of any thing? I believe they might have set aside this last Reason, for as our Author remarks, a Child in his Mother's Womb has a Soul, at least in the last Months of her Pregnancy, and yet not one Man can remember what Thoughts he had at that Time. The greatest Number of modern Philosophers are of Opinion, that all*
our

(1) Ibid. pag. 172. 8°.— and 46. fol.

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our Ideas come to us by our Senses, and if so, what could our Souls think of whilst they are contained in the Semen, the Organs of which, if it has any, are probably without any Action.— But I don't think our Author has the same Reason to find Fault with the first Part of the above Proposition; *viz. that we are not to imagine that God exhausted in a Moment all his creating Power.*

“ These Gentlemen, *says he*, seem to fear
“ that God should be idle, were he not busy in creating new Souls. But this Fear
“ seems to me to be ill grounded. I would
“ be glad to know what God was doing before the Creation of the *Universe*. It cannot be said that he was then employed in
“ creating. What did he do then? Shall
“ we say he was idle, as we should suppose
“ it, if the Reason alledged by our Authors
“ was grounded.— Besides, they give to understand by this, that God wants Employment in order to be happy, and this is a
“ Thought we are not to entertain of a self-sufficient Being, who stands in no Need
“ of his Creatures in order to be happy.”

But I would willingly ask our Author what he means by the Word *Universe*.— If he means only our Globe, and those we perceive, I may in my turn ask, who told him God created none before. He formed Angels before our Creation,—and why should we not suppose that he has been creating from
all

all Eternity. I know that this is generally deemed impossible; but I profess I cannot feel the Strength of the Reasons alledged to prove that Impossibility. The Truth is, that we are lost in the Notion of *Eternity*, and for that very Reason, that we are very far from having a complete Idea of it, we cannot affirm that it is impossible an eternal Being should have been eternally doing something. Just as distinctly, and as much as we can conceive God existing from all Eternity, so we can conceive him eternally exerting his Power, his Wisdom and his Goodness. And therefore we may, without the least Absurdity, conceive millions of Beings as truly without a *Beginning*, as the Supreme. Tho' he is the Author, or Creator of all things, yet many things may be *Cotemporary* with him, (if I may thus express myself,) or have ever subsisted, being as it were, *eternal Emanations* from that eternal Source, or Spring, of the Universe. God's being during a whole Eternity doing nothing implies, I think, something shocking. So I would chuse to answer the Question proposed by our Author, in this manner;—before the Creation, (that is the one recorded in *Moses's* History,) God was doing what he did at that time, what probably he has done since, what he will do for ever, he was creating Beings in order that they should be happy.—But *says our Author*, is not
 God

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God *Self-sufficient*? I answer he is so, that is to say, that it is constantly and invariably in his Power to make himself infinitely happy,—and that one of the Means towards it, and for ought I know, the chief one is, the contributing to the Happiness of other Beings.—If by *Self-sufficiency* you understand his being pleased with nothing else but himself, independently on his Works, then your Notion of God is not, cannot, be true; you destroy his very Benevolence, that is to say, the chief of his Attributes.—It is not on this Occasion alone that in subtilizing our Idea of God, we reduce it to nothing; or what is yet worse, we represent him in such a manner that it is impossible for us to have those feelings of Love and Gratitude, which a plainer and more becoming Notion would infallibly raise and improve in our Minds.—It might be said that all this does not absolutely prove that God did not at once make all our Souls, because if he takes Pleasure in forming intelligent Beings, he may at all times form a great many others, besides our Souls. It is very true; but if my Reflection be right, I humbly conceive it takes away all Proofs from the other Side of the Question, and it shews, that the Argument drawn from the Expediency of God's doing at once all the Good he was willing and had intended to do, is not so consistent with the Notion

we must have of his Goodness, as the Belief that he continually delights in making new Subjects for Happiness.

(*m*) Our Author's next Remark concerns this Place of the Book of *Joshua*, wherein it is said that (*n*) *the Lord cast down great Stones from Heaven upon the Caananites, and that more died by Abnehabarad Hailstones, than by the Sword of the Children of Israel.*

This Expression made the *Septuagint*, and after them (*o*) *Josephus* and the Author of *Ecclesiasticus*, (*p*) think, that there fell only Hail-stones, properly so called, but of an extraordinary Size, which agrees well enough with the Genius of the *Hebrew*. But on the other hand, say the *Authors of the Universal History*, (*q*) this is so far from being the obvious Meaning of it, " that the word *Hail* seems rather to be used here to express " the vast Quantity, Bigness, (*r*) Vehemency " and Execution of those Stones which fell ; " and the Expression of flying and " falling as thick as Hail, is not only " common to all the Ancients, but is " likewise retained in most modern Languages. For which Reason several learned " ed

(*m*) Univ. Hist. Vol. 1. fol. pag. 564.

(*n*) *Joshua* Ch. x.

(*o*) Ant. Lib. V. Ch. 1.

(*p*) Ecclef. XLVI. 6.

(*q*) Univ. Hist. Vol. 1. fo. pag. 564. Rem. M.

(*r*) A Comparison taken from Hail seems not fit to raise our Notion of the bigness of the Stones. Rem. of the Journ.

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“ ed Men (s) have understood it of a mi-
“ raculous Shower of real Stones, as being
“ the most easy and natural Meaning of the
“ Text.” On the contrary, Mr. *Le Clerc*
thinks, that this is only a Hail-storm; he
gives the Name of Imposture to the Rela-
tions of Showers of Stones given by some
Historians, and the Name of Madness to
the Endeavours of many Authors to recon-
cile this Phænomenon with the known Ef-
fects of Nature.

To show that he is mistaken, the Authors
of the *Universal History* examine first the
Testimonies, History affords on this Sub-
ject, and afterwards the Arguments made
use of to prove the Possibility of those E-
vents. As to the first Article, they tell us,
that under the Reign of *Tullus Hostilius*,
there fell Stones from Heaven on Mount
Albus (t), in the same Manner as Hail falls
when it is driven by the Wind.— Another
Shower of Stones fell afterwards on the
same Mountain, which lasted two whole
Days (u). The same thing happen’d at
Rome, at *Capua*, and many other Places in
Italy (v). These Stones were sometimes

F 2

hot,

(s) *Grotius Bonfret. Ger. Vossius, Jun. Munst.* and many
others.

(t) *Tit. Liv. Lib. I. Dec. 1.*

(u) *Tit. Liv. Lib. XXV. XXX. XXXIV.*

(v) *Ibid. de bell. Afric. Cap. 47. Aman. Bell Civit. Li.*
IV. Aug. de Civit. Li. III. C. 30. &c.

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hot, sometimes cold, and sometimes like hard Lumps of Earth, and sometimes like Dust or Sand.— To these Instances the same Gentlemen add the following, which they look upon as an undeniable Fact, that Stones have been suspended in the Air during a considerable Time, and that they afterwards fell down very heavily.— Such is the Stone, which according to *Plutarch's* Relation, (x) fell in *Thracia* in the River *Argos*; *Anaxagoras* thought it came from the (y) Sun; and the Author, from whom *Plutarch* borrow'd this Fact, certifies, that it was floating in the Air like a (z) luminous Cloud during 75 Days, in which Time many loose Pieces came off of it, much in the same Manner as what is called *Ignis fatuus*. The Stone itself was of such a prodigious Size, that *Pythagoras* never would (a) believe with *Aristotle*, that it had been taken off a considerable Rock, and drove up in the Air by a tempestuous Wind, because it would have been impossible that it should have been suspended in it so long as *Damachus* affirm'd it had. *Pliny* certifies, that it was carefully preserved in his Time, and that it was of the Size of a four-wheel'd Carr (*magnitudine vebis*, and of a dark burnt Colour.—

(x) Vit. Lifand.

(y) See Diog. in *Anax.* & not. Menag. in *Laert.*

(z) *Damachus ap. Plut. ubi supra.*

(a) *Meteorolog. L. 1. C. 7.*

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lour.— Such was also that Stone which fell in *Alfatia*, in the Middle of a Hail-Storm, the 29th of *November*, 1630. (b) This Stone, which is yet preserved in the Church of *Anxissem*, weighs near three hundred Pounds.— Such were the Stones which Count *Marcelline* affirms to have fallen in *Thrace*, the Year 1452 ; and many others which it would be unnecessary to mention.

This is not all. The same Authors relate Instances of some other stony Rains which are more natural than the foregoing, as they are caused by furious Hurricanes, by Earth-quakes, or by subterraneous Fires. Of the first Kind were those that fell on the *Persians* (c) when they went to plunder the Temple of *Delphos*, a Phænomenon which some Travellers assure to be very common in some Parts of *America* (d).— Those that fell on the *Gauls* when they attempted the same Thing, are ascribed to a terrible Hurricane by *Pausanias*, (e) and by *Justin* to an Earth-quake. The last Kind is that which is caused by subterraneous Fires, of which the Authors of the *Universal History*, only relate the following Instance of a modern Date, viz. the Rain that preceded the wonderful Emerfion of the Island *San-*

F 3

torino

(b) Gefner & Anf. de Boot. *Hift. Lapid. & Gem.*

(c) Diod. Sicul. Bibl. L. 11. —

(d) *Voyages de Coreal*, &c. —

(e) Pausan. L. 1. Just. L. 27. towards the End.

torino in the *Archipelago*, in the Year 1707. A terrible Noise like that of large Field-pieces, or of Thunder, was heard for many Days, during which they saw a prodigious Quantity of Stones, rising from the Sea, like so many Rockets, which fell at five Miles distance from the Place they came from. During this time the Air was full of a thick and sulphurous Smoke, mixed with Cinders which fell in such a Quantity, that all the Lands in the Neighbourhood were covered with it.— Some such Thing happened in the Year 1538, (f) in *Italy*, near the Village *Tripergola*, whence, after several terrible Shocks and Earthquakes, during which the Sky was darkened, and the Ground was covered with Stones and Dust, which kept pouring down from the Sky during the Space of two Days, at the End of which, a Mountain was observed to have reared itself in the midst of the Lake *Lucrino*.

The Formation of these Stones in the Air is thus accounted for by those Gentlemen, (g) “ That Dust, *say they*, Sand, Earth, “ and other such Materials may be carried “ up a considerable height in the Air by a “ strong Whirlwind, is no more than what “ is commonly observed; here then we need “ but suppose that these mingling them- “ selves with other Exhalations, whether “ ful-

(f) Mountfaucon in his *Trav. to Italy*.

(g) *Univ. Hist.* Vol. 1. fol. pag. 566.

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“ sulphureous, bituminous, oily, vitrioline,
“ and with the Moisture of the Clouds,
“ are there conglomerated and hardened by
“ their own Weight by the Pressure of the
“ Air and Clouds, and thence fall down
“ when they can be no longer supported ;”

To give the more Colour to this Account, they relate a Fact taken from an Author, (*b*) which they think a very credible one ; *viz.* that there fell in the Neighbourhood of *Abdone* twelve hundred Stones, of a rusty iron Colour, some soft, some hard, and in every respect much like those commonly called Thunder-stones. These Stones fell from the Middle of a Whirlwind, which appeared like an Atmosphere of Fire, and there were some among them so large, that one weighed 60 Pounds, and another 120. The Conclusion they draw from these Events, and from the Possibility of those Stones being formed in the Air, is this, that there is nothing in them but what is very natural, and might happen without a Miracle to the *Canaanites*, and that if any Thing was supernatural in this Event, it was only the directing of that Storm to fall just at that Time and Place upon the flying *Canaanites*.

Our Author makes many Objections against this Hypothesis, which are in substance thus.

F 4

I. The

(*b*) *Cardan de variet. Lib. XIV. Cap. 72.*

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1. The most part of those Accounts of Stones, at least of those of a considerable size, must be look'd upon as impossible and contrary to the Laws of Gravitation ; for by them we know that a Body hard, heavy, and of a considerable Size, cannot be long suspended in the Air without falling again by its own Weight towards the Center of the Earth, where it is attracted, unless it be sustain'd and stop'd by an Obstacle able to resist that force which drives it continually downwards. Such is the Law of Gravitation, and this Law admits of no exception.

2. The Air, it is true, makes a certain resistance to Bodies as they fall, and the more so when they are of a larger Size. But this resistance must be very inconsiderable if compared to the Weight of some of the Stones mentioned here. Porous Bodies, such as the Cork-Tree, for instance, fall, I own, more slowly than other Bodies less porous, as Oak, because these Bodies extremely porous are of a larger Superficies, and have less Weight ; yet they fall, in spite of the great Number of their Pores. Pray now compare the specific Weight of the Cork-Tree, with the Weight of the most part of the Stones supposed to have fallen with a Storm, and judge whether hard and massy Stones could be not only kept up in the Air for a long time, but even fly about, and in a manner play in it, as
Birds

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Birds do. For my part, I could as easily believe that *Elias* went up to Heaven without a Miracle, as that the Stone mention'd by *Plutarch*, which was of the size of a four wheel'd Carr, should have been floating in the Air during 75 Days.

3. That other Stone which fell in *Alsatia*, affords another Phænomenon no less incredible.—Who saw it falling down? —Are they to be credited?— It weigh'd three hundred pounds, you say.—Very well.—But for that very reason it cannot have been form'd in the Air, without supposing at the same Time a prodigious resistance in the Air, all the Time of its Formation, to prevent it's falling down, and no Account is given whence such resistance could proceed.

4. The Journalist goes on: Will our Authors say, I am very incredulous.—*Dust, Sand, Earth, and other Materials might be transported in the Air by a Whirlwind; they might be mixed in it with sulphureous Exhalations, and hardned, &c.* This I allow, tho' for ought I know I may grant too much. But however, I will not deprive these Gentlemen of their best Argument, that it might not be said they fought without Arms.

I have one single Question to put to them.
“ What size must these Stones be of, to
“ fall from the superior Part of the Atmos-
“ phere, where you pretend they were
“ form'd

“ form’d, and how long may they be sus-
 “ pended in it?—If you should only say,
 “ that these Stones weigh’d one or two
 “ Pounds; that they were form’d in one
 “ instant by the quick re-union of the Par-
 “ ticles they are compos’d of, and that they
 “ fell that moment, this might be perhaps
 “ possible. But you don’t stop there; you
 “ make the Fact abundantly more wonder-
 “ ful; and of a Phænomenon, which you
 “ give for a Natural one, you make one
 “ of the most surprising Miracles. The
 “ Stones which you produce as proofs, are
 “ of a Monstrous size. One is of the size
 “ of a *four wheel’d Carr*; the other weighs
 “ near *three hundred Pounds*. The first
 “ play’d in the Air for the space of 75 Days;
 “ and the other fell in the middle of a
 “ Storm, without any Body knowing whe-
 “ ther it was supported there for a while.”

6. The fact of the Twelve hundred Stones
 supposed to have fallen in the Neighbour-
 hood of *Abdone*, is liable to the same Diffi-
 culties. They weigh’d, one sixty, the other
 a hundred and twenty Pounds. What
 prevented their falling before they were of
 that enormous size? —Is the Air, in any
 one Place of our Earth, able to resist the
 falling of a five or six pound one, which
 should be supposed to be suspended in it;
 and how came these to force the resistance
 of

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of the Air only when they happened to be of such a prodigious Weight.

7. One single Fact well averred would do the Business effectually.—You'll say the Stone that fell in *Alsace* is to this Day preserved in a Church, any Body may see it,—and this is a fact attested by many Travellers,—“ Softly, says our Author.—I grant
“ the Existence of that Stone. But what I
“ dispute is, that it was formed in the Air,
“ and that it fell from it,—This is the
“ Point.”—

As our Author is of Opinion, that heavy Stones cannot be naturally form'd in the Air, he also contradicts the Authors of the *Universal History* in that Part of the Fact in Question, which they think miraculous; viz. *that the Storm should be so directed as to fall on the Canaanites*; and in this I think he loses the Advantage he had on the former Part of the Question. He pretends that the hurry the *Canaanites* were in, their Confusion, their Flight, might naturally occasion the breaking of that Storm: “ Take
“ Notice, says he, of the time these Stones
“ or this Hail fell. It was when the *Canaanites* were routed, running away with
“ the greatest Precipitation. This Rout,
“ this precipitate Flight of a whole Army,
“ must have caused an extraordinary Agitation
“ tion

“ tion in the Air. The Cloud was then
 “ floating on the head of those Troops in
 “ Confusion. Moved and shaken by the
 “ continual and violent impression it re-
 “ ceives from the inferior Air, it breaks, it
 “ divides itself, and being unsupported, it
 “ goes through the Air, where it meets with
 “ the less Resistance, and impetuously falls
 “ on the *Canaanites*.

The Author, to maintain this Opinion
 alledges two Facts related by Monsieur *Fon-*
tenelle in his History (*k*) of the Academy :
 The first is this,— “ In the Month of *May*
 “ there fell in the Neighbourhood of *Iliers*,
 “ a prodigious Quantity of Hail of a mon-
 “ strous size. The smallest was two Inches
 “ thick, the greatest as big as a Man’s Fist,
 “ and weigh’d one Pound and a Quarter,
 “ and the middling was of the size of a
 “ Hen-Egg, and in greater quantity. It
 “ was in many Places one foot high above
 “ Ground. The Corn in 30 Parishes was
 “ laid down by it just as if it had been cut
 “ with a Sickle. The Inhabitants of *Iliers*
 “ seeing this Storm, betook themselves to
 “ their Bells, which they rung with such
 “ vigour, that the Cloud broke above their
 “ Parish in two Parts, which went one on
 “ one side, and t’other on the other, so that
 “ in the middle of 30 Parishes that were
 “ ruined

(*k*) Hist. de l’Acad. An. 1703. p. 25.

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“ ruined, because they had not such good
“ Bells, this single Parish received no con-
“ siderable Damage.

This Fact, tho' in appearance against our
Author's Hypothesis, may be easily recon-
ciled to it; the following one taken from
the same Book proves it.— “ The Night be-
“ tween the 14 and 15 *April*, 1718. there
“ was at *Brest* a most extraordinary Thun-
“ der, of which Mr. *Deslandes* gave the
“ Description to the Academy.— It was
“ preceded by Storms and Rains, which
“ had lasted for many Days, almost with-
“ out Interruption.— That whole Night
“ there were brisk and almost continual
“ Lightnings. Sailors that had sail'd from
“ *Landerneau* in a Boat, being dazzled by
“ those continual Fires and unable to direct
“ it, left it to the Mercy of the Waves,
“ which brought it to a Place of the Coast
“ which happily was very favourable for
“ landing. At four in the Morning, they
“ heard three claps of Thunder so terrible,
“ that the boldest did shiver. About the
“ same Hour, and on that Coast that lieth
“ between *Landerneau* and *St. Paul de Leon*,
“ the Thunder fell on 24 Churches, and
“ precisely on the Churches where they
“ were ringing to drive it away. Some
“ Neighbouring Churches, where they did
“ not ring, were spared. This the People
“ imputed to its being Good-Friday, when
“ it

“ it is not allowed to ring Bells. Mr. *Des-*
 “ *landes* concludes from this, that the Bells,
 “ which may drive away a remote Thun-
 “ der, hasten the fall of that which is near
 “ and almost vertical, because the Im-
 “ pression they make on the Air, disposes
 “ the Cloud to open itself.”

From these two Observations our Author concludes, that the Stones that destroyed the *Canaanites*, might have such a natural Origin. *Whilst they were running away*, says the Text, *the Lord cast down great Stones from Heaven upon them* ; that is to say, that the Cloud broke and fell, the very instant the *Canaanites* were routed. “ The sudden
 “ motion of an Army put to flight must
 “ cause a violent Agitation, and a kind of
 “ Undulation in the Air, which Waves suc-
 “ ceeding each other carry the Confusion
 “ to a greater or a smaller height in the
 “ Atmosphere, according to the greater or
 “ less Strength and Motion. A little Stone
 “ gently thrown upon the Water, may give
 “ a clear Notion of what happens in the
 “ Air. The Instant of it's fall you see in
 “ the Water, an infinite Number of Waves
 “ which regularly succeed one another, and
 “ extend themselves far from their Center.
 “ Those Waves are more easily formed, and
 “ propagated in the Air, because it makes
 “ less resistance than Water.—What is there
 “ then,

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“ then, *says the Journalist*, supernatural in
“ the Case of the *Canaanites*?

(1) I beg leave to put another Question:
Whether the supposition on which our Author's whole System is grounded, may be granted; viz. *that the Motion of an Army running away, causes a great Revolution and Agitation in the Air*; and whether one single Bell does not strike it more suddenly and violently than the flight even of an Army of a hundred thousand Men?—If so, the falling of those Stones on the *Canaanites*, must be still look'd upon as very extraordinary, if not miraculous.

(1) Rem. of the Journal.

ARTICLE

ARTICLE VII.

*Traité des Sens par Mr. Le Cat, Docteur en
Medecine, &c. 8^o. Rouen 1740, &
Amsterdam, 1743.*

That is to say,

A Treatise concerning the Senses, by Mr.
Le Cat, M. D. &c.

TO raise the Curiosity of the Public for
this excellent Work, I need only say
that it is mentioned with Approbation in the
Philosophical Transactions; (a) by Dr. James
Parsons, F. R. S.

(b) The Treatise concerning the Senses is
a Part only of a larger Work intended by
the Author on *Physiology* in general. As this
Piece is of the greatest Importance, and
more adapted to the general Taste than
other Parts of Physic relative to the human
Body, the Author thought he might pub-
lish it separately. It is divided into five
Parts, according to the Number of the Sen-
ses; viz. *Feeling, Taste, Smelling, Hearing,*
and

(a) *November and December, 1742. N^o. 466.*

(b) See *Bibliothèque Française. Tom. xxxvi. pag. 26. and
Bibliothèque raisonnée. Tom. xxxi. pag. 304.*

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and *Sight*. The Account given of the last takes up about two thirds of the Book, because it necessarily introduces a disquisition upon Light and Colours.

Of F E E L I N G.

THIS Sense is the coarsest, but at the same time the surest of all others. It is besides the most universal. We see and hear with small Portions only of our Body, but we feel with all. Nature has bestow'd that general Sensation where-ever there are Nerves, and they are every where, where there is Life. Were it otherwise, the Parts divested of it might be destroy'd even without our Knowledge. It seems that, upon this Account, Nature has provided that this Sensation should not require a particular Organisation. The Structure of the Nervous *papillæ* is not strictly necessary to it. The Lips of a fresh Wound, the Periosteum, and the Tendons when uncovered, are extremely sensible without them. These nervous Extremities serve only to the Perfection of *Feeling*, and to diversify Sensation.

Feeling is the Basis of all other Sensations. All the Nervous Solids, while animated by their Fluids, have this general Sensation; but the *Papillæ* in the Skin, those of the Fingers in particular, have it in a more ex-

PART I.

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quisite

quisite Degree, so perfectly, that they convey some Notice of the Figure of the Bodies which they touch.

After this general Notion of *Feeling*, our Author speaks of it's Object. *The Object of Feeling*, says he, *is every Body that has Consistency or Solidity enough to move the Surface of our Skin.*—It was necessary to perfect *Feeling*, that the Nerves should form small Eminences, because they are more easily moved by the Impression of Bodies, than an uniform Surface.

It is by the Means of this Structure that we are enabled, not only to distinguish the size and figure of Bodies, their Hardness and Softness; but also their Heat and Cold.

Feeling is so useful a Sensation, that it supplies the Office of the Eyes, and in some Sense indemnifies us for their Loss. A *Dutch* Organist grown blind, succeeded well in his profession, and obtained the Habit of distinguishing by *Feeling* the different kinds of Money, and even Colours; so that he became a formidable Player at Cards; for in handling them he knew what he dealt his Antagonist, as well as what he had himself.

Tickling is in respect to *Feelings*, what an Hermaphrodite is in respect to sexes. It partakes equally almost of Pleasure and Pain. It makes one laugh, and it is at the same time intolerable. Carried too far it becomes
strictly

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strictly speaking a Disorder, and, if Historians may be credited, in some Cases a Mortal one.

In this Sensation the Organs of *Feeling* are affected with the light tremulous Motion, which occasions all voluptuous Sensations; but more lively in its Degree, and smarter, than that which usually attends on Pleasure: Too long continued, or too forcibly excited, it degenerates at last into nervous Tremblings, and convulsive Starts, which are the Source of Pain.

This Affection proceeds from that gentle Friction which is distinguish'd from all other Impressions on the Organs by the Name of *Titillation*; which produces it almost without exception in all Persons, in those Parts at least of the Body where the nervous *papillæ* are most numerous, most susceptible of Motion, and best stored with animal Spirits. Such are the Edges of the Lips.—A Disposition in a low Degree inflammatory encreaseth the Sensibility of the *Papillæ*.—Hence *Itchings* which are universally attended with some Symptoms of Inflammation.—The Imagination has the same effect.—A declared Intention to tickle us, as it were alarms the Spirits, and awakens their Sensibility. We are tickled in some measure before we are touched. An accidental Impression, on the other hand, seldom produces

this Sensation ; and it seems that the dread of it is necessary to give the Nerves a Disposition to admit of it.

Of TASTE.

TASTE in the Opinion of the Author is not confined to the Mouth. He considers the Mouth, the Oesophagus and Stomach as one continued Organ, and consequently also *Taste* and Hunger, or in Liquids *Taste* and Thirst, as Modifications only of the same Sensation. The Mouth indeed tastes in a more accurate degree ; but however, different Flavours are imperfectly distinguish'd in their Passage through the Oesophagus, and even in the Stomach excite the Appetite in proportion to their Gratefulness.

Bodies are not the Object of *Taste*, but the Juices with which those Bodies are impregnated, or which are extracted from them. Salts, either fixed or volatil, are the only principles which act upon the Organ ; Water serves only as a Vehicle, (c) and mixtures of Oyl and Earth do no more than modify the Impressions of the Salts.

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(c) This does not agree with what the illustrious *Baerhaave* lays down in his *Med. Institut.* wherein he says, that *Oyl is one of the Objects of Taste.* *Instit. Med.* parag. 488. 134.

The immense diversity of Colours, all of them however reducible in their Original to *Seven*, are a pregnant instance that a few primitive Sensations may be modified into secondary ones of an unlimited Variety. It happens so in Savours. Simple salts have each its own. By their several Combinations into compound Salts, they afford new Savours, as numerous as those very Combinations, which again are multiplied by their various mixture with Suphurs, Oyls, and Earths.

The Nervous *Papillæ* are the Organs by which we distinguish Savours. They are plac'd extreamly close, not only on the surface of the Tongue, but also in the Palate, the inside of the Cheeks, and in a word in the whole Mouth. This is proved by Experience. Mr. *Jussieu*, in *the Memoirs of the Royal Academy*, relates, that a Girl born without a Tongue, had her *Taste* however.-- A Chirurgeon of *Saumur*, saw a Boy about eight Years old, whose Tongue mortified in the small Pox, and fell off so that no sign of it remained, who, however, could distinguish Savours. He had therefore other Organs for that purpose than the *Papillæ* on the Tongue, tho' they are probably the most Acute.

(d) The Author concludes from thence, that the whole Mouth is furnished with

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those

(d) Observat. of the Author of *La Bibliothèque raisonnée*.

those nervous Organs; but if he had not forgot his own System, he should have concluded more, and dispensed some share of the *Papillæ* to the Oesophagus and to the Stomach. If they taste they must have Organs; and consequently their Surface must be stored with these little nervous Prominencies which are so necessary to Taste. But the Truth is, there is nothing of this kind appears on the inspection of the Gullet or the Stomach; nor is there any Fact whatever to support the Author's Notion, and till he gives better Reasons to confirm it than he has yet alledged, the Reader may safely rest on *Boerhaave* (e) and *Bellini's* (f) Notion, who confine the Organs of Taste, and the Sensation also, entirely to the Mouth.

Imagination has a considerable Influence on our Taste, as well as on all other Sensations. "Why, says Mr. Le Cat, did I at first
 "disrelish the bitterness of Coffee which
 "now is my Delight?—Why were Oysters
 "odious as Physic once, which now to me
 "are a delicious Food?—The Impression
 "of Coffee and of Oysters on my Organs
 "are not altered; the Mechanism of these
 "Organs is pretty near the same. The
 "Alteration therefore must be in the Mind,
 "which from the same Impressions forms
 "different Ideas." The Author concludes
 from

(e) *Boerhaave*. *ibid.* 87. pag. 486. 487.

(f) *Laurent. Bellini. Tractatus de Organo gustûs.*

from hence “ that our Ideas are not connected with the Impression made upon the Organ, not invariably at least, since the Mind actually changeth them.”

To this Action of the Mind he ascribes the Influence of Mode and Fashion on the *Taste*. The Mind resolves to like what is recommended by the Mode, and succeeds at last in reforming it's Sensations. Hence we are reconciled in Time to the most disagreeable Savours, and receive Pleasure from the Objects of our Abhorrence.

Thus the Author. But is his Opinion grounded, enquires the *French Journalist*, which I translate. (g) “ Have we not more reason to think that the Mind has different Sensations, because the Disposition of the Organs is either altered, or differently affected? Wine drinks deliciously after Nuts or Cheese. After Apples, Gooseberries, or a Civil Orange, it is nauseous to my Palate.—I eat with Appetite to Day, and relish what is set before me, I am well and my Organs are in order. The next Day every thing disgusts me, and the same Food palls my Appetite which excited it the Day before. Has it lost its Relish? No. I am not well myself, and the Organs of Taste are indisposed. This is certainly the Reason of the different Sensations I experience, and

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not

(g) Observat. of the Author of *La Biblioth. raisonnée*.

“ not any Action of the Mind, by which it
 “ alters them. The Mind is absolutely pas-
 “ sive in receiving the Impressions of Ob-
 “ jects on its Organs; and it necessarily feels
 “ as the Organs are affected.

(b) So far is well; and the Assertion that the Mind is eternally passive in Sensations, is certainly a true one. But Mr. *Le Cat's* Problem is not solv'd. 'Tis one thing to shew that his Solution cannot be admitted, and another to assign the true one.—Independently of Sickneſs, of Age, of Accidents, the Taste alters by the mere Force of Habit; by Repetition only the ſame Savour becomes pleaſant, nay, bewitching, which in the firſt Tryals made of it was diſagreeable and even nauſeous.—This remains to be accounted for upon the Suppoſition that the Mind is paſſive. To ſay that the Senſation differs as the Organ is well or ill prepared by prior Savours, or well or ill diſpoſed by Health or Sickneſs, does certainly not reach the Point.—

It may throw ſome light upon this Subject to obſerve, that all Senſations loſe ſomething of their Smartneſs by Repetition; That each Impreſſion is fainter than the former, and that the keenest ſoften by Degrees, into mild and gentle Feelings.

It may be added, that as far as we can judge, there are no Savours eſſentially diſpleaſing:

(b) Remark of the Journaliſt.

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pleasing: They become so by their Intense-
ness only. And as they remit of that, they
again become agreeable. There are no Per-
sons that we know of, who have a general
Disgust for sweet, or sour, or bitter. Some
Degrees of each may be too luscious, too
sharp, or too austere for them; but in a
lower Tone each of those primitive and fun-
damental Savours is to every Palate pleasing.
And why not the several Combinations of
them under the same Restrictions?

Suppose this true, and the Phænomenon
is perfectly explained. I give it as a Con-
jecture only which deserves the Attention
of the Learned. I shall only add, that
should it happen, by some peculiar Confor-
mation of the Organs, that to any Indivi-
dual any one Savour was in every Degree
of it distasteful; that Individual, by the Hy-
pothesis I go upon, could never be recon-
ciled to it by Custom. The Antipathy would
be unconquerable; and if any such should
be observed, as there is some Foundation in
Experience to suspect there may, that An-
tipathy itself would strengthen the Hypothe-
sis. It would be an Exception which
would corroborate the Rule, and shew why
it generally held good, and why, in some
Particulars it fail'd.

To be continued.

A R.

A R T I C L E VIII.

*Memoires pour servir à l'Histoire Naturelle
des Petrifications, Avec figures & divers
Indices,*

That is to say,

*Memoirs for the Natural History of Petrifi-
cations in the four Parts of the World,
4°. 270. pag*

(a) **M**R. Bourguet Professor at Neuf-
chatel in Switzerland, is the Au-
thor of this Book. It is easy to judge how
much Labour and Time it must have cost
him in examining the vast Number of petri-
fied Animals he mentions; the greatest Part
of his Observations being grounded on what
he has seen, and considered with all the
Attention and Sagacity imaginable.

The Work is divided into two Parts,
The first contains (besides the *Preface*, the
Epistle Dedicatory, and a *Dissertation on the
Origin of Stones*,) several Letters on the
following Subjects. I. Letter. *On the Origin
of Petrifications which resemble Marine Bo-
dies.* II. Letter. *On a remarkable Phæno-
menon*

(a) *Biblioth. rais.* Tom. XXX, pag. 127, and 267.

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menon against the pretended Increase of the Bulk of the Earth. III. Letter, On the Petrification of small Sea-Crabbs on the Coast of Coromandel, and petrified Fishes found in Europe and in Asia. IV. Letter. On Fossils. V. On the Skeleton of a petrified Elephant. VI. On Flints.

The second Part contains, I. *The Method of settling, in their right Order, Fossils properly so called. II. An Index of many Authors who have treated of Petrifications. III. A second Index of several Places in the four Parts of the World where Petrifications are found. IV. A third Index for the Figures. V. Some Remarks to explain the Figures.*

As I am necessitated to chuse among this great Variety of Subjects, I shall confine myself for the Present to one of the chief Articles, *viz. the Letter on Petrifications in general.*

This Letter was wrote by one of Mr. *Bourguet's* Friends in the County of *Neuchatel.*

WHATEVER has been wrote on petrified Bodies may be reduced under the two following Heads. The first and most common Opinion is, that all those Fossils are mineral or terrestrial Bodies. The second, on the contrary, is, that all those

those Stones are, without Exception, Plants, or Remains of Animals come from the Sea. Some among those who favoured the first Opinion imagined, that these Fossils owe their Form and the Lineaments printed on them to meer Chance, and for that Reason they call them *lusus naturæ*. Others have supposed that in the Bosom of the Earth there are Moulds, or Wombs, in which Part of the Matter of the Stratas took different Forms, without pretending to account *for the Formation* of those Moulds. Others thought that these Fossils originally came from a Sea-feminal matter, which they suppose was brought into the Bosom of the Earth, where it was unfolded and where it grew.

To put this Question in its full Light, our Author thought proper to take notice of three different States, in which those Bodies, and especially Shells, actually are. There are some that seem to have suffered no Alteration in the Ground, and which are still so beautiful and complete, that they agree perfectly with those seen on the Sea-shore. Such as these, says Mr. *Woodward*, are found in *England*. There are some also in *France*, near *Rheims* and elsewhere, without any Adhesion of Matter, either inwardly or outwardly; some of which have preserved their brightness; others appear as if they had been calcined, without their Figure, or Lineaments. The second State of these Fos-

fils

is a real and sensible Petrification. Such are the Shells which contain harden'd Marl, stony, metallic and mineral Bodies, or the Matter of the Stratas in which they are buried, adhering to these Bodies, and which even penetrate into their Pores and their Substance, without destroying the Shell, which is still very distinctly perceived.— Besides, there are Bodies of Clay, Marl, petrified Sand, marble Flints, and other mineral and metallic Matters, moulded in the Shells, that have received their outward Impression from them, without retaining any thing of the Matter itself of the marine Body. Among these last, there are some whose Surface was only applied to the Cavity of the Shell, and moulded in the interior Part, without affecting the Body itself. In others, the petrified or harden'd Matter has penetrated the Substance of the Shell, as it was decaying, and has received the first impression of the exterior Form of the marine Body. In others, the Matter of the *Stratum* which had gone through the Shell, taking the Place of what was consumed, fill'd the whole empty Space, and received the Impression, which the Shell had given to the surrounding Matter.

Another essential Remark is, the great Resemblance there is between natural Shells, and those found in the Bosom of the Earth.

1. The Shells considered outwardly appear absolutely

absolutely the same, if you observe their Surface or Convexity, their Size, their Figure, their Circumference, their Divisions, their Lines and Lineaments, their Relievo's, their Knots, their Eminencies, their Sutures, and even the Points imperceptible by the Eyes. 2. This Resemblance is not less apparent in the internal Parts. The same Substance and Structure prevails thro' them all; the Matter that composes them is the same, it is disposed and settled in a similar Manner. The Direction of their Fibres and of the spiral Lines observed in them is also the same, as well as the Composition of the small thin Plates formed by the Fibres. Their Weight affords another Conformity, the specific Gravity of the fossil Shells is precisely the same as that of their Species found on the Seashore.— The Accidents common to Seashells is another Proof of their Identity. Fossils are sometimes ty'd in the same Manner to one another, the smaller to the greater; they have their vermicular Passages; Pearls, and such like Things are found in them. From these Observations, our Author supports the following System. These originally marine Bodies cannot have been transported by any ordinary or natural Cause, inasmuch as this Effect is greatly inferior to the Power of the highest Tide, or the strongest Tempest, and must therefore have been carried

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tied by a general Inundation, or a displacing of the Surface of the whole Earth, even to a great Depth.

To give some Weight to this Assertion, the Author considers the Number of those Bodies, the State in which they are now to be seen, the Places where they are found, and their Situation there.—Their Number is prodigious; I assure my Readers, *says he*, “that having examined with some Care, “several Places in this Country, (b) I have “discovered in a small Compass of Land, “Shells by thousands. I have seen on a “Rock such an immense Number of great “Sea Muscles and other Shells, that at the “bottom of the Rock many Carts could be “loaded with the broken Pieces.—There are “in another Place on Mount *Jura* as many “Heads of Sea *Hedge-Hogs*, and small *Oyster-Shells* as there may be *Emmets* in the “whole Country round about. I found as “great a Quantity of the same Heads of “*Hedge-Hogs* in a Pasture-Land.—And I “have reckoned near our City of *Neufchatel*, in a smaller Extent of Land than may “be walk’d round in a Quarter of an Hour, “about four hundred thousand Sea *Hedge-Hogs*, of the Kind called *Spatagi*, besides a numberless Quantity of intermixed Cockles, Muscles, &c.” If we observe that this unaccountable Quantity of petrified
Sea-

(b) The County of *Neufchatel* in Switzerland.

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Sea-Animals lies on the Mountains of *Switzerland*, at about 80 Leagues from the *Mediterranean*, and 150 from the nearest Shore on the Ocean, we shall be forced to agree with our Author, that this prodigious Quantity of Fossils of so many kinds, was not brought and lodged there, either by Men inhabiting the Sea-Coasts, by Birds of Prey, by high Tides, or by any such other Cause whatsoever.

As the Author ascribes these Effects to the Flood, he endeavours answering the Objections alledged by many Philosophers against its physical possibility. This System does not differ in any thing material from that of *l'Abbé Pluche*, in his excellent Book of *Nature display'd*.

(c) They both affirm, that God, in order to drown the Inhabitants of the World, *inclined the Axis of the Earth towards the North-Stars, or in some other manner altered the Motion of our Globe.* (d) "How this could be done without overturning the whole Oeconomy of this Globe, and exposing along with it to terrible Revolutions, and for ought I know, to a total Subversion, the whole Machine of the Universe, is unanswerable. Do not Philosophers agree, that there is a strict

(c) *Nature display'd*. Tom. III. pag. 366.

(d) What is contained between these Marks "is taken from *la Bibliothèque raisonnée*. The rest is the Journalists.

strict Connexion between it's Parts ; and if so, must they have all suffered for the faults of the Inhabitants of one Globe ?" They who imagine that our Globe was with respect to the Sun in any other Position than that in which it is, do not consider that it's present Position is the only one fit to render the far greater Part of the World fruitful and inhabitable. Should the Sun run constantly on the *Æquinoctial* Line, or not diverge, as it does, from one Tropick to the other, or in other Words, be always at an equal distance from the Poles, (which these Philosophers think to have been the primitive Position) then our Temperate Zones would never have Warmth enough to ripen any thing, and the frigid Zones would be utterly barren and uninhabitable. Nay it is even doubtful, whether in that Case the Torrid Zone would not be also quite intolerable. In short, the present Position, as I said before, is evidently the only one that can best answer the apparent design of the wise Contriver. And consequently, that Alteration (which our Philosophers look upon as a very great Amendment,) would, instead of it have been liable to many Inconveniencies. It appears, that the Physical possibility of an Universal Flood has not been yet accounted for in a satisfactory manner. I will now venture some short Remarks on the proofs our Au-

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thor draws in favour of his Hypothesis from the Fossils he describes.

I. I ask, whether, supposing the Universality of the Flood, it is possible to conceive that the Waters should have brought together such an immense Quantity of all kinds of Fishes and Plants, and laid them down by Millions of Millions in one single place on a Rock. Suppose the whole Bottom of the Sea should have been overturn'd, and every Fish in it brought up on the Surface of the Waters, is it to be thought they could have left them by immense heaps here and there? Is it not more reasonable to suppose, they should have been dispersed. For tho' those Fossils are found in every Country, yet they are not so universally spread as, I think, they would have been, if distributed by the Waters of the Flood.

II. According to our Author's System; it is not less difficult to determine why these Fossils are found 40 or 50 Feet under Ground, and in as great Numbers as on the Surface. What buried them deeper than it is possible to dig? It cannot be said that the smallest among them were sunk by their own Weight. If you suppose this has been effected by violent Commotions, Overturnings &c. this supposition may serve also to explain the Phenomenon without the help of your System.

III. The

III. The Difficulty is still increased by an Observation of Mr. *Bourguet*. There are petrified Crabs on the Coast of *Coromandel*, and in many Parts of *Europe*, and they are all imperfect; they want either a Leg or a Claw. Some are totally deprived of them. Many Skeletons of Crocodiles, of Fishes, &c. are found in *England*, and in some other Parts of the World, which are all mutilated. Some have their Heads broke, others deprived of them, many without a Tail; the Fins have been transposed in some, others bent as a Bow; many found with one part of the Body separated from the other, Numbers of them have but few remains of what they were, and in some places you will see an odd Collection of Fish-bones and other Fragments. Now all these Instances shew, that these Fishes were in a violent State, more than can reasonably be supposed they would have been in, if they had been brought up, by the Waters of the Flood, or gently left and placed by them, when they begun to return to their former station.

IV. Sea Fishes are found at any Depth, but the like cannot be said of Terrestrial Animals; they are found in the Chinks of Rocks, of Mountains, or not very deep under Ground. From whence proceeds this Difference? Terrestrial Animals are left by Chance on the Ground, or buried in holes by some Accident, or by the Care they

took before they died to hide themselves ; and if in such Places there is a petrifying Quality, their impressions remain. This should be the Case of Sea Animals, if brought on the Surface of the Earth by the Flood. It cannot be said they sunk by their own Weight, for this reason would hold with respect to terrestrial Animals. Then we must conclude there is a different Cause.

V. By the foregoing Remarks, especially the Second and Fourth, one would imagine that petrified Sea Animals rather came from under Ground than from its Surface. No Body doubts that there are many subterraneous Canals through which the Waters of the Sea may convey all sorts of Animals ; any one of them that meets the opening of such a Canal must be hurry'd into it ; there may be in some Places very considerable Collections of them, sufficient there to stop the Water ; and as this will endeavour to find a vent, where-ever it is stop'd, the Place must burst, and in such a Case it is easy to conceive, that all the gathered Shells should be thrown about on every side, in the greatest Confusion. We are not without Instances of this kind, that give some Weight to this Conjecture. Some Years ago a whole Village in *Piedmont* was buried under Ground. No body has been able to account for such a terrible Revolution.

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There is no Volcano in the Neighbourhood, and it may as well be ascribed to the Cause I have alledged, as to any other. Nay, if the System of some Philosophers be true, the Difficulty is intirely removed. They say that the Sea is higher, or at a greater Distance from the Center of the Earth, at some hundred Leagues distance from the Shore than near it. The manner in which a Ship appears at a Distance, certainly proves the Convexity of the Water ; you see the Sails and Masts, and the whole Body of the Ship is not to be perceived. Now if this be granted, the Water of the Sea reaches the Top of the Mountains whenever it meets with Canals to convey it ; for we know by Hydraulic Machines, that where-ever Water does not meet with a Resistance it rises equally, and it may easily carry along with it a Quantity of Sea Animals, which may be petrified and produce the Phænomenon so much inquired into.

To return to our Author. He advances another Fact in behalf of his System from the Discovery of many Trees on Mountains, or deep in the Ground, in Boggs, Quagmires, and in Places where the Quality of the Air and its Coldness oppose the Formation of Vegetables, and where no other Agent, excepting Water, could have removed them. But this Fact, if well examined, might probably be accounted for in another

manner. These Trees could hardly have been preserved from the Time of the Flood, without being petrified, and there are Examples, as extraordinary as those mentioned by the Author, which however cannot be ascribed to the Flood. “*John Huygens of Linschoten* in his Voyage to the *Waeigatz*, says, that there is in the Rivers of a Northern Island a prodigious Quantity of Timber, tho’ there is no Land thereabout, where any appearance of either Tree or Plant is to be seen. Among that Timber he found the Boards of a Lodging of 38 Feet, the Holes and the Seams were distinctly to be seen, for the side-Planks of the Russian-Loddings are sew’d and ty’d together with Cords. He found far in the Land the Keel of such a Lodging 40 Feet long.” But the most surprising Fact of this kind is related in a Book intituled, *The State of Switzerland*, (e) &c. “In the Year 1460, says the Author, they found in the Canton of *Berne*, a Ship a hundred Fathoms under Ground in a Mine, at which they were Working, and in it forty Men, with Sails and broken Anchors. This many have seen, and I had my Information from some that were present.” Whoever distinctly accounts for this wonderful Fact, may also easily shew why Trees are now and then found in Places where they

(e) *Etat & Delices dela Suisse.* Tom. I. pag. 59.

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they do not naturally grow. And if subterraneous Passages can explain this difficulty, they may serve also to account for marine Bodies, and Trees being found at the Tops of Mountains.

I shall now conclude this Abstract with this general Observation.—“If there ever was such a total Subversion, all Men and Animals being destroy'd, excepting those in the Ark, according to *Moses's* Account, from whence cometh the Multitude of Animals now existing?” The Ark far from being able to receive them all, could hardly have contained the known Insects. You cannot suppose a new Creation, because *Moses* is silent about it: If there had been any such thing, this Event would have deserved a Place in his History as well as any other. His silence in this respect is certainly a strong Presumption that by the Flood he mentions, he means only a partial one. “Besides there is an infinite number of Animals now on the Earth, that could not have been transported, nor have lived in the Ark. It is a known Observation, that in *America, China, Japan, Groenland*, and new *Zembla*, there are Animals which absolutely cannot live, but in the Climates in which they are born; since the changing of Air most certainly kills them, how could they have been kept alive in *Noah's Ark*?” How difficult, if not impossible, must it

have been to find proper food for such a prodigious Variety of Animals, the Natural food of which we hardly know? What a Number of living Animals, must have been kept merely to support the Carnivorous! Without mentioning Lyons, Tygers, &c. the Birds of prey alone (of which there is in all Parts of the World a prodigious multitude of different kinds,) would have required a considerable Part of the Ark to keep the living Creatures collected for their Food. This, and several other such difficulties, cannot be resolved without supposing a Number of Miracles, of which there is not one word in *Moses's* History.

The Tribe of Serpents might occasion many Questions, which would prove unanswerable, if you had not a Miracle ready to solve each. — “Another difficulty. — Who went round about the World to gather all those different Species of Animals? — Who can account for their return into the Regions they now inhabit? — Who shew’d every one of them the proper Road to return to the Places fit for them, the White Bears to *Groenland*, the Tygers to the Desarts of *Arabia*, and so on? How could they cross over immense Seas to go to *Islands*, where no mortal Man had been before the Discovery of the New World, and where consequently they were not transported”?

These

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These Objections, and some others which the Nature of an Abstract will not allow me to mention, appear to me, as yet unanswered. But whatever one may think of the Universality of the Flood with respect to Animals, none of those Difficulties affects it with respect to Mankind. And that is the only Point of Importance.

ARTICLE IX.

La Sainte Bible. Nouvelle Version, *par*
Charles Le Cene, &c.

That is to say,

The Holy Bible. A New Translation by
Charles Le Cene. Amsterdam, 1741, 2
Tom. fol. Tom. 1. pag. 379, besides the
Prefaces and the Project, which contain
223. pag.—Tom. 11. pag. 693.

THE Author of this new Translation
of the Bible, publish'd in 1696. a
Project of his Work, which Project is
known throughout all *Europe*, and has been
much admired by some, and as much dis-
liked by others. It was translated into *En-*
glish by an unknown Author who gave a se-
cond Edition of it in 1727, which was de-
dicated to the Archbishops and Bishops of
England. The Work itself did not fully
answer the Expectation of those who had
approved

approved the Project ; which might in some Measure be owing to this, that the Author died before the Work was printed. His Son, the Editor of it, could not probably spend upon it as much Time as was necessary, either to correct some Defects in the Language, or to produce better Authorities for the many Alterations in it, or enrich it with explanatory Notes which are much wanted. However, the Book as it is, is very valuable, and I believe the only one of the Kind. I intend to give in my next, an Account of several of the most remarkable Additions and Omissions in the New Testament according to Mr. *Le Cene's* Opinion, but at present I confine myself to his Project, especially the second Part, which now appears for the first Time, and which along with the First is placed at the Head of his Bible, by way of preliminary Dissertation.

Before I proceed any further, it will not be improper to abstract the Account of the Author's Life, given by his Son.

Mr. *Charles Le Cene* was born 1647, at *Caen* in *Normandy*, where his Parents, who were in easy Circumstances, made him go through his first Studies. He went in 1667 to study Divinity at the Academy of *Sedan*, (a) where he remained till April 1669. After

(a) It was one of the chief Protestant Academies in France. This City lies in *Champaign*.

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After a short Stay in his Father's House he repaired to the Academy of *Geneva*, which then had many illustrious Professors. He left that City in *November* 1670, to go to *Saumur*, (b) which was not inferior in Fame to *Geneva*. In *March* 1672, he returned to *Caen*, having received from Messieurs *Beaulieu*, *Maurice*, *Mestrezat*, *Turretin*, *Amyraud*, *Cappel*, *La Place*, *Bochart* and *Morin*, ample Testimonies of his Learning, Morals, and Diligence. I do not know to what Church he was first called. The second was *Honfleur* in *Normandy*, where he marry'd into a Family in easy Circumstances. His Wife's Fortune added to his own, put him in a Condition of giving himself up intirely to the Inclination he always entertain'd for Letters. He had made it his Business to know Books. He bought a choice Library, and then he began to collect Materials for his new Version of the Bible, having formed the Design of it about this Time. This was constantly his favourite Occupation, even at the Time of his greatest Tryals.

He was called to the Church of *Charenton*, but before he could take Possession of his new Office, the Church was shut up by Order

(b) It lies in the Province of *Anjou*, and was the most celebrated Academy the Protestants had in the Kingdom, before the Edict of *Nantz* was repealed.

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Order from the *French* King, the Edict of *Nantz* was repealed, all the Protestant Churches in *France* pull'd down, and their Ministers forced to leave their Country, &c. Mr. *Le Cene* fled to *England*, whither he had the Happiness of removing his Library, and carrying off along with him wherewithal to live and be of some Service to many other Ministers, who, as well as he, had repaired thither to enjoy in full the precious Liberty of serving God according to their Way of Thinking. There he kept up with Mr. *Alix*, and others of like Character and Reputation for Learning, that Intimacy which they had formed in their own Country. He afterwards went over to *Holland*, and after having staid several Years there, he came back to *London*, where he died in 1703. All his Life was spent in carrying on his grand Design. This was his chief Aim, not only in his constant Studies, but also in his Travels, which afforded him an Opportunity of visiting a great Number of considerable Libraries.

The first Part of his Project is divided into fifteen Chapters.

The Subject of the I. is expressed in these Words. *Too much Care cannot be taken in giving the right Sense of the Scripture.* Mr. *Le Cene* blames the Translators of all Nations for their being so nicely scrupulous as
always

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always to render the original Verbatim into their own Languages; which unavoidably filled their Translation with such Hebraisms, and Grecisms, as conveyed no Sense, or Meaning, to the *English, French, or German* Reader, who did not understand *Hebrew or Greek*. For Instance, what Reason is there for preserving the word *Raca* in *Matth. v. 22.* instead of the word *Execrable*, which conveys a clear Idea to the Mind. There are Abundance of such Words, or Turns, peculiar to the Original, which make our Versions almost unintelligible.

The Author enlarges on this same Subject in the II. Chapter, and shews that *Moses's*, and *St. John's* forbidding to add to, or take away from, Revelation, does not oblige us to forsake the Sense in order to give the Words. There are abundance of Occasions where a Translator is forced to throw in a Word, else no Body could know what his Meaning is.—How many Commentators were puzzled at these words, 1 *Tim. ii. 14.* *Adam was not deceived, but the Woman, &c.* The Repetition of the Word *first*, which is in the foregoing Verse, explains them. *Adam was not deceived first, &c.*

Chap. III. *The Stile of the holy Scripture is sometimes so figurative, that a Translator is obliged to express the plain Sense only.* The Writings of the *Eastern Nations* are stuffed with

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with Metaphors and Hyperboles. Among many Examples the Author alleges, I shall chuse one only of the last Kind, *viz.* *Hyperboles*. When it is said that (c) *there is none righteous, none that doeth good, &c.* nothing more is meant than this, that *at the Time this was said, the Corruption was very general*; but those that are not acquainted with this way of speaking are inevitably led into Error; to avoid which, it is proper to translate thus: *There are few righteous, &c.* otherwise you give the Words, but not the Sense of the Text. (d) And here is an Example of Figures, which darken the Meaning of the Author to those who are not used to that way of speaking. When St. Paul and some others of the sacred Writers speak of the *Jews*, they often make use only of the word *Circumcision*; and when they speak of the *Gentiles*, they mention only the word *Uncircumcision*. Now there are many Readers, who not knowing that by the former is meant the *Jewish Nation*, and by the latter the whole *Pagan World*, cannot possibly understand such Passages. That Inconveniency might be easily prevented, *viz.* by putting the words *Jews* and *Gentiles*; instead of the two others.

Chap.

(c) Psalm xiv. — Rom. iii.

(d) Remark of the Journalist.

Chap. IV. *What happened to those that undertook to reform the authorized Versions.* Mr. Le Cene mentions Hieronymus, Erasmus, Pagninus, du Jon, Tremellius, Beza, &c.

Chap. V. *The Necessity of correcting the Versions of the Bible.* Here the Author enlarges on what he said in the four first Chapters.

Chap. VI. *The Abuse of literal Versions is the Source of Superstitions.* Witness what Origen and others did in obedience to these Words, some have made themselves Eunuchs for the Kingdom of Heaven's sake. (e) Mr. Le Cene translates this Text thus : *There are some, who, for the Kingdom of Heaven's sake, live as if they were Eunuchs.*

Chap. VII. *The Faults of Versions have introduced many Errors, and multiplied Controversies.* This the Reader may easily apply to many Cases.

Chap. VIII. *The too literal Versions are often so dark, that the People can make no manner of Sense of them.* For Instance, it is said in *Is. xxi. 12.* *The Watchman said, The Morning cometh, and also the Night : if ye will enquire, enquire ye : Return, come ;* which Words our Author renders thus. *The Centry shall say ; the Morning is come, and so is the Night. Tho' you enquire with so much*

(e) Matth. xix. 12.

much Impatience, (f) yet you shall certainly return.

Chap IX. *The want of Exactness in our Versions makes the Scripture to contradict it self.* The most Part of both *English* and *French* Versions say, (g) that God was not known unto Abraham, Isaac, and Jacob by his Name *JEHOVAH*; and yet *Abraham* called him by that Name on several Occasions. (h) Mr. *Le Cene* remarks with *Colomesius*, and others, that the Hebraic Particle, *lo* is often interrogatory, and this clears up the Difficulty at once: *Was I not known unto them by my Name of JEHOVAH?* — This Remark may spare a great deal of Trouble to many Preachers, if they think proper to apply it to this famous Place in *Ezekiel*: (i) *If a Prophet be deceived when he hath spoken a Thing, I the Lord have deceived that Prophet, and I will stretch out my Hand upon him.* Here again our Author makes the *lo* interrogatory, and the Difficulty vanishes: *If a Prophet suffers himself to be deceived, I the Lord have I deceived that Prophet? On the contrary, I will stretch out my Hand upon him, &c.* Mr. *Le Cene* throws also a great Light on the second Commandment by this Criticism. He proves that the
Pre-

(f) Or *Diffidence*, which certainly renders the Meaning of the Text incomparably better. (g) *Exod. vi. 3.*

(h) *Gen. xiv. 22. and xv. 7.*

(i) *Ezek. xiv. 9.*

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Preposition *lamed* as often means *by* as *upon*, and he translates thus. *I punish the Iniquity of the Fathers, by the Means of their Children, &c.*

Chap. X. Our Versions do often confound Things, Places, Persons, and what concerns them. They mingle together the four Seasons of the Year, when they say, *that while the Earth remaineth, Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease.* (k)—The Septuagint have rightly rendered the Original *Kor, Chom, Kayts, and Choreph*, by the Words *Winter, Spring, Summer, and Autumn.*

Chap. XI. The Mistakes of our Versions when they speak of Coins and Measures.

Chap. XII. They often confound the Persons, Countries, and Actions spoken of in Scripture. (This is a Continuation of the Xth Chapter)

Chap. XIII. They also mistake what is said about Animals, and metamorphose them into other things. For instance, when they transform the *Hyena*, which is a very cruel kind of Wolf in *Arabia, Syria, and Africa*, into a *Speckled Bird*, (l) which makes a very odd figure among *Lions*, and other *Beasts of the Field.*

PART I.

I

Chap.

(k) Gen. viii. 22.

(l) Jerem. xii. 9.

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Chap. XIV. *The want of exactness in our Versions affords a pretext to bad Men to colour their hardness of Heart, and to Libertines for their Impiety.* Who could avoid being offended at these Words. (m) *The Lord said to Hosea, Go, take unto thee a Wife of Whoredoms, &c.* One meets frequently in Scripture with Descriptions made in the present Time, of what Things or Persons were formerly; as for instance; when Jesus Christ says, *the Blind receive their Sight*, (n) tho' he speaks of those that were already cured. Accordingly that Passage of *Hosea* ought to have been expressed thus: *Go, take unto thee that Woman who was formerly a Prostitute, &c.* Again: instead of saying, (o) *the Harlots go into the Kingdom of God before you*, we must read, *those that were formerly Harlots, &c.*—Or that *God justifieth the Ungodly*, (p) we must say, *him who has been ungodly.*

Chap. XV. *The Equivocal expressions of the Original have often lead our Translators and their Readers into great mistakes.* For instance, these Words convey a very dangerous Notion in the Mind: (q) *The Woman shall be saved in Child-bearing*, instead of, *the Woman shall be saved, for her having well educated her Children, &c.*

The

(m) Hof. I. 2.

(n) Matth. xi. 5.

(o) Matth. xxi. 31.

(p) Rom. iv. 5.

(q) 1 Tim. II. 15.

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The second Part of Mr. *Le Cène's* Project is divided into nine Chapters.

This is the Substance of the I. *The Books of the Bible ought to be restored to the order of Time, in which they were wrote; for the Time assigned to them by Jews and Christians serves only to perplex History.* The *Jews* do not agree among themselves in this respect: Some of them have put together the *Pentateuch*, and the *Prophets*, as being worthy of the highest Degree of Respect, and have made a separate Collection of the *Hagiographi*, as requiring a less degree of Veneration. Mr. *Le Cène* finds fault with this Method. I will not pretend to determine whether he is in the right. I think there might be an Use in it. It might, perhaps, be a means to let People know that *the Song of Solomon*, for instance, is not thought so important and instructive, as the *Pentateuch*, or the *Prophets*; and this I humbly conceive would be of more Service to Religion, than the preserving of the Series of History.

The most common division the *Jews* have made of the Bible is into three Parts, the *Pentateuch*, the *Prophets*, and the *Hagiographi*. They give highly the preference to *Moses* over all the other Prophets, for many Reasons, which it would be too tedious to relate. I shall mention one only, because it occasions a Reflection from our Author

which it is not proper to pass over. One of the highest Prerogatives of *Moses*, according to the *Jews*, consisted in an immediate Communication with God himself. This they ground on what is said; (r) that God spake to *Moses*, Mouth to Mouth. “But, says Mr. Le Cene, these Words do not express an immediate Revelation from God to *Moses*’s Mind; of the things revealed, nor an entirely clear and distinct Knowledge in *Moses* of God’s Nature, Qualities, and Actions. For there is no reason why these Words should not be ascribed to an Angel that represented the Person of God, that is to say, it was through an Angel that God gave him his Oracles, and acquainted him with his Will. Nothing is more common in Scripture than to refer to God, what the Angels do by his Authority, and when they are honoured with the Character of *Angels*, or *Envoys*, the Scripture gives them even the Name and the Quality of *Gods*, and of *Sovereigns*, as may be seen in many Places; which *Buxtorf* has collected in his Grammar. To be convinced of this; Whatever the Rabbins, or some too credulous Christians may say, you need only compare what is said, *Gen.* xvi. 10. with the 13th

“Verse

(r) Num. xii. 6, 7, 8.

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“ Verse of the same Chapter, and with the
“ 12th Verse of the Ch. xxii. and what is
“ said, *Gen. xviii. 2.* with the 13th Verse.
“ For the Angel of God who spoke to *Agar*,
“ is distinctly named *God*, and *Lord*; and
“ we see *Gen. xxxi. 13.* that the Angel who
“ spake to *Jacob* is called *the God of Beth-*
“ *el*, for it is certainly the Angel that speaks
“ in this place, as we may see by the
“ 11th Verse,

“ Perhaps it may be said, that this Angel
“ was not called *Jehovah*, but *El*, that is to
“ say, the *Mighty*. But this last Name is
“ applied to *God* as well as the other; be-
“ sides, it cannot be denied that the Person
“ spoken of in this Place is called *Jehova*,
“ *Gen. xxviii. 13.* So is the Angel with
“ whom *Jacob* wrestled called *Elohim*, or
“ *the Sovereign*, *Gen. xxxii.* For *Hosea*
“ expressly declares it was an Angel, *Hos.*
“ *xii. 5.* and *Jacob* calls him *the Sovereign*,
“ adding that *he saw God Face to Face*, and
“ calling the Place where this happened,
“ *Peniel*, that is to say, *the Face of God* or
“ of the *Mighty*. Take Notice that *Hosea*
“ does not call him only *Elohim*, or *the So-*
“ *vereign*, but *Jehova*, or *God*, ver. 6. —
“ so it is said, *Exod. xiii. 21.* that *Jehova*,
“ or *God*, *went before his People*; and yet,
“ for fear of mistakes, it is said that it was
“ *an Angel of God*, *Exod. xiv. 19.* — xxiii.

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“ 20.—xxxii. 4.—The Angel sent to Gi-
 “ deon is also called *Jehova*, Judg. vi. 12.
 “ 14. 16.

“ So these ways of speaking, *with him*
 “ *will I speak Mouth to Mouth*; and what
 “ goes before them: *If there be a Prophet*
 “ *among you, I the Lord will make my self*
 “ *known unto him in a Vision, and will speak*
 “ *to him in a Dream, but my Servant Mo-*
 “ *ses is not so*; these ways of speaking, I
 “ say, may very well signify, *I the Angel of*
 “ *God, who represent his Person, and who*
 “ *am his Minister constituted to lead and to*
 “ *govern his People, I shall for the future*
 “ *let the Prophets know his will, by Visions,*
 “ *or by Apparitions, which I shall present to*
 “ *their Eyes, or to their Mind and Imagina-*
 “ *tion and by Dreams*; but I shall treat more
 “ *familiarly with my Servant Moses, with*
 “ *him will I speak Mouth to Mouth*; he is
 “ *not to see God in Ænigmas, Emblems, or*
 “ *Figures, but he shall distinctly hear me*
 “ *pronouncing what I am to reveal to him*
 “ *from God.*—This Explanation is not unna-
 “ tural, and what is related, *Exod. xxv. 22.*
 “ and *Num. vii. 8, and 9.* confirms it plain-
 “ ly, and ruins the Interpretation common-
 “ ly given these Words, as if God had re-
 “ vealed himself to *Moses* without the help
 “ and participation of his external Senses,
 “ of his Imagination, or the Faculties of his
 “ mind, and that what was revealed to
 “ him

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“ him was not represented or printed upon
“ any one of his Senses, but by an immedi-
“ ate Conjunction with his Mind. For *Mo-*
“ *ses* himself declares that God, or the An-
“ gel, spoke to him with an articulate Voice,
“ and in the same manner that Men do con-
“ verse with one another.

“ It must also be acknowledged, that God
“ had constituted an Angel over the People,
“ not only to guard them on the Road to
“ the Land of Promise, but also to declare
“ his Orders, his Promises, and his Threat-
“ nings ; and to punish them for their Sins
“ and Trespases, or to forgive them when
“ they repented ; God having entrusted him
“ with his Authority, and even honoured
“ him *with his Name* ; Exod. xxiii. 20. 21,
“ 22. with an express order to *beware of*
“ *him*, to *obey his Voice*, to *provoke him not*,
“ for fear *he should not pardon their Trans-*
“ *gressions* ; and a Promise that if they *obey'd*
“ *his Voice*, *he should be an Enemy unto their*
“ *Enemies*, &c. which manifestly shews that
“ all the Revelations, and all the Commands
“ *Moses* was honoured with from God,
“ came to him through this Angel, and
“ consequently, that the Promises God made
“ him when he told him he should speak
“ to him *Mouth to Mouth*, were to be ex-
“ ecuted by means of this Angel. Add to
“ this that God declares he will speak to
“ him *Mouth to Mouth*, in the same man-

“ner that he appeared to other Prophets;
 “and it is certain that when he appeared
 “to them in Visions or Dreams, it was by
 “the means of the Angel, as all the Doc-
 “tors amongst the *Jews* believe, and con-
 “sequently, God spoke to *Moses*, *Mouth to*
 “*Mouth*, only through the Mediation and
 “Interposition of this same Angel.

Mr. *LeCene* thinks this Reflection of great use to solve the Difficulty arising from what is so often said in Scripture, that God tempted or tried the *Jews*, to be fully informed of their Dispositions, as if he had not thoroughly known them. But supposing this difficulty to be as cogent as has been thought, I do not apprehend our Author's Solution to be of any great service. For it is much the same thing whether God himself tried *Abraham*, for instance, or whether he did it through an Angel acting by his Orders. What is judged unworthy of God in one Case, must be so in the other.

Mr. *LeCene*'s purpose in the long Observation I have related, is to shew, that the *Jews* were in the wrong, in the Distribution they made of the sacred Books into three Classes,—that *Moses* is not greater than any other Prophet,—and that *Jesus Christ* alone enjoyed the glorious Privilege of an immediate Revelation from, and Communication with, the Almighty.

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In the II. Chapter, our Author puts the Books of the old Testament in the Chronological Order in which he judges they ought to be, which is the following.

- | | | | |
|----|------------------|----|----------------------|
| 1 | Genesis. | 27 | Habakkuk. |
| 2 | Job. | 28 | Zephaniah. |
| 3 | Exodus. | 29 | Jeremiah. |
| 4 | Leviticus. | 30 | The Lamentations |
| 5 | Numbers. | 31 | Letter to the Cap- |
| 6 | Deuteronomy, | | tives in Babylo- |
| 7 | Joshua. | | nia, |
| 8 | Judges. | 32 | Tobit. |
| 9 | Ruth. | 33 | The Prayer of Ma- |
| 10 | I. Samuel. | | nasses. |
| 11 | The Psalms: | 34 | Judith. |
| 12 | II. Samuel. | 35 | Baruch. |
| 13 | The Proverbs. | 36 | Ezekiel. |
| 14 | Song of Solomon. | 37 | Daniel. |
| 15 | Ecclesiastes. | 38 | Additions to Da- |
| 16 | Wisdom of Solo- | | niel. |
| | mon. | 39 | I. Chronicles. |
| 17 | I. Kings. | 40 | II. Chronicles. |
| 18 | II. Kings. | 41 | Nehemiah. |
| 19 | Jonah. | 42 | Esdra. |
| 20 | Amos. | 43 | III. and IV. Esdras. |
| 21 | Hosea. | 44 | Esther. |
| 22 | Obadiah. | 45 | Haggai. |
| 23 | Joel. | 46 | Zechariah. |
| 24 | Isaiah. | 47 | Malachi. |
| 25 | Micah. | 48 | Additions to Est- |
| 26 | Nahum. | | her. |

49 Eccle-

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49 Ecclesiasticus.	52 III. Maccabees.
50 I. Maccabees.	53 Supplement of Jo-
51 II. Maccabees.	sephus.

Mr. *LeCene* is of opinion, that *Job* lived before *Moses*, and assigns the following Reasons. 1st, *Job* made Offerings to God (*s*) as head of his family, according to the Custom of the Patriarchs, which he could not have done, had he lived after the Law was given, which confined those religious Ceremonies to certain Persons and Places. (*t*) 2^d, In the Book of *Job* there is no mention made of any Part of *Moses's* History, nor any allusion to it. 3^d, *Job* exclaims against a kind of Idolatry peculiar to the *Chaldeans*, *Phœnicians*, *Syrians*, and generally all the *Arabs* among whom he lived.—How far these reasons are conclusive, I leave the Reader to determine.

In the III. Chapter, Our Author gives the Books of the New Testament in the Chronological Order, in which he thinks, after the learned *Lightfoot*, they were written.

I St. Mat.

(*s*) Job. i. 5.

(*t*) Deut. xii. 5, 6.

1 St. Matthew.	14 II. Timothy.
2 St. Mark.	15 Ephesians.
3 St. Luke.	16 Philippians.
4 St. John.	17 Colossians.
5 The Acts.	18 Philemon.
6 I. Thessalonians.	19 Hebrews.
7 II. Thessalonians.	20 St. James.
8 I. Corinthians.	21 I. St. Peter.
9 I. Timothy.	22 II. St. Peter.
10 Titus.	23 St. Jude.
11 II. Corinthians.	24 I. II. and III. St.
12 Romans.	John.
13 Galatians.	25 Revelation.

Mr. *Le Cene* makes many important Reflections on each Book of the Bible, especially those of the New Testament. I could not give a competent Account of them without drawing this Abstract to a too great length. I may attempt it in my next.

Chap. IV. *The common Distinction into Chapters and Verses ought to be reform'd.* This I believe, every Body allows, or if any one had any Doubt remaining, he may have it removed by reading *Locke's* Preface to St. *Paul's* Epistles.

Chap. V. *We ought to add to our Editions of the Bible Chronological Tables, representing the Order and Time of the Events related. and a short History of the false Gods mentioned in it.* We have Chronological Tables

bles to some of our *English* Bibles, and our Author wishes other Nations would do the same; as to the second Article, it never was done yet, that I know of.

Chap. VI. *We ought to add by way of Advertisement, at the Head of the Books of the New Testaments, Explanations of some Ways of speaking peculiar to it.* This our Author chiefly applies to many of the References in the New Testament to the Old, expressed in these Words, *Thus it is written, &c.* or *this was done that it might be fulfilled which was spoken by the Prophet.* (u) He looks upon the most Part of them as bare Allusions, and seems not to like the double Sense of Prophecies so much made use of in all our Books of Divinity. According to his Way of thinking, whatever has been literally fulfilled at the Time of the *Jews*, tho' mentioned in the New Testament as if it was a Prophecy, can be nothing more than an Allusion. Such as these are, as he apprehends, very common in all the Antients, and these of the New Testament are but Imitations of the *Jews*, who used to quote their sacred Books in this same manner. I believe this System will be relish'd by few, and thought dangerous by the most Part of my Readers. But this is a very nice Question, and that

(u) Matth. i. 22. ii. 15, 17, 23. iv. 14. viii. 17. xii. 17. xxi. 4. xxiv. 56. John xv. 25. Act. iii. 22. vii. 37.

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that would require more time than I can bestow at present, were I able to handle it properly. The Subject is far from being exhausted, and I wish some Lover of true Christianity may take it at Heart, and clear up the great Difficulties it is, as yet, incumbered with.

Chap. VII. *An Account of some Jewish Customs, as far as they are relative to the New Testament.* I shall only mention one, out of many given by the Author. It seems as if there were some Contradiction between St. *Matthew* and St. *John* in a Circumstance relating to our Lord's Crucifixion. The former absolutely denies Jesus Christ's having drank what was offered him on the Cross, *Matth.* xxvii. 34. and the latter as positively says, that he did drink it, *John* xix. 29, 30. This cannot be reconciled without knowing that the *Jews* used to give two Draughts to the Malefactors when they were brought to suffer Death. The first was made of Wine and Gall, or Wormwood, to lull them asleep and make them less sensible. The second, Vinegar, when they call'd for it, to raise their Spirits. *Jesus* would not take of that first Liquor; and this is what St. *Matthew* says; but he took of the second, as St. *John* relates it, as well as St. *Mark*, and St. *Matthew* himself, vers. 48.

I shall

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I shall now end this Abstract with the Titles of the two last Chapters.

Chap. VIII. *It would be proper to add also a Description of the Pharisees, and of their Superstitions.*

Chap. IX. *Of the Temper of Mind in which those that read our sacred Books ought to be.*

A R T I C L E X.

Theologie des Insectes, ou Demonstration des Perfections de Dieu dans tout ce qui regarde les Insectes. Traduit de l'Allemand de Mr. Lesser. Avec des Remarques de Mr. P. Lyonnet. 2 Tom. 8vo. pag. 350. pour le Tom. I. & 317. pour le Tom. II. A La Haye, chez. Jean Swart, 1742.

That is to say.

The Theology of Insects, or a Demonstration of the Perfections of God, in what concerns Insects. Translated from the German of Mr. Lesser. With Mr. P. Lyonnet's Remarks, &c.

(a) **T**HE History of *Insects* offers a great Variety of Subjects, naturally exciting

(a) Bibliothèque rais. Tom. xxi, Part I.

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citing Admiration and Wonder. The Account Mr. *Lesser* and his Editor Mr. *Lyonnet* give of them is in many respects worthy the Attention of Naturalists.

The I. Tome consists of an Introduction, and fourteen Chapters, in which the Author treats of the following Subjects. I. Of the *Creation* and *Generation* of *Insects*. II. What *Insects* are. III. Of their *Division*. IV. Of their *Number*, and the *Proportion* according to which they multiply. V. Of their *Respiration*. VI. Of their *Generation*. VII. Of their *Transformation*. VIII. Of their *Sex*. IX. Of their *Abode*. X. Of their *Motion*. XI. Of their *Food*. XII. Of the *Arms* they are supplied with to defend themselves against their Enemies, and the Ways to avoid other Dangers, they are exposed to. XIII. Of the *paternal Care* they take of their *Eggs* and their *little ones*. XIV. Of their *Sagacity*.

The *Introduction* contains forty four Pages, Mr. *Lesser* justifies the Study of Insects against those that think it more troublesome than useful.—He draws his Justification from the Authority of the Fathers,—the *Pagans*,—and Reason. Out of Mr. *Lesser's* numerous Quotations, I shall chuse only one from *Pliny*. (b) “How was it possible, (*says he*) to find Room in the Body of a Gnat, (not to mention smaller Animals,)

(b) Lib. xi. *Natur. Hist.* Cap. 2.

“ mals,) for Organs capable of so many dif-
 “ ferent Sensations? — Where could Nature
 “ fix that of Sight?—In what Corner
 “ could she find Place to lodge the Sense
 “ of Taste and that of Smelling?—Where
 “ did she find Matter for the Organs of the
 “ acute Tone of that little Animal? With
 “ what Art did she fasten to it Wings and
 “ Legs, and give it a Stomach and Intes-
 “ tines, with a Thirst after Blood, espec-
 “ ally human?—With what Industry did
 “ she endow it with Means to satisfy its
 “ Appetite? She has armed it with a Dart,
 “ and, as if that Instrument, (almost im-
 “ perceptible) was capable of many Forms,
 “ has made it both sharp and hollow, serve-
 “ ing at once as an Instrument to make Holes,
 “ and a Pipe to suck with.—What Teeth
 “ did she give to the (c) Wood-worm? We
 “ may judge of it by the Noise it makes in
 “ piercing the Timber designed for its
 “ Food?—The Bulk of an Elephant sur-
 “ prizes us. We see with Admiration
 “ Towers built upon its Back. We wonder
 “ at the Strength in the Neck of a Bull,
 “ and at the Power it has to raise heavy
 “ Things with its Horns; yet it is not in this
 “ that Nature shines most: Her Wisdom is
 “ no where more conspicuous than in the
 “ most minute Things where all her Perfecti-
 “ ons are to be seen united and displayed in
 “ their full Power. To

(c) *Teredo.*

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To this Quotation from *Pliny*, I may add what Mr. *Reaumur* says in the first *Memoir* of his *History of Insects*. After having shewn that *Natural History is the History of the Works of the Supreme Being*, he demonstrates by a great Number of examples that Inquiries about Insects ought not to be judged useless by those that value only what the undistinguishing part of Men call real Goods, since they may direct us to the way of increasing the Number of such Goods.

If Silk-worms had never been observed, how should we ever have discovered that which so much contributes to our Luxury, as well as our Wants? Could we flatter ourselves that the Work of a single Species of Insects should become the Object of one of the principal parts of our Trade; that it could have employed so many Arts, and such a Quantity of different Manufactures? The Wax and Honey of the Bees are certainly of real Use to us. They who observed those industrious Flies in the Woods, and endeavoured to make them Domestic Animals, that transported them into their Gardens, or near their Houses, to make them multiply the more, and conveniently enjoy the Fruit of their Labours, were they not usefully employed.

The Remainder of our Author's Introduction sets forth the difficulty of this Study, the helps to be found in the Closets of the

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K

Curious,

Curious, the Draughts and Prints; the Descriptions of the various parts of Insects, and the History that the Ancients and Moderns have given us of them. There are besides all this, both in the Text and in the Notes, many remarkable things, to which I refer the Reader.

The I. Chapter contains an important Article : How is it that Insects are perpetuated from the Moment in which each species was created ? According to our Author, they multiply by Generation, as all other Animals do. In receiving their Existence they receiv'd the Power to produce their Equals, and preserve their various kinds. Mr. *Lesser* shews afterwards by the Experiments of *Redi* and *Malpighi*, that Insects are not begot, or form'd by all sorts of matter, and that the System of *Equivocal Generation*, adopted by the Ancients, is not sustainable, being grounded on false Observations.

The general Law, that all Animals multiply by way of Generation, gives Occasion to Mr. *Lyonnet* to make some Remarks.

How general soever this Rule may be, says he, *we are not yet certain of it's Universality.* The Varieties observed in this respect among Insects, give us some Cause to remain in doubt. Some are both Male and Female, as Slugs, Snails, and Earth-worms. Others are neither Male, nor Female, and some procreate

procreate tho' they are not seen to couple. In some, one single Copulation is enough to produce a Posterity of many Generations. All this may lead us to presume, that it is possible, there may be Insects multiplying without Generation properly so called, and that every Individual of them has by it self the Faculty of producing its kind.

Mr. *Lyonnet* dares not go any further. He alledges the bare possibility of the Fact, without affirming it. *As yet*, says he, *no Author, that I know of, has demonstrated it by any undoubted Experiment*, notwithstanding those made by *Leuwenhoek*, *Cestoni*, *Reaumur*, and *Mery*. The two first pretend, that the *Vinefretter* proves there are Animals that do procreate of themselves. Neither they, nor Mr. *Reaumur*, ever saw any Copulation, nor could they discover a Male in that Species. Yet Mr. *Lyonnet* assures, he saw *Vinefretters* copulating, and insists in opposition to Mr. *Mery*, that the Facts he alledges are not sufficient to prove, that *Pond-Muscles* have not the two Sexes.

The *Solitary*, a Worm that grows in the human Body, and is sometimes sixty Yards long, is perhaps the only Insect, that can be suspected of being self-sufficient to multiply. The most part of Naturalists are in the Dark as to its Origin. 'Tis always alone in the Body it inhabits. There it is formed, no Body knows how. There it remains and

grows old. The like is not observed in inanimate Bodies. This Worm then seems to be one of those Hermaphrodites now in dispute. It has the two Sexes, or contains whatever is necessary to produce its kind, since 'tis always alone. But this supposition does not remove the great difficulties that may be formed about its Origin. Why is it never but alone, and through what road do either its Eggs, or its little ones, go into the Body of another Man? Mr. *Valisnieri*, one of the most exact Naturalists, says, that the *Solium* is a Chain of Worms named *Cucurbitarys*, who hang close to one another, and form the Figure of one single Animal. This Hypothesis is now universally received, and was confirmed at *Leyden* by Experiments, made with much care and exactness by a Physician, who chose this curious matter for the Subject of a Thesis, at the taking of his Degree. This piece had the approbation of Messieurs *Boerhaave* and *Albinus*. Mr. *Lyonnet* is not yet perswaded, he wishes to be convinced by his own Eyes, and in Case he finds any thing against the above mentioned Experiments, the Public shall be informed of it.

Another extreamly curious Remark of Mr. *Lyonnet*, concerns that kind of *Polypode* lately discovered, and about which Mr. *Tremblay* made a great Number of Observations and Experiments, all worthy the At-
tention

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tention of the Curious. All Mr. *Tremblay's* Discoveries about this wonderful Phænomenon were confirmed by Mr. *Lyonnet*, and are in substance thus. —

The Form of this Insect so common in our Ditches, is somewhat like a grain of seed of Dandelyon. It is generally fixed by its extremity to some Body, and seldom stirs from it. Nothing is to be seen that has the Figure of a living Creature. When cut in two, or even in three, Parts, each grows again and becomes what the Whole was, and you have two or three Animals for one. The little ones proceed from its sides by a kind of slow and imperceptible Vegetation; and after growing a while, as Branches, and having often themselves produced other little ones, they at last separate from their Mother, and live alone.

Were you to judge of it by the greatest part of these Characters, you might readily place it among the common Vegetables: Yet if you examine it closer, if you stir gently the Water it lyes in, you perceive it bends, it shrinks, it stretches out, and then you must allow it a degree above the common Plants, and put it at least in the rank of Sensitive ones. But when on casting now and then your Eyes on it, you find it capable of arbitrary Motions, that is does not remain still in the same place, but knows how to stir from one to another, by a real,

tho' a slow, Motion, and that it even endeavours to seek the light ; that the Beards placed around its anterior Extremity serve it by their viscosity to catch the small Aquatic Insects in its way ; that these same Beards are as a kind of Arm to convey the prey to the Mouth, and that it swallows it ; then you are forced to acknowledge it a true Animal. Observe however, that the Vegetable and Animal Kingdoms, are so near one another in this equivocal Creature, that Mr. *Tremblay*, a very attentive Observer, was obliged to examine it for many Months before he could decide its being an Animal.

The Increase of some Insects affords another wonderful Phænomenon. This Increase is calculated in the Chapter where Mr. *Lesser* treats of their Number, and of the Proportion according to which they multiply. As his Notion is somewhat uncertain, Mr. *Lyonnet* made a Remark upon it, wherein he gives a more particular and distinct Account of this Subject. The Experiment on which his Calculation is grounded, concerns the *Brushy Caterpillar* mentioned by *Goedard*, by Mr *Merian*, and by Mr. *Reaumur*.—350 Eggs that were laid by a Butterfly of this sort, produced as many little Caterpillars. To avoid confusion, Mr. *Lyonnet* only bred up 80, all came to Perfection, except five that died. Among so many Butterflies there

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there were no more than 15 Females; probably in another attempt more might be found. However, on this small Number of Females Mr. *Lyonnet* makes the following Calculation. If 80 Eggs produce 15 Females able to multiply, then 350 should have produced at least 65. These 65 Females, supposed as fruitful as their Mother, would bring forth, for the second Generation 22750 Caterpillars, and among them at least 4265 Females; which would bring forth 1492750 Caterpillars, for the third Generation. It must be remark'd, that this kind of Caterpillar is not as fruitful as many others; some of them are at least twice more so. Yet this is nothing in comparison of certain viviparous flies, who bring forth 20000 little ones at one Litter, consequently one single Fly, supposing the Number of Females to be equal to the Males, would produce at the third Generation, a posterity of two Millions of Millions. What are we to think of such a prodigious Increase continued some Years? The Imagination is soon lost and overwhelm'd, when it attempts to comprehend such an enormous Progression. This difficulty is not easily answerable by those who pretend, that God placed in the Body of the first Insect its whole posterity. If Mr. *Lyonnet's* Calculations be true, this System must be altogether impossible, for in that Case,

the first Fly would have contained such a prodigious Number of little ones, that *when come to Maturity, and gathered together, would form a greater Mass, than what would result from the Re-union of all the Globes of the visible World.* This is not all. As every little one, that a Fly contains, is at least thirty thousand times smaller than it's Mother, and that we must suppose these little ones includes Embrios at least thirty thousand times smaller than they themselves are, and so on; there is a new sort of Progression yet more wonderful than the other, by which each Fly, considered by degrees, as nearer its origin, diminishes more in size, than each Generation made it encrease in Number; accordingly such a Worm of a Fly, that is to Day thirty thousand times smaller than it's Mother, was three hundred thousand Millions smaller than her one Generation before, and three Millions of Millions smaller, two Generations before. We may judge by this of the infinite smallness it had, when it's Birth was many thousand Generations back. Supposing that each Fly bears only once a Year, at least twenty thousand, and many hundred Numbers in a line would be requisite to express arithmetically, how many times it was smaller than a Fly of it's Species, when yet inclosed in the common Mother, out of which this Species derived it Origin. The Phenomenon will
 be

be yet incomparably more wonderful, if we suppose, that it is in the *Animalcules* of the Male's seed, that we must look for the Source of this Encrease, since these *Animalcules* are infinitely smaller with respect to the Male, than the Fœtus of the Fly is with respect to it's Female.

This is a terrible Objection against the above-mentioned System. Mr. *Hartsoeker* proposed a parallel one in a Letter he wrote to the Author of *La Bibliothèque Ancienne & Moderne* (d). This Letter contains a Computation of the infinite smallness of the Seed of a Tree, or a Plant, which is only to appear at the 60th Century of the World. Mr. *Hartsoeker* asserts, that the first Parcel of Seed of the first Plant would be to the last and smallest that should appear the last Year of the 60th Century, as Unity at the Head of thirty thousand Numbers to a single Unit; from which he concludes, that the System is wholly unwarrantable.

(e) Mr. *Bourguet*, a Naturalist, offered a Reply to Mr. *Hartsoeker*'s Objection, which may partly serve as such to Mr. *Lyonnet*'s Difficulties. He pretends, that Mr. *Hartsoeker* is mistaken in his (f) Way of proceeding; for he reckons the smallness of a Particle

(d) Tom. xviii. Part. I. pag. 144. &c.

(e) See Article VIII. of this Journal.

(f) *Lettres Philosophiques*, &c.

ticle of Seed from the Relation of largeness, that for Example a Plant acquires in a Year, instead of reckoning only from the Time necessary for that Particle of Seed to appear from its Conception to it's Maturity. Mr. *Bourguet* calls *Conception* that State which a Particle of Seed is in, from the Time the preceding Particle came out of it's animal Plant, because we know by Experience, that these Plant-seeds are already in the small Plant, that they grow there in a certain Proportion, while all the Parts of the Plant that bears them are also growing. He pretends, that in the proposed System we must not suppose all the Parts that form the Bulk of a Plant have existed before in the Seed, and consequently that we must not judge of the primitive smallness of the Plant-seeds, of the Eggs, or of the spermatic Worms of Animals, by comparing them with the largeness the same organised Bodies come to, after some Time, more or less.

According to the same Philosopher's Computation, the Seed that appeared the first Year of the World was to the one that is to appear the last Year of the 60th Century, as the Number of Minutes contained in six thousand Years is to the Number five. Sixty Centuries have three thousand one hundred fifty three Millions, six hundred thousand Minutes. This, Number is very small, if compared to Mr. *Hartsoeker's*.

• Again,

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Again, Mr. *Bourguet*, agreeable to the Hypothesis of Mr. *Hartsoeker*, compares a spermatic Worm with an Elephant of fourteen Years, which, when weighed by the Direction of the celebrated *Peiresc* (g) amounted to five thousand *Roman* Pounds, each containing twelve Ounces. The admirable Mr. *Boyle* (h) comparing the extreme Difference between that Animal and the Cheese Mite, (tho' a certain Number of them is requisite to equal the weight of the Grain) calculates on the Supposition that a Mite weighs a Grain, and concludes that the Elephant weigh'd eight and twenty Millions, eight hundred thousand times more than the Mite. Now a spermatic Worm seen with the most excellent Microscope does not appear larger than a Mite seen with the naked Eye, consequently according to Mr. *Hartsoeker's* Opinion, and his own Calculation, this Elephant must have been fourteen Years before above a hundred thousand Millions of Millions smaller than when it was weigh'd.

The Example will be more convincing yet, if you apply the Computation to the Whale, whose Dimensions have been given. It weigh'd a hundred and thirty thousand Pounds,

(g) *Gassendi in vita Peiresci, pag. 156.*

(h) *Boyle oper. Tom. II. pag. 598, 599. Tract. de utilitat. Philosophiæ. Experim. Venet. 1697. 4to.*

Pounds, and, if compared to the Mite first, and afterwards to a spermatic Worm, must have been almost an innumerable Quantity of times smaller. Here are two Cases where the Imagination is lost, and which however are very possible.

To be continued,

ARTICLE XI.

ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ ΑΠΑΝΤΑ.

Luciani Samosatensis Opera cum nova versione *Tiber. Hemsterhusii* & *Jo. Matthiæ Gesneri*, Græcis Scholiis, ac notis omnium proximæ editionis Commentatorum. Additis *Jo. Brodæi*, *Jo. Jensi*, *Lud. Kusteri*, *Lamb. Bosii*, *Hor. Vitringæ*, *Jo. de La Faye*, *Ed. Leedes*, aliisque ineditis, ac præcipue *Mosis Solani* & *J. M. Gesneri*. Tomus I, cujus priorem partem summo studio curavit & illustravit *Tiberius Hemsterhusus*. Ceteras inde partes ordinavit, notasque suas adjecit *Jo. Fredericus Reitzius*. Amstelod. Sumtibus *Jacobi Wetstenii*, 1743.

That

That is to say,

The Works of Lucian, with the Translation of Messieurs Hemsterhuis & Gesner, the Greek Scholiast and all the Notes of the last Edition. To which are added the Notes of *Brodaeus*, *Jensius*, &c. with others, that were not published before, especially those of Messieurs *Du Soul & Gesner*. 4 Tomes 4°. Tom. i. has 882. pag. besides 72. for the Prefaces. Tom. ii. pag. 953. Tom. iii. pag. 860.

(a) **T**HIS is a very valuable and long expected Edition of *Lucian*. Messieurs *du Soul*, *Hemsterhuis* and *Gesner* laboured above thirty Years at this Work. The Bookseller, (Mr. *Wetstein*) dedicated it to the Queen of *Hungary*. The Preface was wrote by Mr. *Reitz* Rector of the *Hieronymian* School at *Utrecht*. The Authors took the trouble to consult the following Editions, the most of which they corrected and collated with old Manuscripts. The Edit. of *Florence* 1496. fol.— of *Aldus* of 1503.— another of *Aldus* of 1522 ;— of *Haguenau* 1526. 8°. — of *Haguenau* 1535. 8°. — of *Venice* 1535. 8°. — two of *Basil* 1545. and 1555. 8°. in Greek ;— and a third Greek and

(a) *Biblioth. rais.* Tom. 31. P. 1. pag. 3.

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and Latin of 1563. — of *Franckford* 1546.
 2 Vol. 8°. in Greek ; — of *Venice* 1550.
 2 Vol. 8°. — of *Bourdelotius*, *Paris* 1615.
 Greek and Latin, fol. — of *Benedict*, *Saumur*
 1619, Greek and Latin, 2 Vol. 8°. the most
 correct of all ; — and that most faulty one
 of *Amst.* 1687. Greek and Latin, 2 Vol.
 8°. — They also corrected and digested the
 old *Scholia*, and added two Greek Indexes:
 The First for the *Scholia* and *Variantes*, and
 the second for the *Notes*. Mr. Ch. C. Reitz,
 Rector of *Gorinchem-College* in *Utrecht*,
 hath undertaken a third, which, as it con-
 tains all the Words and their Construction,
 will deserve the Name of *Lexicon-Lucian-
 nium*. It will be published separately, and
 so contrived as to serve the other Editions
 of *Lucian*. Besides the two Greek Indexes,
 there is also a Latin one, very large, and a
 Collection of critical Remarks on some
 Treatises of *Lucian*. Some of the *Notes*
 rather deserve the Name of *Dissertations*,
 tho' the Author does not in any of them
 intend to find fault with the *Notes* of the
 former Editions. It would be improper
 and tedious to transcribe many of these
 new *Notes*, I shall therefore confine my self
 to a small Number, as a Specimen of our
 Author's way of proceeding.

Tom. I. pag. 36. *Prometheus es in verbis*.
 Mr. *Hemsterhuis* treats at large of the word
πρωτοκλέμης Surname of the famous Thief
Sinis,

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Sinis, as if the meaning was, *one that bends Pine-trees*. Mr. *Hemsterhuis* approves a Conjecture of Mr. *Wetstein*, viz. that *Lucian* calls himself in this place a *Pityocampes*, for having dared to *bend down* the stiffness of Philosophy, to the good humour of Comedy. Accordingly he reads, εἰ μὴ ἄρα τις ἐμὲ διέλαθε τοῖς τοῖς πιτυοκάμπτης (intel. οἷος ἐγὼ εἶμι) καὶ τραγελάφης καὶ αὐτὸς σωτεθεικός. — On the other hand Mr. *du Soul* reads ἵππο-κάμπας which signifies a Marine Monster, represented on some Medals as a Horse, which is a Fish from the Belly; the common Reading being εἰ μὴ ἄρα τις ἐμὲ διέλαθε τοιέτης πιτυοκάμπτης καὶ τραγελάφης καὶ αὐτὸς σωτεθεικός.

Pag. 239. 61. in the *Dialogue between Mercury and Apollo*, (pag 209. of *Grævius*,) there is in some Manuscripts, ἀπὸ τοῦ Ταύ-γετον. The Scholiast without any more ado, says, that it is an Atticism, the Nominativus being taken instead of the Genitivus. But Messieurs *Hemsterhuis* and *du Soul*, Correct according to some good Copies—ἀπὸ τοῦ Ταϊγέτη, without the Atticism.

Pag. 117. 48. (*veræ Hist.* 2 pag. 679. *Græv.*) *Homer* being asked what was his Country, Answers that *he did not know himself*, ὁ δὲ αὐτὸς μὲν ἀγνοεῖν ἔφασκεν. So it is read in every Edition, *ipse se nescire dicebat*. But as a moment after he positively says, that he was a *Babylonian*, called in his Country *Tigranes*,

Tigranes, Messieurs *Gesner*, *Vorstius*, *du Soul* and *Reitz* Correct αὐτοὶ μὲν ἀγνοοῖν, *illos ignorare*, that is to say, that the Disputants did not know it, of whom *Lucian* says, τῆτο μάλιστα παρ' ἡμῶν εἰσέτι νῦν ζητεῖσθαι. (b) Might not what *Homer* says of his not knowing what Country-man he was, be look'd upon as an Irony. Some said he was of this; some of the other; he is tired of all those Questions, and through a kind of sullen humor, he says, *I don't know*. But the Question being afterwards seriously put to him, he answers it at last, *I am a Babylonian*, &c.

Tom. II. Pag. 932, 55. (*de Luctu* pag. 306. *Grævii*), *Lucian* speaking of several Ways of burying the Dead, says, ὁ Ἰνδὸς ὑάλῳ περιχεῖται, *Indus vitro circumlinit*. Mr. *Gesner* conjectures, that either the *Indians* had a Composition like the *Lacca* or *Varnish* we now make use of, or the Composition of yellow Amber with which *Kerkringius* used to anoint Corps, if we must believe *Morhof*, *Polyb.* 2, 2, 2, 37, 3. He might have added what *Morhof* says in the same Place, that the *Chinese* have a Composition of *Resin*, which resembles yellow Amber. To what then may the Word ὑάλος be better applied than to Amber itself?

Tom.

(b) Remark of the Journ.

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Tom. III. At the Beginning of the Treatise, that has this Title *περὶ τῆς μὴ ῥαδίως πιστεύειν διαβολῇ*, Mr. *Gesner* observes that *διαβολή* does not signify *Calumnia*; for in Calumny there must be something false; but *Delatio*, *Accusation*, which may be true in every respect, and it is this *Lucian* speaks of. But Mr. *Reitz*, in the Inscription of the Columns or Pages, kept the usual Word *Calumnia*, to avoid puzzling those that are used to that Word. He did the same with respect to all other Corrections of that Kind.

The most considerable Correction is a Transposition of two Sheets in the *Encomium Demosthenis*. The Necessity of it is look'd upon by our Authors as demonstrated, Mr. *Gesner* proposed it above twenty Years ago to Mr. *Heuman* and it had his Approbation as well as Mr. *Hemsterhuis's* and Mr. *Du Soul's*. This last had already found it out some Years before. Mr. *Gesner* publish'd the last Part of this Treatise, in it's natural Order in his *Chrestomathia Græca* which came out in 1731. The *Acta Eruditorum* mentioned it, and a learned *English* Gentleman seem'd to be much of the same Opinion in the *Miscel. Observat. Eruditorum Britannorum*; Vol. II. Tom. III. pag. 368. No-body ever found Fault with this Correction; so that Mr. *Reitz* was in the Right to receive it in the new Edition, tho' he

PART I.

L

might

might have added the Remarks of the *English* Gentleman above mentioned.

In the Dialogue *Philopatris* there is a famous Passage which has occasioned many Speculations. *Triepbon* will have *Critias* to swear (b) ὑψιμέδοντα θεόν, μέγαν ἀμείροτον, ἑρρανίωνα, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία. *Critias* answers among other Things; ἐκ οὐδ' αὖ τί λέγεις, ἓν τρία, τρία ἓν. κ. τ. λ.— These Words were often alledged to prove that the Expressions consecrated by the Council of *Nice*, and now made use of by Divines in talking of the *Holy Trinity*, were before that Council applied to the same Subject. Mr. *Gesner's* Opinion may be reduced to the following Heads. 1. That the Dialogue was wrote at *Constantinople*, the Seat of the *Roman* Empire. 2. In the Time of an Emperor under whom it was permitted to insult the Christians. 3. When *Christians* were also called *Galilæans*. This must be the distinguishing Character of the Reign of *Julian*

(b) Pag. 770. Græv.— *Critias* says just before, according to your Way of Thinking, God is a Number, or a Secret of Arithmetics, such a one as *Nicomachus's*;— then he adds, I do not understand your One-Three, and your Three-One.— This was the Reflection of an Infidel who had made it his Business to ridicule the Christian Religion.— With what Eagerness do they lay hold of our unhappy Disputes about speculative Subjects, in order to undermine Religion. It is to be hoped they will have every Day hereafter fewer Opportunities, or less Cause, to do it.

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Julian the Apostate. Mr. *Gesner* shews that this Dialogue was probably wrote by a Sophist, (an Imitator of *Lucian*, whose Expressions he carefully made use of) under the Reign of the Emperor *Julian*, at the Beginning of his War against the *Persians*, upon the first Rumours of the happy Successes of his Arms. He believes it is designed against the dismal Predictions of some Christians, who, fearing lest the Emperor elated by his Prosperity should persecute them at his return, wished his Death, or his Defeat. Mr. *Gesner* having established his Opinion, answers the Reasons alledged against it by Messieurs, *Bull*, *Dodwell*, *Moyle*, *La Croze*, *Basnage*, and others, who ascribe this Dialogue either to *Lucian* or to some one living near his Time. Mr. *Du Soul's* Note on the same Subject differs widely from the forementioned. He thinks this Piece of no older Date than the XIIth Century. His Reason is drawn from these Words; *Triephton* says, (c) Οἶδα μυρίας (παρθένους) διαμελείς τῃ τμηθείσας νήσω ἐν ἀμφιρύτῃ, Κρήτην δέ τέ μιν καλέεσι. Mr. *Du Soul* judges that this cannot be referred to any thing but the Fable of the *eleven thousand Virgins*, invented in the XIIth Century (d).

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(c) Pag. 769. Græv.

(d) Remark of the Journalist.

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As ingenious as this Observation may be, I believe it will obtain with very few, for it is universally allowed, that *Lucian's* Stile is well imitated in the *Philopatris*, and who could have been that exact Imitator in that barbarous Age. On the other Hand, it is more than probable that the Dialogue was wrote at the Time of, or soon after, the unhappy Disputes between the *Orthodoxians* and the *Arians*; before that time, there was no Occasion for such a Satyr. Mr. *Gesner* says he has been thirty Years examining his Opinion, and found it every Day more and more probable.

A great many other very curious Notes, Remarks, and Dissertations render this Edition vastly preferable to the former Ones, and tho' the Authors are often of a different Opinion, yet they use one another with the greatest Civility. This uncommon Politeness between, as it were, Rival-Commentators, deserves to be taken notice of. The only thing wanting to this Edition is, an Account of *Lucian's* Life, and a critical Catalogue of his Works. It is to be hoped one of the learned Authors may be prevailed upon to give the Public that Satisfaction.

A R-

Art. 12. Oct. Nov. Dec. 1744. 165

A R T I C L E XII.

L' Histoire Naturelle, éclaircie dans deux de ses parties principales, la Lithologie & la Conchyliologie, dont l'une traite des *Pierres*, & l'autre des *Coquillages*. Ouvrage dans lequel on trouve une Nouvelle Méthode, & une Notice critique des principaux Auteurs, qui ont écrit sur ces Matières. Enrichie de figures dessinées d'après nature par Mr. - - - de la société Royale de Montpellier. A Paris chez *Debure*, 4°. pag. 456.

That is to say.

Natural History, illustrated in two of its chief Parts, viz. *Lithology* and *Conchyliology*, the first treats of *Stones*, the last of *Shells*, &c,

(a) **T**HIS Work was published by Mr. *d'Argenville* Master of the Court of Accounts in *Paris*. It is rather a Catalogue of *Stones* and *Shells*, with their Names, and an Account of the Authors that give Descriptions of them, than curious Observations which the Title Page seems to promise. Yet as there are Numbers fond of these Collecti-

L 3 ons,

(a) See *Biblioth. raison.* Tom 31. Part I.

ons, I judged proper to intimate to my Readers, that such a Book exists. As it cannot be abstracted, I will content my self with the bare Mention of some important Articles to be met with in it.

Few Naturalists have treated *ex professo* this part of natural Philosophy. There are not many Books where a sure Knowledge of this Subject is to be found. The Ancients, it is true, as *Aristotle*, *Pliny*, *Ælian*, treat of *Animals*, *Stones*, and *Shells*; but their Writings want both Order and Veracity. Among the Moderns, *Agricola*, *Rondelles*, *Belon*, and *Aldrovandus* addicted themselves much to this study. Yet they have their Faults, especially *Aldrovandus*, who is so full of Digressions, that his principal Subject makes often the least part of the Work.

Our Author's System is the same as that of *Abbé Pluche's* in his History of Heaven, viz. "That the first Principles of Bodies are
 " always the same, and Chymistry that divides them from those, to which they are
 " joyned in compound Bodies, is not able to
 " annihilate them; for Instance, *Crystal* is
 " still *Crystal*; I mean that the Bodies,
 " which form the Essence of *Crystal*, remain still the same." Chymists divide them into Minerals, Vegetables, and Animals; to which, as every Body knows, they give the Name of Mineral Kingdom, &c.

The

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The Author does not examine the Animal Kingdom, and as to Minerals, he treats only of *Stones*, reserving others for a Work subsequent to this.

(b) Two famous Botanists, being persuaded that every thing in Nature vegetated, were willing to ascribe this Vegetation to *Stones*; “but, says Mr. *D’Argenville*, Experience has destroyed their reasoning, for those that went into a Quarry, with an intention to examine Nature, saw Water fall from the Vault, drop by drop, and congeal, as it were, before them. This Water, which is a Collection of drops of Rain, differs from common Water; it takes up in its way, Salts, Herbs, Straw, &c. until it finds a Foundation that stops it, such as the beginning of a congealed Stone. The horizontal Dilatation in a Quarry proves, that Water, falling drop by drop, spreads naturally, and is unable to take another Situation, and consequently that *Stones* are formed by an Addition of Particles, named *Juxta-position*. If the terrestrial and saline Particles brought along by these Waters are coarse and foul, Rocks will be formed of them; if this matter spreads in smaller Stratas and forms thinner Grains, it will make Marble or Flint-stones; If these Particles are full

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“ of

“ of Salt and Air, and intermixed in such
 “ a manner that they every way give passage
 “ to Light, *Crystal* will be the result. If
 “ they be yet more compact, harder, and
 “ transparent, they will form a Diamond ;
 “ and if this pellucid Matter be filtrated
 “ through Particles coloured by different
 “ Salts, or metallic Concoctions, it will then
 “ form true coloured Stones, Agates, Jaf-
 “ pers, whose fundamental Basis is always
 “ the Matter of *Crystal*.” --Such is Mr. *D'Ar-*
genville's System concerning the Formation
 of Stones, on which I shall make no other
 Observation than this ; that it is hard to
 conceive, that Water, falling drop by drop,
 should form those Beds of Stones found in
 Quarries out of which some are constantly
 taken, such as those Quarries that so abun-
 dantly furnish all the Necessaries of Archi-
 tecture, where not even the least Sign of
 filtrated and congealed Water is to be per-
 ceived. How long must it be before the
 Formation of those Beds cou'd be effected,
 and should we not have occasion to com-
 plain of Nature, for contriving such a tedi-
 ous way, while she seems always to act
 so concisely in things much less neces-
 sary.

True Stones, commonly called precious
 Ones, are hard and compact Minerals ; it is
 an acid Juice of Earth coagulated with Mat-
 ters heterogeneous, terrestrial, saline, sul-
 phureous

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phurous and metallic. These Stones are formed as Knots, among others, in the Chinks of Rocks, and in the Veins of Minerals and Metals.

Such is the Account our Author gives of the Formation of precious Stones. *Crystal* is still their Basis, but they take a different Colour according to the different Minerals, more or less copious in the Place where they are formed. Lead, for Instance, or Iron, produces the Yellow Colour of Topazes; as Lead and Iron joined together, make the Hyacinth, &c. Here our Author adds a Catalogue of Crystallised Stones, opaque ones, some with Figures, and common ones.

True Stones have no other Propriety, besides being subservient to Grandeur and Luxury, but as they are natural Phosphorus, and have an electrical Quality; a Quality, whose usefulness is not yet sufficiently known to us, but ought not however to be neglected, Nature having no other view in the mysterious Favours she bestows on Naturalists, but to put them in the way of deserving more considerable.

The Formation of Shell-fish is a great Subject of Enquiry to true Naturalists. The Opinion of the Ancients about Generation, by Corruption and Putrefaction, has been long exploded; but they have not yet agreed as to the Manner they procreate. Some pretend it is by Eggs, others by Spawn, as
other

other Fish, and many by Copulation ; tho' some are of Opinion that they are Hermaphrodites.

Their internal Structure is little known ; they are supposed to have Parts equivalent to those of other Animals, and that they form, before their Shell is made, a viscous Humour, that issues out of their Body, which they spread upon one another in many Stratas, and that in this manner the Shell is formed. Some Shell-fish have a kind of Motion, as the one called the *Nautilus*, —others as Oysters and *Pinna Marina* have not any, and are fastened to Rocks, or to the Bottom of the Sea.

The beautiful Colours seen on Shells vary according to the different Climates where they grow. Our Author ascribes them to Minerals, as he does the Colour of true Stones to the same Cause : The blew Colour is seldom seen in Shells, which an Author (c) found by many Experiments to be owing to the corrosive Salts of the Sea, many Bodies dy'd with Blew, losing their Colour in Salts analogous to those of the Sea. For this same Reason, River-shells are not comparable to Sea ones ; fresh Water being deprived of those Salts that give that Brightness to the others. (d)

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(c) *Bonnani.*

(d) I believe the Author is mistaken ; the Muscle is of a deep Blue, and some other Shell-fishes are within their Shell of a faint Blue. Note of the Journalist.

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There are also Fossile-shells found in the Centre of the Earth, and on the highest Mountains.—From whence comes this great Quantity of Shells, the most Part petrified? Mr. *D'Argenville*, after having related the Opinions of many Authors, accounts for this Phænomenon by the Waters of the Sea, the whole terraqueous Globe having been so overturned in the Time of the Flood, that they could easily bring these Shells along with them to the Tops of the highest Mountains.

The Method of cleaning and settling a Closet of Natural History, and a Description of the finest ones in *Europe*, make up the rest of this Treatise of *Conchyliology*. This last Article may be useful to Travellers. Nothing can equal the Beauty of the Figures, and in this respect the Book may be called a Master-piece.

AR-

A R T I C L E XIII.

The || Reasonableness of the Christian Religion as delivered in the Scriptures. Being an Answer to a late Treatise, intitled, *Christianity not founded on Argument.* By Geo. Benson, 8vo. 276. pag. besides the Preface.

Remarks on a late Pamphlet, intitled, *Christianity not founded, &c.* In two Letters to a Friend. By John Leland, D. D. 8vo. I. Letter 84 pag. II. Letter 102. pag.

I Thought proper to join these two Works together for brevity Sake, and because their Authors write to the very same End, and in many Respects proceed the same Way towards attaining it. Mr. Benson's came out first, and Dr. Leland wrote his before he had read the former; this is plainly to be seen by comparing them together; for tho' many of their Arguments are the same, yet they are handled in a very different Manner.

That these Gentlemen are both very well qualified for this Task, will, I believe, be readily

|| *Reasonableness.* The Author writes in this manner that Word, and the like. And therefore where-ever I quote him, I thought fit to write them as he does.

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readily granted by those who have read any of their former Writings; (a) they before this undertook the Defence of the Christian Religion, and they do it now again with Success.

The Author of the Pamphlet, these Gentlemen have undertaken to confute, has so well succeeded in involving his real Sentiments, that some People are yet at a Loss, whether he meant to prejudice, or to serve, the Cause of Religion. I could, says Mr. Benson, alledge some Instances of Christians, who take him to have wrote seriously, in Defence of Christianity. In fact, one would at first take him for an *Enthusiast*.— This Question Mr. Benson leaves undecided, but Dr. Leland seems to have no manner of Doubt about his Intentions (b). He has chosen, “ says he, a Manner of writing, which, it “ is probable, he supposed, might answer “ his Purpose; but, which, I think, gives “ one no advantageous Opinion of the Sincerity and Candour of his Mind. He “ frequently speaks with great seeming Regard of our Saviour, of Divine Faith, and of

(a) Mr. Benson wrote a Treatise concerning the *End and Design of Prayer*, in Answer to the late *Earl of Rochester*, Mr. Blount and other modern Deists. Also a Letter on *Predestination*.— *The History of the first planting the Christian Religion*, besides his *Paraphrases*, &c. Dr. Leland is known by his *Answers to Tindal and Morgan*.

(b) Pag. 2.

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“ of the Grace of God, and his Holy Spirit. He makes much use of Phrases that have been employed by good Persons in a pious Sense, but it is plain, that all this is managed so as to expose Religion, and Faith, to the Derision and Contempt of Mankind. He carries the Ridicule so far, as to mix it with his Addresses to the Supreme Being. — I cannot well conceive, how any Man that believes there is a God, who is a Lover of Truth and Goodness, and who concerns himself in the Affairs of Men at all, can allow himself to be guilty of such a solemn Grimace and Mockery.” This is a very heavy Charge, and yet I think it hardly possible to read the Book, that has occasioned it, and not to join with the Doctor in his Opinion of it. Certainly no Christian, of any Denomination whatsoever would chuse to say that (cc) *we stand in no Need of any of the Credit of ancient Miracles, or the Genuineness of distant Records, which he calls a very slender and insufficient Ground, &c.* The Difficulty there is in finding out whether that Author wrote seriously, or not, is chiefly owing to the Care he took of expressing himself in the Style of those Divines, that have depreciated human Reason, in order to enforce the Necessity of an irresistible Grace.

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Grace. One would almost take whole Phrases interspersed here and there as Quotations from some of our old Systems of Divinity. This, and nothing else, has made the Attack dangerous. Otherwise no one, that has his Senses about him, would be in the least tempted to hearken to a Man who intends to banter him out of his Reason. But People who were often told that the *holy Scriptures represent our natural Faculties, as being entirely perverted*, and that *the Spirit of God worketh our Sanctification in us, without any Concurrence of our own*, those People, I say, may fall unawares into the erroneous Notions, which the Author grounds upon those Principles. I suppose that is the Reason why our two Authors have taken so much Trouble. On this Occasion, I cannot help taking Notice of a judicious Reflection of Mr. *Benson's*, which may serve to dispel the Apprehensions of some People, who fear that so many Attacks upon Christianity might at last, in some Respect or other, prove fatal to it: (c) Those Attacks, *says he*, upon “*rational Christianity*,” must of Course lead “*rational Believers*” to a more careful and exact Enquiry into the Nature and Evidence of their Faith; which cannot fail of ending to the Advantage of Truth and Virtue. It is possible, that, upon Examination

(c) Preface, pag. v.

“ mination, it may be found that Christi-
 “ ans have mixed some of their own pri-
 “ vate Sentiments with the pure Doctrine
 “ of Christ. And, as such Things cannot
 “ be defended, they had much better part
 “ with them, than give up *rational* Christia-
 “ nity, or load it with those Difficulties which
 “ afford the most plausible Objections a-
 “ gainst it; though in reality they do not
 “ belong to it. Such Authors as this (what-
 “ ever be their design) will, perhaps in the
 “ Issue, help us to get rid of such difficul-
 “ ties and Incumbrances,—which is, doubt-
 “ less, a very desirable thing.” I heartily
 join with Mr. *Benson* in this, and shall
 add, that those additions he complains of
 are the chief Cause of so many People’s
 taking a dislike to, or a prejudice against, our
 Religion. Were it represented in its primi-
 tive Amiability, it would be readily re-
 ceived by those that love Truth and Man-
 kind, and others would hardly dare to at-
 tack it openly. But as things stand now,
 they have some Pretence for what they do,
 and they single out, and fall on these weak
 Parts, in order to undermine the whole
 Building. This is particularly the Scheme
 of the Author of the Pamphlet.

The two Answers I am abstracting are
 framed very near on the same method,
 with this difference, that Mr. *Benson*’s is
 carried on by way of Dialogue. He has
 • divided

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divided it into three Parts. Part I. contains *the Arguments, for the Truth of the Christian Religion.* Part II. *The Answer to the Difficulties and Objections proposed by this Author.* Part III. *An Interpretation of the Texts which he hath perverted.* Dr. Leland in his first Letter, applies himself particularly to consider this Proposition in the Pamphlet; viz. "Reason or the Intellectual Faculty cannot possibly, both from its own Nature, and that of Religion, be the Principle intended by God to lead us into a true Faith." In the II. Letter he examines the passages of Scripture brought in to support that Proposition.

The first thing they set upon, is to confute the Notion of Faith the Author of the Pamphlet is pleased to give, and set down the true one. *With what regard, says he, (d) with what patience rather, can one be supposed to attend to Questions propounded to him, under the restraints of Threats and Authority? to be talked to of Danger in his Decisions, and have the Rod held out with the Lesson, to have Propositions tendered to his Reason with Penalties annexed? His Reason, ever necessitated to determine just as she does of herself, and by her Nature incapable either of paying Compliments, or giving Offence. He is conscious all the while that he*

PART I.

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has

has no such free Vote to dispose of, and therefore disdains, with all justice, an attempt equally weak and unjust, of frightening him into a Compliance out of his Power. — To answer this Account of *Faith*, our Authors shew that it is not to be considered as a bare assent of the Understanding, but also as an Act of the Will, which implies a Love for Truth, a desire and endeavours to find it out, and a steady Resolution to profess it, even at the hazard of our Lives. (e) “Faith, “saith Mr. Benson, is a complex thing, “being partly an Act of the *Understanding*, “partly of the *Will*. As an Act of the “*Understanding*, or assent of the Mind upon Evidence, it is necessary, and can have “no virtue in it. But as it is an Act of “the *Will*, it derives all its Value from its “being a virtuous Disposition of the Mind, “a Candor, or Love to Truth, or a principle “of Virtue and Piety. *Unbeliefs* on the “other hand is not a mere doubting, or withholding one’s assent, when there is no “evidence ; but it is a *Vice*, which consists in “indulging Criminal prejudices, in an aversion to Truth, or in Men’s refusing to “search and examine, for fear the Discovery of Truth, should condemn their “Course of Life, — or in refusing to profess, and be influenced by, those Truths “which

(e) pag. 15.

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“ which they have already discovered.” According to this Account of *Faith*, it is a mistake to say, that *Propositions are tendered to our Reason with penalties annexed*, for these *Penalties are annexed to the Want of regard for Truth*; it is a mistake to say that *we have no free Vote to dispose of*; on the contrary the Danger lies, *in not disposing of it* according to the Dictates of our Conscience; and if *the Rod is held out*, it is only against those that refuse to follow what their reason hath received. Dr. Leland's Notion of *Faith* is near the same: He represents it also as consisting partly in our assent to Truth, and partly in those Dispositions that make us give that Assent, and behave accordingly. The only difference between them is this, that he is somewhat more particular on the Necessity of the first Act of Faith, viz. *an assent to essential Truths*. He disproves this Proposition in the Pamphlet: (f) *It is impossible to conceive any the least Connection between the Notion of Duty, and assenting rationally to any Proposition, however strongly supported.* “ This appears to me, “ says he, (g) to be a strange assertion. It “ is in effect to say, that no Man can be “ obliged to it as a Duty, to make a right “ use of the Reason God has given him,

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“ nor

(f) pag. 110.

(g) pag. 21.

“ nor can God himself require him to do
 “ so. He cannot so much as require his
 “ reasonable Creatures to believe, and ac-
 “ knowledge his own Supreme Dominion
 “ or Perfections, though founded on the
 “ clearest Reason and Evidence, &c.”

I shall beg leave to make some Observations on this Notion of *Faith* considered as being partly an *Act of the Understanding*, or an *Assent* to such, or such Propositions.—I apprehend the Author of the Pamphlet might insist, that his difficulty is not yet solved.—If there are Propositions that we are in Duty bound to *believe*, that is, to give *our assent to*, no matter in what Number they are, nor what Name you give them, they are still *Propositions tendered to our Reason with Penalties annexed*. And why these *Penalties*? The Proposition either appears to me true, upon a careful Examination, or it does not. If true, I must give my *Assent* to it, it is not in my power to refuse it; if false, no Authority whatsoever will be able to force this *Assent*, it would be requiring what, in the Nature of things, is absolutely impossible. There is no merit in doing what I am forced to do; nor can there be any guilt in refusing what it is not in my power to grant. Dr. Leland's Assertion, it is true, is grounded on the Supposition, that there are such Truths which a Man cannot avoid discovering, if he makes a proper

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a proper use of his Reason. But I do not know whether this supposition is as certain as it is generally thought to be. I own I cannot conceive a Man unable to give his Assent to this Proposition, *There is a God*, yet I would not absolutely decide there is no such Incapacity. Much less would I chuse to deny it as to other Truths. There is such a prodigious variety of turns of mind, and of Circumstances, for which Allowances must be made, that it is very difficult to know whether there may not be such a combination of them re-united in one Man, as may prevent his perceiving the most obvious Truth. No Body doubts that there are People not at all sensible of the Absurdity of Transubstantiation, and yet what can be more absurd? It is true, we are apt to think it is in their power to discover it, yet I believe any good Man that reflects on his own Experience, would be very loth to pass such a Judgment. Perhaps there is not one of those Mr. *Benson* calls *rational Christians*, that is, Men whose *Faith* is the Result of earnest Enquiries, and serious Observation, but has been, some time or other, in doubt of, nay perhaps ready to throw off any one of those Articles which he now considers, as being of the utmost Importance to promote his Happiness. And it is to be expected that he will be extremely cautious, even of suspecting any

Man of a want of sincerity, upon account of his Opinions, let them be ever so erroneous. — The Question about the *Essentials* of Christianity is a puzzling Question, upon which it is hardly possible two Men should agree. Consequently it is hard to decide, that a Man, who does not give his assent to any essential Article, does not act sincerely, or, which is the same thing, that he is under the Displeasure of the Almighty.

Mr. *Benson's* Notion of *Faith*, agrees well enough with what I have laid down here, with this difference, that he makes it *partly an Act of the Understanding*, or *Assent of the Mind*; and I humbly apprehend that this Distinction is not to be found in the Gospel. As far as I am able to judge of it, *Faith*, at least the true *Faith*, that *Faith* which God requires of us, the only one that deserves that Name, is constantly taken for a *Disposition of the Heart*, (*b*) and not an *Act of the Understanding*. Many truths are proposed to us, not to be assented to, but to be examined: It is true the assent follows of course, in case the Understanding should approve what is proposed, but this is not the thing required. We are to have a Thirst for Truth, and a Disposition to draw practical Consequences, from that which shall appear to us to be true, upon a careful
Exami-

(*b*) See Rom. x. 9, 10.

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Examination. It is for the want of this disposition that *Jesus* upbraids the *Jews*. They would not *believe*, that is to say, they were resolved not to examine what he told them, and still more resolved not to do it. This is the Reason why he required this *Faith*, from those that applied to him for Favours; just as if he had said; *Have you that love for Truth, that will make you receive it, if it is properly offered to you, and are you disposed to stand by it, for ever after?* When he found this Disposition, he gave the evidence, he wrought the Miracle, and them that were destitute of it, he sends back without granting their requests; they were destitute of *Faith*, that is, they had bad Hearts, and consequently it was to no purpose to give them the Evidence.

If this be what the Gospel means by the *Faith* it recommends to us, the Objections of the Author of the Pamphlet *fall to the Ground*. There is no such thing in Christianity, as *Questions propounded under the restraints of Threat and Authority*; — no *Propositions tendered to our Reason with Penalties annexed*; — no *Danger for us in our Decisions*: — What we are commanded is to be honest, diligent seekers after Truth, lovers of Virtue, and nothing else; and if *the Rod is held out*, it is not *with the Lesson*, but only against those that are determined never to grow wise and virtuous. In short,

Examination is not to be proscribed, as contrary to Faith, for in that Examination does the very Essence of Faith consist.

To return to our Authors. After having delivered their Opinion about *Faith*, they proceed to other Articles. — Upon the Supposition that the Author of the Pamphlet strikes at the very Foundation of Christianity, Mr. *Benson* thought proper to explain the Grounds on which it stands, and to shew that the Doctrine contained in the Gospel, its Precepts, and even its positive Institutions are reasonable, as well as its Sanctions. What he says on these Subjects is so just, that tho' I should trespass the Bounds of an Abstract, I cannot help relating Part of two Articles. The first is concerning the reasonableness of the Doctrines contained in the Gospel: This is his Opinion of them; — (i) “ That there is only one God; that
“ he is a pure Spirit, and consequently In-
“ visible; that he has almighty Power, in-
“ finite Knowledge, and unerring Wisdom;
“ that he is eternal and immortal, and that
“ (in one Word) he is every way perfect;
“ — that this great Being created the
“ World, and continually presides over it,
“ supporting and preserving it in that Order
“ and Regularity which we behold; — that
“ he is not only the Governor of all intel-
“ ligent

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“ ligent Beings, but takes Care of all the
“ smallest and inferior Creatures, and that
“ none of them are below his Notice, or
“ thought unworthy of his constant Re-
“ gard ; — that he created Men in his own
“ Image ; and that when Mankind degene-
“ rated into Ignorance, Idolatry and Vice,
“ he sent among them his only-begotten
“ and well beloved Son, a Person of great
“ Eminence and Dignity ; that by his own
“ bright Example, and most familiar and
“ excellent Instructions, he might recover
“ the World to the Knowledge of the true
“ God, and the Practice of everlasting Righ-
“ teousness ; — that the Son of God, when
“ he with this View appeared among Men,
“ chose a state of Poverty, Self-denial, and
“ Mortification to this World, neither seek-
“ ing Riches, temporal Dominion, or sen-
“ sual Pleasures, but kept free from all
“ Suspicion of such low and ignoble Views ;
“ — that notwithstanding the great Oppo-
“ sition he met with, from the Ignorance
“ and Prejudice, the Malice and Wicked-
“ ness of Mankind, he unweariedly *went*
“ *about doing good*, and rather submitted to
“ sacrifice his Life, than deny or betray
“ such important Truths as he had deliver-
“ ed ; (*for, surely, no possible Condescension*
“ *could be too great, to promote the moral*
“ *Virtue and Happiness of intelligent Crea-*
“ *tures, and recover a fallen race !*) — that
“ this

“ this great and eminent Person, was in a
 “ most remarkable Manner, rewarded for
 “ his extraordinary Humiliation and Suf-
 “ ferings ; (which was honouring and re-
 “ warding Virtue itself, in the most virtu-
 “ ous and excellent Person that ever appear-
 “ ed among Men, and thereby in the strong-
 “ est Manner, encouraging us to be virtu-
 “ ous :) — that as by him God made the
 “ Worlds, so by him he now governs all
 “ things ; — that he will, at last, by him
 “ raise the dead, and confer Rewards and
 “ Punishments upon Men, according as they
 “ have behaved.” — Now, *adds Mr. Ben-*
son, “ are not all these things in themselves
 “ highly reasonable ? It is evident that God
 “ makes us the daily Ministers of good to one
 “ another, and chooses in this Manner to
 “ govern the World, not immediately, but
 “ by the Mediation of other intelligent Be-
 “ ings. The *Mediatorical Scheme*, there-
 “ fore, has nothing absurd in it, but is most
 “ wise and reasonable, as the Person ho-
 “ noured with that Commission is the most
 “ lovely Pattern of all moral Perfection.”
 Had the Christian Religion been always re-
 presented in this Light, I believe it would
 have few Enemies now, if any at all.

What Mr. *Benson* says on the *positive In-*
stitutions of Christianity is as reasonable (*k*).

“ These

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“ These positive Institutions, *says he*, are so
“ free from all Appearance of Superstition
“ and Vanity, and so wisely fitted to the End
“ for which they were designed, that no
“ Man can justly, or with any Reason, ob-
“ ject against the Things themselves, tho’
“ against the Corruption, and Abuses of
“ them there has been abundant Reason to
“ object. For what considerate and think-
“ ing Man can pretend to say, that it is any
“ way unreasonable, or superstitious, for
“ every Member of any particular Society
“ to be solemnly admitted into that Socie-
“ ty, by a plain and significant Rite, intitling
“ him to all the Privileges, and charging
“ him with all the Obligations, which be-
“ long to the Members of that Society, as
“ such ;— which is the Design of one of
“ the *Christian Sacraments*? Or that it is
“ unreasonable and superstitious, frequently
“ and with thankfulness to commemorate
“ the Love of their greatest Benefactor,
“ who condescended even to lay down his
“ Life for them ; and thereupon humbly
“ and solemnly to renew their Obligations to
“ him ;— which is the Design of the
“ other.”

Mr. *Benson* insists also on external Attestations from *Prophecy* and *Miracle*, and afterwards justifies the Authenticness of the Books of the New Testament ; but Time will not
allow

allow me to abstract this Part of his Work. Dr. *Leland* also treats of those Articles, but in few Words, as he had other Occasions more fully to consider them.

As to the Objections started by the Author of the Pamphlet, in Support of his System, and answered at large by our Authors, I shall only mention those that are most immediately connected with that System, and set aside some others dispersed here and there, which are to be met with in all the Books wrote of late against Christianity, such as these,—false Miracles were wrought by designing Men, which were taken for true ones,—had the Christian-Doctrine been good, there was no Need of Miracles.—The various Readings in the New Testament are so numerous, that it cannot any longer be said it is the Book wrote by Apostolical Men.—That Jesus Christ's Witnesses were his Friends, &c.—These have been answered a thousand times. Neither need I enlarge upon the other Objections, because they are all, either direct, or indirect Dependencies of the mistaken Notion mentioned before, *viz.* that Faith is an Assent, without Reason, to all Religious Truths. A Difficulty much insisted upon *is taken from Infant-Baptism*: He alledges it as a Proof that Reason has nothing to do with Religion? (i) *Can a Man, says he, be baptised in-*
to

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to a rational Religion? Or, where is Reason concerned, when Babes accept the Terms of Salvation by Deputy, and are intitled to all the Privileges of the most extensive Faith by another's Act? &c. This may be a formidable Difficulty to those that ascribe great Benefits to *Baptism*; but for others there is no Force in it. They look upon it as a meer Ceremony, and *Infant-Baptism*, as a Declaration from the Parents, that they wish their Child should be a Follower of Truth and Virtue, and that they shall give him all the Assistance in their Power for that Purpose.

“ The Author of the Objection, says Mr. Benson, knows very well, that some Christians deny Infant-Baptism, and he had much better have done so, than have given up his Understanding, and rational Christianity all at once. But others, who are for Infant-Baptism, do not suppose any Faith to be required in a Child.” This our two Authors treat of at large, and I could almost say more than the Argument of their Antagonist seems to deserve.

Another Difficulty he sets a great Value upon, is this: *If the Assent required were to be a rational One, then Children ought not to be taught Christianity, (m) for it would be highly wicked and unjust to pre-*

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prepossess Men's tender Minds in any manner, before they came to the full Use of their rational Faculties, &c. Our Author's Answer may be reduced to this, (n) that there are Truths agreed upon and received by the whole World, as the Difference between Good and Evil, and such it is highly proper Children should be acquainted with as soon as possible—that Children, by the Help of their Parents, may be brought to Reason better and sooner than they otherwise would,—that if Bigots and Enthusiasts represent all Alterations, in religious Affairs, as dangerous or heinous, rational Believers will inculcate upon their Children, and that early and frequently, to learn to judge for themselves,—and that the educating of Children is absolutely necessary, not to prepossess their Minds in favour of any particular favourite Tenets, (which is a Fault in Education,) but to teach them how to master and govern their Passions, and prevent their being led into Immorality.

Another Objection (o) *A rational Faith may not come time enough, and if Death should overtake us before we have finished our Enquiry, what have we to trust to?—* Answer.—(p) as long as we have not sufficient Evidence we are not guilty, and as soon as we

(n) *Benson's Answ.* pag. 98.—*Leland's Answ.* pag. 23.

(o) *Pag.* 13, &c.

(p) *Benson*, pag. 109.

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we have sufficient Evidence, we cease to be justifiable, or innocent, in rejecting it (q) Besides if it be true that by the Word *Faith* the Scripture means nothing else, but a moral good Disposition, so much the worse for the Man who loses that natural Disposition, our good Father has implanted in his Heart, and who does not take Care to recover it in time.

I pass over some other Arguments offered by the Author of the Pamphlet, which are much of the same Nature as the foregoing, and to which the same Answer may be applied. However, I must take Notice of one, which is his darling Difficulty, viz. *that Reason is too weak to guide us in religious Affairs.* The Objections of Sceptics against the certainty of our Knowledge, and the Assertions of some Divines, with respect to the bad Condition of our natural Faculties, ever since *Adam's* Fall, are oddly jumbled together by that Author. He chiefly insists on the Incapacity of the great Number to Reason at all, and asserts at the same time, that *the ablest and best of Men are disqualified for fair Reasoning by their natural Prejudices.* The whole is grounded on this Paradox, that *the least Error in Religion is damnable*: This is his grand Topic, as he represents Faith as an Assent to every Religious Truth, and concludes that
as

(q) Rem. of the Jour.

(r) Pag. 23.

as no-body can have such a Faith, by the help of his natural Faculties, still liable to Mistakes, it must proceed from another Cause entirely distinct from them, and this Cause is the infallible Inspiration, and Grace of God. — Our Authors show at large, that Reason and Revelation joined together, are sufficient Rules to lead us to Happiness; that these Rules far from being opposite, afford a mutual Help to one another, and that God adds to these a powerful Assistance by his Spirit, who acts for us in a Manner entirely consistent with our Liberty. To these Reasons I shall take the Liberty to join the following. — Besides Reason, God has endowed us with a moral Sense, or moral Feelings, which never fail. We are so very sensible of the beauty of Virtue, and the deformity of Vice, that at the Sight of a moral Object, we cannot forbear feeling Approbation and Love, or Disapprobation and Aversion. These Sentiments are found in every individual intelligent Being. They are distinct from Reason, tho' they may be improved by it. And any one that will follow them, or act accordingly, shall most certainly be accepted by God, tho' he should fall into the greatest Errors or Mistakes. Consequently we are not left to the Care of an uncertain Guide, but there is a sure one to any that has but a willing Heart. If this be allowed

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ed (and I believe no Man, who will but mind what passes in his own Heart, can sincerely deny it), the Objection proposed is intirely removed.

I ought now to proceed to Dr. *Leland's* second Letter, and the third Part of Mr. *Benson's* Work, viz. *An interpretation of the Texts which the Author of the Pamphlet hath perverted.* But this would draw the Abstract to too great a Length. I shall only take notice that this Author's manner of applying Scripture is palpably unfair. What can be more so than taking only part of a Sentence, and joining it to another, that has quite a different Meaning in the Original; and such like methods which no-body would chuse to practice, even with respect to the Writings of a Pagan Author.

PART I.

N

ARE

ARTICLE XIV.

LITERARY NEWS.

MUSCOVY.

PETERSBOURG.

Commentarii. Academiæ Scientiarum Imperiali, Petropolitane. 4^o 1738. pag. 400.

THE Royal Academy of Sciences of this City, founded by *Peter the Great* and protected, and much improved under his Successors, gives every Year *Memoirs of Philosophy and Mathematics*. I do not know for what Reason those of the Years 1732 and 1733 were only printed in 1738. I shall speak of each Volume as they come over, and begin in my next, by the Year 1738.

A very hot Dispute lately arose between some Naturalists of this City, especially Messieurs *Gleditsch* and *Siegesbeck*, on a Question of Natural Philosophy, viz. *Whether the Plants have the two Sexes*. The former is for the Affirmative, and the latter is against it, and published a Pamphlet, intitled, *Vaniloquentiæ Botaniciæ Specimen*, in which he gives his Antagonists the Name of *Sexualists*.

Mr.

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Mr. *de l'Isle de la Croyere* Brother to the Professor of that Name died at *Kamschatka*, where he had been sent to find out a *North Passage* to the *Indies*. He sent from *Archangel* and *Kola* in *Lapland* very important Astronomical Observations.

Mr. *Weitbrecht* gave out lately his *Syn-desmologia*, or a Treatise on the *Ligaments of the human Body*.

SWEDEN.

STOCKHOLM.

Mr. *Andrew Wilde* has published a *Latin Translation*, with Additions to *Puffendorff's Introduction to the History of Sweden*: *Preparatio hodegetica ad Introductionem Puffendorffii in Suecici status Historiam ex Regni Tabulariis accurandam & continuandam, &c.* Accesserunt *acta publica de novissimo successionis jure, et Auctoris Notæ criticae & politicae*, cum Appendice & *præjudiciis circa Regalia*. 4°.

Mr. *Bioerner* has just published an *History of Gotunheim*, or *Land of the Giants*, *Specimen Historico-Geographicum Descriptionem Gotunheimiæ, sive Gigantearum Terrarum quæ in Suechia Boreali olim sitæ fuerunt, succincte exhibens*. 4°.

UPSALA.

Mr. *Olaues Rudbeck* died in 1740, after having perfected an *Harmonic-Dictionary of all the Languages both of Europe and Asia*, in 14 Vol. fol.

Mr. *Eric Engmann* published a Dissertation wherein he affirms that the Moon cannot be inhabited. *De Luna non habitabili.*

DENMARK.

COPENHAGEN.

The Professor *Horrebow* and two of his Sons, have published three Vols. of *Mathematical and Physical Observations.*

Mr. *Holm* is actually writing an *Ecclesiastical History of the Dutchy of Schleswig*, formed on the Plan of this Book of Mr. *Fabricius* : *Bibliotheca Cimbrica mediæ & infimæ Ætatis.*

Mr. *Pontoppidanus* lately gave the 3d Vol. fol. of his *Gesta & Vestigia Danorum extra Daniam*, and the 2d Vol. of his *Marmora Danica selectiora*. These Books are much praised, especially the former.

A Society of learned Men is actually employed in composing a *Metallic History of the Kings of Dannemark*, in *Danish* and *French*.

ATTONA.

Mr. *Maternus de Cilano* has printed a Dissertation on the Earthquakes in *England* in the Year 1739. He thinks they were caused, especially that which happened at, and about *York*, by the Water contained in subterraneous Caves, and pressed by an Air in great Agitation. He observes that Earthquakes are not so frequent in North Countries as in others, because the North Lands
have

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have more openings through which the press'd Air slips out without any great Difficulty.

P O L A N D.

W A R S A U.

Public Spirit for Letters begins to revive again in this Kingdom, by the Care of the illustrious Family *Zaluski*, a Name dear to the Republic of *Poland*, and more worthy yet of Esteem in the Republic of Letters. Count *Joseph Andrew Zaluski* has generously consecrated to public Use his fine and numerous Collection of Books. His Brother, Chancellor of the Crown, hath assigned the Funds necessary to support this Establishment, as well as for the Maintenance of a Librarian, and one of the Houses of the superb Palace of *Marieville* is designed for the Library.

Several Printing-houses have been erected in the Kingdom. *Sermons and Lives of Saints* were the first Books that came out of them, but they give us Hopes of something better hereafter. I do not know in what Class the following Book, wrote by Palatine *John Jablonowski*, Maternal Grand Father to King *Stanislaus*, is to be put: *Scrupulus sine scrupulo, vel de Peccatis apud Polonos magis familiaribus, pro peccatis tamen non habitis.* 8°.

Palatine *Poninski* has given a Collection of *Sarmatides, seu Satyræ* 4°.

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Jesuit Nefieck has published in *Polish* an *historical Genealogy of all the Families in Poland*, 3 Vol. fol. — It is a pity the Book was not written in *Latin*.

PRUSSIA.
DANTZIG.

Sciagraphia Lithologica curiosa, seu Lapidum figuratorum Nomenclator, Olim a celebri *Joh. Jac. Scheuchzero*, &c. conscriptus, postmodò auctus à *Joh. Theod. Klein*. 4°. 1740. This Book is much valued. Both the Author and the Editor, have got a great Reputation in the Republic of Letters.

The latter gave also a *natural History of Fishes*, which is advantageously spoken of by the foreign Journalists.

Mr. *Martin Adelt* has publish'd a *History of the Arianism*, which was formerly in *Smigla*. If we may judge of this History by the Title, it is written with a great deal of Moderation and Impartiality: *De Arianismo olim Smiglam infestante*.

Impossibilitas Quadraturæ Circuli a priori adserta. This is a Pamphlet 4°. Mr. *Hanon*, the Author of it, desires all the Mathematicians in *Europe*, to pass their Judgment on his Performance.

Dr. *Kuhn* got the Præmium from the Academy of *Bordeaux*, for his Latin Dissertation on the *Origin of Fountains, the Water of Wells, and other Problems relating to this Subject*. The

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E L B I N G.

The following Work wrote by Mr. Nathan. Sendel, the King's Physician, deserves a particular Attention. It is a very curious description of the Amber Closet in Dresden: *Historia succinorum Corpora aliena involventium & naturæ, opere pictorum & Cælatorum ex Regiis Augustorum Cimeliis Dresdæ conditis æri in sculptorum conscripta.*

K O N I G S B E R G.

Mr. Friesè a Jurisconsult gave out a Dissertation to prove that Prussia never was subject to the Empire, and a Continuation of it under this Title. *De actibus Imperii Germanici in Prussiam possessorii falso venditatis.*

G E R M A N Y.

I N S P R U C K.

Anatomicæ Medicinæ Theoreticæ & Practicæ Ministra, 1 Vol. 4°. full of Anatomical Figures, the most part taken from the best Authors, with some entirely new. The Book is wrote by Dr. Hyeron Leopold Bacheloni.

N U R E M B E R G.

Mr. Goetz one of the Masters of this College is extreemly fond of Apicius, and endeavours to explain it by a *Lexicon Apicianum*.

A L T O R F.

Varicæ celeberrimorum Medicorum Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Mr. Goetz is the Author

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of this Collection. The first Part contains Dissertations and Observations from *Wedelius, Bartholinus, Baierus, & Conrad Jabrenius.*

The same Author has also publish'd new Editions of *Censorinus* and of *Rutilius's Itinerary.*

Bleeding is generally prescribed when the Blood is too thick. Here is a Dissertation of Mr. *Matthias George Pfann*, to recommend it in the contrary Case : *De usu venæ sectionis in rarefactione massæ sanguineæ nimia.*

FRANCKFORT on the Mein.

They print here the following French Books. — *Trevoux's Dictionary.* — *Chomel's Dictionary* with Additions, 4. vol. Fol. — *Savary's Dictionary of Trade.* 3. vol. Fol.

Tabularium Ecclesiæ Romanæ Seculi xvi. in quo Monumenta restituti Calicis Eucharistici, totiusque Tridentini Concilii Historiam mirifice illustrantia continentur. This Collection was made by Messieurs *Cyprian* and *Uffel.*

Barchylogus Juris Civilis, sive Corpus Legum, paulò post Justinianum conscriptum. Mr. *Senckenberg* Jurisconsult of *Gießen* is the Author of this Work.

HERBORN.

Observationes Anatomico-Medico-Practicae variores. A small Volume published by Mr. *Phil. Max Diltbey*, M. D.

GIES-

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GIESSEN.

Corpus Juris feudalis Germanici. 8°. by Mr. Senckenberg.

Methodus nova ad Eclipses Terræ & appulsus Lunæ Stellas supputandos. By Mr. Gersten Member of the Royal Society at London.

HAMBURG.

Bibliotheca Anonymorum & Pseudonymorum, a Joh. Ch. Mylio. This is a Supplement to Placius's large Work. Mr. Mylius mentions above four thousand Anonymous Authors, or who came out under fictitious Names.

BRUNSWIG.

Mr. Reimmann has printed a Literary History of the Babylonians and Chinese. The later is already known. The former came out for the first Time. *Historia Literaria Babyloniorum & Sinensium: Illa methodo Chronologica, hæc scientifica Adumbrata*, 8°.

HANOVER.

Origines Livoniæ sacræ & Civilis, seu Chronicon Livonicum vetus, continens res gestas trium priorum Episcoporum, quibus devictæ a Saxonibus, & ad sacra Christianorum traductæ Livoniæ absolvitur Historia: a pio quodam sacerdote, qui ipse tantis rebus interfuit, conscripta, & ad annum Christi nati, 1226. Deducta. One Volume Fol. by Mr. John

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John Dan. Gruber. This Work was entirely unknown, unless it be the same that was in *Petau's* Library, and now in the Vatican. *F. Montfaucon*, Intitles this last *De Religione Christiana in Livonia.*

GOETTINGEN.

The Professor *Cruse* has given a short fragment of *Eusebius of Cæsarea* on the *Effusion of the Holy Ghost*, which was never printed before.

De Medulla Spinali, speciatim de Nervis ab ea provenientes; by Mr. *John James Huber.*

Institutiones Pneumatologicæ & Theologicæ naturalis, by Mr. *Hollmann.*

In December, 1741. Mademoiselle *Loeber* received the Poetical Crown from the Hands, of the Professor *Koeler.* This Solemnity occasioned Mr. *Koeler* to print *Historical Observations, on the Diploma* in which the Emperor *Frederic III.* gave to *Æneas Sylvius* the Name of *Coronatus Poeta.*

HELMSTADT.

A Disciple of Mr. *Mosheim* wrote under his Eyes an *Ecclesiastical History of the Tartars*, 4°.

De senatus Consultis Supremorum in Imperio Romano-Germanico Judiciorum, 4°. by Mr. *John Wolfgang Kipping*, J. P. D.

Numophylacium Burcharvianum, Pars I. Nummos Antiquos Græcos & Romanos continens. Mr. *Schlaeger* is the Editor of this Catalogue of

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of Medals belonging to the late Mr. *John Henry Burchard*, and which his Heirs are disposed to sell.

J E N A.

Theologia naturalis ex Motu corporum demonstrativa Methodo evicta. 8°. by Mr. *Gust. Eichfeld*. This Book is esteem'd.

Here is a Book much in the Taste of the excellent *Plain account of the Lord's Supper. De admissione irrogenitorum ad Cœnam Domini Commentatio Theologica-historico Critica, & polemica*, 8°. by Mr. *Simon Frid. Rues*. The Author shews that a Minister ought not to scruple receiving to the Lord's Supper, those that he judges irregenerate, and that he has no Authority to exclude them.

D R E S D E N.

Arcana jacea Bibliothecarum Dresdensium. This is a Catalogue with Remarks, of the Editions of the Scripture contained in the Library of this City, by Mr. *Beyer*.

Mr. *Schoeltgen* goes on with his important work of *Horæ hebraicæ*. He professes himself an Imitator of *Lightfoot*.

C H E M N I T Z.

Hydrocardiologia, sive Dissertatio Medico-Theologico legalis de liquore Pericardii. Dr. *Gotwald Schuster*, the Author of this Work, Physically examines whether the Water that came out of the side of *Jesus Christ*, came from the Pericardium. The Author thinks not, and judges there is in this Part of our sacred History

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History something that does not agree with the ordinary Course of Nature.

L E I P Z I G.

Petri Zornii &c. *Historia Bibliorum Manualium*, 4°. Mr. Zorn, already known in the Republic of Letters, has made Ecclesiastical History his particular study, and this *History of the Manual Bibles of the first Christians*, was very well received in Germany. *Exercitatio historico-juridica de nundinatione servorum apud Veteres*, 8°. by Mr. John Fred. Jugler.

Here is a considerable Work wrote by Mr. John Christ. Heilbronner. *Historia Matheſeos univerſæ a Mundo condito ad ſeculum poſt C. N. xvi.*

Mr. Coſchwitz, M. D. has wrote a Treatiſe on *Phyſiology*. *Organismus & Mechanismus in homine vivo obviuſ & ſtabilituſ.*

The following Treatiſe of *Statics* by Mr. J. Leopold, is reported to be a very uſeful Book. *Theatrum Univerſale ſtaticum*, Fol. 332. pages, beſides the Preface, the Indexes, &c. which contain 57.

Chriſtiani Auguſti Hauſenii, *Pr. Math. ord. in Acad. Lips.* Novi Proſectuſ in *Hiſtoria Electricitatis*. This Book is in high Eſteem in Germany.

M. Abr. Wieling who has already appeared in the defence of the *Pragmatic Sanction*, wrote lately a Diſſertation on this ſame ſubject: *Abrahami Wieling Juriconſulti & Anteceſſoriſ, De juſtitia ſanctionis Pragmaticæ*

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ticæ Divi Caroli vi. Imp. Aug. Oratio altera, *habita in Auditorio maximo*, A. D. 21. Oct. 1743. *Quum Jus Publicum Romano-Germanicum profiteri inciperet*. Good Judges think that the Author prove plainly the Justice and Equity of the Pragmatic-Sanction, and consequently that all the Princes, who have guaranteed it, are under a strict obligation to support it. He added to his Speech a bare Copy (without any reflection, or application) of nine Verses of the xvth Chapter of I. *Maccabees*, beginning at the 27th Verse.

Sacramentorum in veteris Romæ Judiciis sollemnium Antiquitates Illustris Jurisconsultorum Ordinis autoritate in Academia *Lipfensi* pro gradu Doctoris Juris Consequendo A.D. XII. Maij, A. J. S. MCCXXX. publice examinandas proponet *Johannes Fredericus Schreiter*, Philosophiæ Magister.— Tho' it is not usual to give Abstracts of small Academical Pieces, yet Mr. *Barbeyrac* has given a full and elaborate Account of this, which has been printed after his Death in a *French Journal*. (a)

H A L L.

Exercitatio de optima philosophandi ratione, ex solertiori Dei ejusque admirabilium in Natura operum, & præcipue ipsius Hominis, cognitione petenda. 4°. The celebrated Mr. *Hoffmann*

(a) *Nouv. Biblioth. Tom. xix, pag. 187*

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mann Author of this Book has inserted in it several Letters of the late Mr. *Leibnitz*.

Onomasticum veteris Testamenti, five Tractatus Philologicus, quo nomina propria ad appellativorum analogiam reducta ex originibus & formis suis explicantur, cum aliarum gentium nominibus conferuntur, impositionis ratio, quantum fieri potuit, ubique ostenditur, &c. 4°. by Mr. *John Simonis* already known by a Work of *Hebraic Philology* which he gave out in 1735. *Arcanum formarum nominum Linguae Ebraeae.*

A new History of the Council of Trent lately came out here, it is written by Mr. *Salig*, and mostly taken from several important MSS. Pieces, unknown to the Public before and which were taken from the Archives of *Wolfembutel*.

De varia Jurium innovatione per expeditionem Cruce signatorum, by Mr. *Boehmer*, Privy-Counsellor, &c.

Dr. *Baumgarten* proposes to give a new Edition of *Tertullian* in 2 Vols. large 4°. The First to contain the Text, according to the Edit. of *Nic. Rigault*, with various Readings. The Second, the Observations of the Learned, with those of Mr. *Baumgarten*, and Dissertations on *Tertullian*.

Mr. *Ludewig*, Chancellor of the University has just published the XIIth and last Volume of his *Reliquiae Manuscriptorum*, which contain among other historical Monuments

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numents, a Chronicle from the Beginning of the World to the Year 1350, by one *John*, whom he judges to be an *English* Man, because he sticks particularly to the History of *England*. Mr. *Ludewig* has besides considerable Collections of Diplomas, Chronicles, and other historical Pieces, which he intends to give out under the Title of *Reliquiæ Reliquiarum*.

Ausfurlicher Bericht, von der Trankenbarischen Mission, &c. *That is to say*, A particularised Relation of Missions in Tanquebar, with 53 Continuations. Hall 1710—1743. in as many Volumes 4°. making about 10000 Pages, with Cuts. I shall begin in my next to give an Account of this Book.

FRANCKFORT on the Oder.

Here is a Dissertation that has occasioned many Speculations. *Tentamen Demonstrationis Mathematicæ, qua existentiam Corporum Angelorum probat*, Carol. Frid. Goede.

Methodus Cranii ossa disjuncti, & machinæ hunc in finem constructæ per figuras ligno incisæ delineatio. A Pamphlet from Dr. *Bergen* in which he gives the Description of a Machine by the Means of which the Bones of the Scull are disjoined precisely at the Places of the Sutures.

BERLIN.

Mr. *Formey* Professor in Philosophy has wrote in *French* the Life of Mr. *John Philip Baratier*.

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Baratier. This is the young Prodigy of whom Mr. *Whiston*, (b) speaks in the last of the three Tracts he published in 1742. When Mr. *Baratier* was but three Years old, he could read perfectly well. When four, the *Latin* was more familiar to him than any other Language. At five, he was so much Master of the *Septuagint*, as to understand the *Historical Books* in *Greek*, without Translation or Explanation, and near as well as in *French*, or *Latin*. In *October* 1726, (in his sixth Year) he began to learn *Hebrew*. The first of *February*, 1727, he understood perfectly well the first twenty four Chapters of *Genesis*. The twenty fifth of *August* he was at the latter End of the II. Book of *Samuel*; and all this with so much Ease, that according to the Account, his Father (who was his only Tutor) has given of it, he never was employed above three Hours in a Day; and this only in Winter; for in Summer he was so often in Company, that all he could do, was to keep up to what he had learned the Winter before. He was at the same Time of the most cheerful Temper, full of Play, and of a very good Constitution. From this to his eighth Year, he gave himself up to a thorough Study of *Hebrew*, and had made a Dictionary of the most difficult Words in the Old Testament,

(b) Pag. 43.

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Testament, with critical Notes, which were not beneath the Attention of the Learned. At nine Years of Age, he was Master of five Languages. In the Eleventh, he translated the *Itinerary of Benjamin of Tudela* out of *Hebrew* into *French*, and added several Notes and Dissertations in which he modestly takes notice of some Faults committed by *Bochart*, *Buxtorf*, and *Basnage*. After this he applied himself to Ecclesiastical History, and read the chief of the ancient Fathers, and several modern Divines. With this Provision he undertook to confute the Book Mr. *Samuel Crellius*, (c) had wrote under the Name of *Artemonius*, on the genuine Reading of the first Verse of *St. John*. This Answer to *Artemonius* came out in *April*, 1735, and the same month our young Author had got ready for the Press a Dissertation on *Hereses*; but he delayed the Publication of it for some time. He had already made as considerable Progresses in Astronomy, and imagined a Method of finding out *Longitudes* on Sea. He communicated his Discovery to the *Royal Society* of this City in a Letter

PART I. O. dated

(c) He was Disciple of, and descended from the famous *Crellius*. *Sam. Crellius* disguised himself, on another Occasion, under the Name of *Lucas Mellierus* (the Anagram of his true Name.) Under this borrowed Name he published his *Fides primorum Christianorum, à Barnabæ Clementis, & Hermæ scriptis demonstrata*. *D. Grabe* wrote a Confutation of this Work of *Lucas Mellierus*, and the Book called *Artemonius* is a Reply to *Dr. Grabe*.

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dated 21st *January*, 1735. the Day his fourteenth Year ended. Going through *Hall* he published there (the 8th of *March*) fourteen Theses of Philology, Ecclesiastical History, and Philosophy, which he maintained the next Day (*d*) with Applause, and was received Master of Arts. From *Hall* he repaired to *Berlin*. The Members of the Royal Academy met, he was called before them, answered extempore Objections to his new Method, presented the Draught of an Astronomical Instrument which he had invented, and was received Member of the Society. He was almost as much admired in *Berlin* for his genteel Deportment, as for his Learning; for tho' he had never stirred before from his Father's House at *Swalbach*, a small Town, (a Colony of Refugees) in *Franconia*, yet his Behaviour was as easy as if he had been educated at Court. The 29th of *January*, 1737, he wrote a very learned Letter to one of the Authors of *La Bibliothèque Germanique*, on two Works imputed to *Athanasius*, viz. his Book *against the Gentiles*, and his Treatise on *the Incarnation of the Word*,
&c.

(*d*) Under Professor *Lange*, who expresseth himself thus, in a Letter joined to the *Theses*. *Primus es in nostra quidem Academia (puto enim in omnibus aliis) qui vix trium Dierum Spatio triennium Academicum absolvisti. Primo enim die in Matriculam Academicam relatus, Secundo statim Examen ordinis Philosophici subiisti, & tertio publica disputatione habita Magister artium & Philosophiæ renunciavis.*

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&c. In this Letter our young Author says, that he had applied himself for two Years to the Study of the Law. In 1739 he inserted the following Article in that same Journal: *The Rules which the Romans observed in conferring the Proconsular Dignity.* This same Year he sent to the *Academy of Sciences at Paris* an Account of his Method for finding out *Longitudes on Sea*, and received on that occasion a very obliging Letter from Mr. *Fontenelle*. Mr. *Baratier* had then a considerable Collection of Materials for the *Life and Works of Hippolitus*, and was also preparing *his Succession of the first Bishops of Rome*, which came out soon after (e). In 1740 he gave a Dissertation (f) on some Writings of *Theodoretus*, in which he shews a vast Erudition. By this time his Constitution was much weakened: He fell into a Decay, and expired the 15th of *October* 1741, aged nineteen Years, eight Months, and seventeen Days. This Account of his Life may be depended upon, as being certified by Mr. *Baratier* the Father a *French* Mini-

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(e) Mr. *Whiston* has made several curious Observations on this Work, in the Book quoted above, and with his usual Candour publicly declares *his having gained by Mr Baratier's Book far greater light in several points relating to the Original State of Christianity, than from all the other Writings that have been published these 33 Years; or ever since he first published his own Works thereto relating.*

(f) Inserted in *la Biblioth. Germanique*, Tom. XLVIII. pag. 50.

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ster at *Hall* in *Brandenburgh*, (g) and by Mr. *Le Maitre*, his former Collegue at *Swalbach*, two Gentlemen of known Integrity, and by several other Eye-witneffes of most Part of the Facts related.

Mr. *Formey* the Author of the above Account has translated into *French* the *History of Poland*, written in *Latin* by Dr. *Lengnich*, of *Dantzic*, with the *Paſſa Conventa* of *Auguſt III.* &c. 8vo.

U L M.

Mr. *Jacob Brucker* has wrote in *German* an *Hiſtory of Philoſophy*, which is very much eſteemed, and will probably be ſoon translated into *French*.

B A Y R E U T H.

A new Academy has been erected here with Profeſſors on all Branches of Learning, as well as Maſters for bodily Exerciſes.

R A T I S B O N N.

They have re-printed here a Work of Cardinal *Gotti* againſt Mr. *John Le Clerc*. *De eligenda ſententia inter diffidentes Chriſtianos adverſus Joh. Clericum*. This Book is reported to be wrote with Moderation. The Method and Stile of the Author are alſo praized.

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(g) Where he was called from *Swalbach* by the late King of *Pruffia*, who conferr'd many Favours on him on account of his Son, whom he had taken under his Protection.

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The 3d Tome of, *Scriptores rerum Austriacarum* of F. Pez, a Benedictine, is soon to be put in the Press.

TUBINGEN.

Our Dutchess Dowager has honoured one of our public Disputes with her Presence, and has even opposed with a great deal of Wit and Eloquence.

Gnomon Novi Testamenti; a large fol. by Mr. Bengel.

Mr. Oslander has printed three Dissertations on the *Greek MSS. of the New Testament*.

The Professor Cotta is writing a Continuation to *Arnold's Ecclesiastical History*. There is a new Edition of this in 3 Vols. fol.

ALTOFF.

Mr. Goetz has given a new Edit. of the four Books of *Flavius Cresconius Corippus, de Laudibus Justini Augusti Minoris*; with the Remarks of *Rittershusius* and *Ruizius*.

HEYDELBERG.

Professor *Haurisus* is giving in 3 Vols. fol. a most beautiful Edit. of the ancient *Latin* Authors of the Roman History, with the Remarks of many Learned, and near two thousand Impressions of Medals and Antiquities.

MARPURG.

Specimen Methodi demonstrativæ ad jus Gentium applicatæ de exemptione Legatorum a foro Criminali ejus ad quem missi sunt. The Author, (Mr. Ab. Dan. Clavel de Branles, a Native of *Lausanne* in *Switzerland*) examines

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mines only the Cases that were not decided by *Grotius* and *Binkershoek*, and illustrates the whole by modern Examples.

B R E M E N.

Several learned Men of this City are about renewing a literary Society, in order to make in common a new Collection much in the Taste of the *Musæum Bremense*, or of the *Bibliotheca Bremensis*.

K I E L.

De plantis Anthelminticis. A copious Academical Dissertation in which Dr. *Lischwitz* treats of the Plants that are a Medicine against Worms, and of the manner of making use of them.

S W I T Z E R L A N D.

L A U S A N N E.

Memoires pour servir à l'histoire de la Fete des Foux, &c. that is to say, *Memoirs for the History of the Feast of Mad-men, formerly kept in many Churches*: By Mr. *Du Tilliot*. The Author pretends that this Feast succeeded in the Place of the *Saturnalia*. He also speaks of other Feasts, not less scandalous, which were authorised by use in other Churches. The whole is grounded on authentic Testimonies.

Mr. *de Crouzaz* has given a new Edition of his System of Philosophy, in 6 Vols 12mo.

The same Author has another work ready for the Press, viz. a Treatise on the *Union between Body and Soul, &c.* The

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They have printed here a compleat Collection of Mr. John Bernouli's Works in 5 Vols. 4°. This Collection contains some pieces never printed before.

Mr. Bochat is making another Collection of Inscriptions and other ancient Monuments to be found in Switzerland, to serve as a Supplement to Lauffer, Guilliman Stumpf, and Plantinus,

Here is a new Edition of Sir Isaac Newton's *Opuscula* by Mr. Castillioneus, undertaken with the Approbation of the Royal Society in London, with the Life of the Author, and a copious Index: *Isaaci Newtonii Opuscula Mathematica, Philosophica, & Philologica; accessit Commentariolus de vita auctoris*, 3 Vols. 4°.

The following Work is soon to be put in the Press: *Commercium Literarium inter G. Leibnitium & Joh. Bernouillium in varias Philosophiæ Partes*; 2 Vol, 4° with Cuts,

B A S I L.

The Bookseller Brandmuller is printing a Supplement in 2 Vol. to his *Moreri*, and a new Edition of Mr. Otto's *Thesaurus Juris Romani*.

B E R N.

Young Mr. John Salcbli, tho' only fourteen Years old, deserves an honourable Place among the learned. He has published an Analysis of a Section of the Alcoran; *Specimen*

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cimen Arabicum, seu Analysis Gramaticæ & Notæ in Suratam Corani duodecimum in qua Josephi Patriarchæ traditur Historia.

Bibliotheca Selectissima, sive Catalogus Librorum, in omni genere scientiarum Rarissimorum, quos maximis sumtibus, summoque studio & curâ per plurimos annos collegit, nunc verò venum exponit Samuel Engel, in Republica Helveto Bernensi Bibliothecarius primarius, qui huncce Catalogum Ordine Alphabetico concinnavit, simul ac notis criticis perpetuis illustravit, in Octavo magno. Præfatio pag. 14. Libri impressi, pag. 1—169. Manuscripti codices, pag. 167—185. Libri Germanici & Belgici, pag. 1—50. Though there is not much Dependance on what is said of Catalogues containing scarce Books, yet I am told that this does certainly contain a great Number of curious and rare Books.

NEUFCHATEL.

Essai d'un système nouveau, &c. That is to say, *Essay of a new System on the nature of Spiritual Beings, partly founded on Mr. Locke's principles.* The Author, Mr. Cuentz, is against the immateriality of Spiritual Beings. — I may perhaps give an Abstract of this Book in my next.

ITALY.

MILAN.

Mr. *Muratori* has published a very considerable Collection of Inscriptions, to serve as a Supplement to *Gruterus's*, *Reinesius's*,
Spon's

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Spon's and Fabretti's *Novus Thesaurus veterum Inscriptionum, in præcipuis eorundem Collectionibus hætenus prætermisissarum, &c.* 2 Vol. fol. The foreign Journals make a very honourable mention of this Work.

VENICE.

They have printed here a complete Collection of the Works of the celebrated *Malpighi*, a Philosopher and Physician of *Bologna*, and Member of the *Royal Society at London*. *Marcelli Malpighii. . . . opera Medica & Anatomica varia, quibus præfationes & animadversiones instituit Faustinus Gravinellus . . . Editio novissima, prioribus longe accuratior & nitidior, in qua, præter indicem locupletissimum, accessere Joh. Alphonsi Bonellii, aliorumque illustrium Philosophorum Epistolæ, nec non Jo. Bapt. Gyraldi morborum exitialium, tyrannica sævitia, nobilem mulierem dirimentium Historia Medica. In calce operis adjectæ sunt tabulæ æneæ quàm plurimæ, anatomicarum demonstrationum gratia affabre exculptæ, fol. 1743.*

The vith Vol. of the Collection, intituled *Raccolto di Proze Fiorentine* is come out. It contains the humorous and merry Pieces: *Contenente cose giocose.*

The xxixth Tome of *F. Calogiera's* Collection is also come out, *Raccolto d'Opuscoli Scientifici, &c.* 12°.

POR-

PORTUGAL.

LISBON.

Theatro Hieroino, Abecadario Historico, e Catalogo das mulieres illustres, &c. *That is to say*, Theatre of Heroines, historical Alphabet and Catalogue of illustrious Women, in Arms, in Letters, by their heroic Actions, and in the liberal Arts. — By *Damiao de Froes Perym.* 2 Vol. fol.

Vida de S. Jeronymo, Patriarca Cardeal Presbytero, &c. *that is to say*, *The Life of St. Hyeronimus, Patriarch, and Cardinal Priest*, &c. fol. 1743. The Title alone shews what may be expected from the Author (Brother *John of St. Peter.*) A Book where *Hieronymus* is called a *Cardinal*, is a proper Production of those unhappy Countries, where Inquisition has such an Interest to keep up Ignorance and Falshood.

FRANCE.

PARIS.

Mr. *Lewis Ricoboni* already known by several French Works, especially his *History of the Italian Theatre*, and his *Reflections on Moliere and on Comedy in general*, has printed in 1743. *A Reformation of the Theatre*, 12°.

Mr. *D'Auvigny* has given 6 Vols. of *the Lives of illustrious Men in France*. The Work is imperfect, the Author having been kill'd at the Battle of *Dettingen*.

Le vrai Systeme, &c. or *the true System of*
Mr.

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Mr. Newton's Natural Philosophy exposed and analysed, in a Parallel with Cartesius's System, 4°. 1743. Father Castel, (a Jesuit) the Author of this Book modestly expresseth himself thus in his Preface: *I have laid the Ax unto the root of the Tree; and tho' whatever I have heretofore proved against Mr. Newton were null, I flatter myself to have catch'd him in his strongest Intrenchment, and to have given a decisive Blow to his System.*

Essai sur les principes, &c. or an Essay on the Principles of Law, and of Morality, by Mr. d'Aube, 4°. This Book has already received many Contradictions.

They have printed here a new French Translation of *Cornelius Nepos, 12°.*

Also a Translation from the Dutch of *Aitzema's Civil, Politic, Military and Ecclesiastical History of the United-Provinces.* The Work is to consist of 18 Tom. 4°. There are but few of them out.

Mr. Winslow has wrote a *Dissertation on the uncertainty of the Symptoms of Death.* I shall speak of this in my next.

Cicero's Works by *l'Abbe d'Olivet* are all complete in 9 Vols. They are printing a new Edition of it in *Geneva.* The Book-feller says it is with the Author's Approbation.

Theory of the Figure of the Earth, drawn from the Principles of Hydrostatics, by Mr. Clairaut, Member of the Royal Society in London, 1743, 8°. The

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The ancient and modern Government of Egypt, 12°, 1743. *A Description of Corsica, and the History of the last War*, 12°, 1743. *Lessons de la sagesse, &c. Lessons of Wisdom on the Errors of Men*, 12°. 3 Vols. 1743.

Memoires pour servir, &c. or, Memoirs for the History of the Gauls and of France, by Mr. Gibert, 12°. 1744.

Mr. Stephen Fourment has given a Chinese Grammar which is highly valued. This is the Title. *Linguae Sinarum Mandarinicae Hieroglyphicae, Grammatica Duplex, Latine & cum caracteribus Sinenfium: item Sinicorum Regiae Bibliothecae Librorum Catalogus denuo cum notis amplioribus & caractere Sinico editus*, jussu Ludovici xv, fol. 1742.

Here is a new Edition in 3 Vols. 4°. of all the Latin Poets, with a few chosen Notes and various Readings. *Corpus omnium veterum Poetarum Latinorum ad Manuscriptos Codices Bibliothecae Regiae, aliosque Gallicos & Italicos, atque ad optimas editiones emendatorum.*

Mr. d'Hermili has translated from the Spanish into French a large Work very much esteemed in that former Language, viz. *Don Juan de Ferrera's general History of Spain*, 9 Vols. 4°.

BEZANCON.

They are printing here a very useful Book, viz. *Observations on the Epidemic and Pleuritic*

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retic Fevers that have been very fatal in Franche-Comté for some Years past, 8°. 1743.

Item, A Pamphlet 4°. on the Contagious Distemper that reigned lately among the Cattle, with Directions to cure the most part of those they are subject to.

UNITED PROVINCES.

H A G U E,

Memoires de l'Academie, &c. or Memoirs of the Academy of Surgeons in Paris; were reprinted here in 2 Vol. 4°.

The following Books lately came out here, viz.

L'Esprit de Monsr. de Fontenelle, &c. or, Mr. Fontenelle's way of thinking, 12mo. — Examen d'un livre, &c. or, a Confutation of Mr. Voltaire's Book on Sir Isaac Newton's system of Metaphysics, 8°. — Memoires, &c. or, Memoirs for the History of the Mind, and of the Heart. A Periodic work by the Marquis d'Argens. Lettres, Memoires, &c. or, Letters, Memoirs and Negotiations of Count d'Estrades Ambassador of Lewis the XIV. to Italy, England, and Holland, his Ambassador Plenipotentiary at the Peace of Nimeguen, with the Answers from the King, and the Secretary of State, 9. Vol. 12mo. — Recueil historique, &c. Or an historical Collection of Treatises and Negotiations, &c. by Mr Rouffet; the 17th Tom. 8°. — Histoire de Charles XII, &c. or, the History of Charles the XIIth of Sweden, by Mr. Nordberg.

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berg, the 2d, Vol. 4°. — *Histoire generale de Sicile*, &c. or, *a general History of Sicily*, by Mr. Burigny. 2. Vol. 4°.

L E Y D E N.

Speedily is to be published here, *Memoires*, &c. or, *Memoirs for the History of a kind of Polypus*, by M. Tremblay, Member of the Royal Society in London, 4°. with Cuts. This curious Book has had the approbation of Mr. Reaumur, who is generally judged to be the Restaurator of that Part of natural Philosophy that concerns Insects. As for Mr. Tremblay he is the Discoverer of that kind of Animal, which he gives the Description of. (a) I shall speak of his Book when it comes over.

The following Books were printed here lately.

Eustathii Anatomia ex Editione Albini, 4°. — *Uteri humani gravidi Anatome & Historia*, Authore Willielmo Noortwyk, M. D. cum fig. 4°. — G. Van Swieten, M. D. *Commentaria in Hermannii Boerhaave Aphorismos de cognoscendis & curandis Morbis*, Tom. 2dus 4°. — A new Edition of, *Justiniani Institutionum libri quatuor emendatissimi ex Editione Jacobi Cujacii, ac Commentariis Jani a Costa*, 4°. — Item, of *Velleius Paterculus cum integris notis & animadversionibus Doctorum, curante Petro Burmanno*, 8°. — *Florus cum*

(*) See Article X. of this Journal, pag. 149.

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cum notis variorum ex Editione Dukeri, & Phædrus cum notis variorum & P. Burmanni, 8°. — A new Edit. of *Hesychius*, in 2 Vol. Fol. with the Notes of many learned Men, and especially of the Editor Mr. Jo. Alberti. — *B. S. Albini Med. Doctoris, &c. Explicatio Tabularum Anatomicarum B. Eustachii, Anatomici Summi*, Fol. with Cuts, by the Famous J. Wandelaar. — The 4th Tome 4°. of *Titus Livius variorum* by Arn. Drakenborch, with Freinshemius's Supplements.

A M S T E R D A M.

Lately came out here a new Edition of *Virgil*, 8vo. with the Commentaries of N. Heinſius, and of P. Burmann. — Another of the ſame in 4 Vol. 4°. — Two new Volumes of *Ceremonies Religieuſes, or Religious Ceremonies*, Fol. — *Ouvrages divers, &c. or ſeveral Works of Mr. Maupertuis*, viz. *Elements of Geography; Diſcourſe on the different Figures of the Celeſtial Bodies; Diſcourſe on the Parallel of the Moon; Letter on the Comet*, 12°. — *Cumberland's Law of Nature, tranſlated into French, with Notes by Mr. Barbeyrac*, 4°. — *Lettres de Calvin, &c. or Calvin's Letters to James of Burgundy Lord of Falais and Bredam, and to his Wife Joſland of Brederode*, large 8vo. Theſe Letters were lately found among the Papers of a Gentleman in whoſe Family they were kept very preciouſly till now.

R O T-

ROTTERDAM.

— *Recherches Philosophiques, &c.* or; *Philosophical Enquiries* into the certainty of our knowledge, &c. by Mr. St. Hyacinthe, Author of *Mathanafius*, or; *Chef d'Oeuvre d'un Inconnu*.

GRONINGEN.

Here is a new History of the Reformation in general. *Introductio in Historiam Evangelii seculo xvi. passim per Europam renovati Doctrinaeque reformatæ, &c.* by Dan. Gerdes Professor, and Member of the Berlin Royal Society, 4to.

Mr. Barbeyrac one of our Professors, and the Ornament of this University, died the 3d, of March 1744.

GREAT-BRITAIN.

LONDON.

Among the great variety of Books of all kinds constantly printed here, I shall mention only the following.

The Treatise intitled, *Christianity not founded on Argument*, has been answered by several, besides Mr. Benson and Dr. Leland; among others by Mr. Tho. Chubb; by the Revd. Mr. Tho. Mole, in his *ground of the Christian Faith rational, &c.* — and by the Revd. Mr. Randolph, in his *Christian Faith, a rational Assent, &c.*

Mr. Muschenbroek's *natural Philosophy*, has been translated into *English* by Mr. John Colson, Member of the Royal Society, with the Notes of the Translator, 2. Vol. 4°.

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A Learned Anonymous has published the Plan of a new Edition of the *Book of Job*, with the *Hebrew Text*, and an *English Translation*, in 2 Vol. 4°.

Mr. *Warburton* is still attack'd about his *Divine Legation of Moses*. Several Anonymous Writings have appeared against him. Drs. *Middleton*, *Pococke*, *Gray* and *Sykes* are his declared Antagonists. He wrote lately an Answer to the three first, *Remarks on occasional Reflections, in Answer to Drs. Middleton, Pococke, Richard Gray, and other Authors*, 8vo. — Mr. *Tho. Bott* has also wrote two Books against him ; the first about a *Passage in Tully's first Tusculan*, Ch. xvi. on this Question, *whether Therecydes was the first Inventor of the Atheistical Notion of the To En*. The second is an Answer to the *Divine Legation*, in general.

It seems that our Deists have thought some of Mr. *Warburton's* Propositions favourable to them, since they have thank'd him, in a Book intitled, *A brief examination of the Revd. Mr. Warburton's Divine Legation of Moses ; by a society of Gentlemen*. The following Anonymous Refutation of his System, is wrote with a quite different view, and is much esteem'd on many Accounts : *An Examination of Mr. Warburton's second Proposition in his projected Demonstration of the Divine Legation of Moses. In which the faith of the Ancient Jewish Church, touching*

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the

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the Doctrine of a future State is asserted and cleared from the Author's Objections. In an Epistolary Dissertation addressed to the Author, &c.

As the *Moral Philosopher* has thought proper to take the Defence of the late Mr. Woolston, in a Pamphlet intitled, *The Resurrection of Jesus considered in Answer to the Tryal of the Witnesses, &c.* he has drawn upon him several Answers; one especially from the Author of the *Tryal, &c.* Dr. Sherlock, Ld. Bishop of Sarum: *The Evidence of the Resurrection cleared from the Exceptions of the Moral Philosopher.* — Mr. Sam. Chandler, and the Revd. Mr. Tipping Sylvester, have appeared in the Defence of that important Article of our Religion: The first has given us, *the Witnesses of the Resurrection of Christ re-examined, and their Testimony shewn to be entirely consistent.* The second, *the Evidence of the Resurrection of Jesus vindicated against the Cavils of a Moral Philosopher, &c.*

The following Books deserve also to be mentioned.

An historical Dictionary of all Religions, by Tho. Broughton, 4to. — *Three Treatises on Art, Music, Painting, Poetry, and Happiness;* by S. H. 8vo. — *A Review of the Advancement of Learning, from 1300. to 1521.* by Wm. Collins, 4to. — *A Critical and Chronological History of Sciences, &c.* by Hen. Winder, 2 Vol. 4to. — *Of the Rise and Abuse of Parliaments;* 2 Vol. 8vo. — *The Works*

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Works of Salust, by Tho. Gordon Esq; — *Salust's History*, &c. by Hen. Lee. — *Guthrie's History of England*, — *The Essay on Man*, and *Essay on Criticism*, with the *Commentary and Notes of Mr. Warburton*. — *Consultationes Medicæ, sive sylloge Epistolarum cum responsis Herm. Boerhave*. — Geo. Edward's *natural History of Birds*, &c. with the *Figures of sixty Birds*, and *Two Quadrupedes engrav'd on fifty two Copper Plates*, after *curious original drawings from Life*, and *exactly coloured*, 4to.

This Work dedicated to the Society of Physicians in London, has been much encouraged by them. Good Judges say that by the exactness of the Draught, the neatness of the Engraving, the Brightness and nice Management of the Colouring, in short, by the fine Taste and exquisite Art which appears throughout the whole Work, it is beyond any thing of the kind, that has yet been seen. The Attitudes of the Birds represented are all natural, gracious, and withal diversified in the most agreeable Manner. — *A brief Account of Calvin burning Servetus*. — *Vanswiten's Commentaries on Dr. Boerhave's Aphorisms*, 2 Vols. 4°. — *The British Empire in America*, with a *Continuation to the present Time*, &c. — *A Letter to concerning the Abuse of Scripture Terms*, &c. The abuse the Author complains of, is an *Application of Scripture Terms to trifling Subjects*. — *The Golden Calf, the Idol*

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Idol of Worship. Being an Enquiry Physico-Critico-Patheologico-Moral into the Nature and Efficacy of Gold; shewing the wonderful Power it has over, and the prodigious changes it causes in the minds of Men, with an Account of the Wonders of the Psychoptic Looking-Glass, lately invented by the Author, Joakin Philander, M. A.—

This Book is wrote in the Taste of Swift's Works and seems to be an Imitation of them. — *The Ladies Astronomy and Chronology.* By Jasper Charlton. Second Edit. 8°.

— *The History of ancient Paganism, as delivered by Eusebius, &c.* — The anonymous Author of this Work intends to shew by this old Fragment of ancient History that all Systems whatsoever of Religion are but political Inventions. This Fragment contains the Cosmogony of *Thot*, one of the most ancient Monarchs of *Egypt*, the purpose of which is to shew that the World is a natural Production, owing its Existence and Form, to Chance, &c.—*Five hundred points of Husbandry*, by Thomas Tusser, 8°.—*Lardner's Credibility of Gospel*, Five Parts. — *A Letter to the Hon. Col. John in Flanders on the Subject of Religion, &c.* — *Syris*, or the Famous Treatise about *Tar-Water* is too well known to require my saying any thing about it.

F I N I S.

A
LITERARY
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For *Jan. Febr. March*, 1745.

A
L I T E R A R Y
JOURNAL.

January, February, March, 1745.

V O L. I.

P A R T II.



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PAGE 263. line 17. *at the Word, &c.* read *As the Word, &c.* p. 334. l. 7. *to a Monk,* read *to be a Monk, &c.* p. 337. l. 21. *Paderbom,* read *Paderborn.* p. 355. l. 2. *conformable,* read *comfortable.* p. 362. l. 27. *the Naure,* read *the Nature, &c.* p. 366. l. 27. *in some Kids, &c.* read *some Kids, &c.* p. 367. l. 12. *effected,* read *affected.* p. 369. the Note. *Greenland,* read *Groenland.* p. 377. l. 8. *Ziegenbaig,* read *Ziegenbalg.* p. 385. l. ib. *dele in some Measures,* and read *they do more than make amends, &c.* Ibid. l. 19. read *would not be such a shocking, &c.* p. 387. l. ib. *peccable,* read *peccable.* p. 396. the Note. *quam vos, &c.* read *quam res, &c.* p. 442. l. 10. *Translations,* read *Transacti* s.

A

Literary Journal.

January, February, March, 1745.

ARTICLE I.

Lettres de Critique, de Litterature, &c. ecrites à divers Savans de l' Europe par feu Monsieur Gisbert Cuper, Bourguemaitre de la ville de Deventer, Deputé des Etats de la Province d' Over-Yssel à l' Assemblée des Etats Generaux des Provinces unies des Pays-Bas, ensuite Conseiller Deputé de la meme Province, &c. Publiées Sur les Originaux par Monsieur de B—— Amsterdam Chez Smith & Dufauzet 1742. Grand 4°. Pag. 583, sans les Prefaces & l' Indice, avec plusieurs figures gravées en taille douce.

That is to say,

Letters of Criticism, of Literature; &c. wrote to several learned Men of Europe, by the late Mr. Gisbert Cuper, &c.

THIS

(a) **T**HIS is a very valuable Book. Mr. *Cuper* was reputed one of the most learned Men of his Age, and consulted as such from all Parts of *Europe* on the most nice Points of Literature. He was born at *Deventer* in *Over-
Yssel* in 1644. His Father was a Magistrate in that Province. His Learning raised him early to a Professorship in History from which he was promoted to one of the first Magistracies of his Republic. He died in 1716, aged 72. His Character is drawn to the Life in his Letters; he was a sincere Man, a good Friend, benevolent to the Learned, no ways inclined to Ostentation, an utter Enemy to Quarrels, and to all those ill Usages which so much dishonour the Variety of Opinions, which Variety is so necessary to the Progress of Learning, desirous of Instruction, obliged to those from whom he received any Knowledge, and, above all, of an exemplary Humility.

(b) The whole Collection is made up of near two hundred and eighty Letters. The Names of the Learned, to whom they are directed

(a) See *Bibliothèque rais.* Tom. 30. pag. 16. & *Biblioth. François.* Tom. 35. p. 57.

(b) The Editor acknowledges his being indebted for this Collection to Messieurs *Royer* and *Chais* Ministers at the *Hague*, Mr. *Dumont* Professor at *Rotterdam*, Mr. *Driebergen* Professor in Divinity among the Remonstrants, Mr. *Peter Marchand*, Mr. *Caillaud* and Monsieur l'Abé d' *Olivet*.

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directed, must prepossess the Readers in it's Behalf. It is not to be supposed, that a Man like Mr. *Cuper* should write about Trifles to Messieurs *La Croze*, *Bignon*, *Huet*, &c. The Letters to Mr. *La Croze* have the first Rank. There are fifty-five of them which begin in 1708, and end at the Author's Death. They are of all his Letters, those in which he opens his Mind with the most Freedom ; 'Tis a particular Kind of Pleasure to see a Magistrate writing three or four Times to force out an Answer from a learned Man, who had but his Merit to draw his Regard and Affection. They are interspersed with Draughts of Medals, of Animals, and of some other Curiosities.—The 52 to Monsieur l' *Abé Bignon* begin the same Year, and end also at the Author's Death. The greatest Part of 'em were wrote in the Time of the hottest War with *France*, and when Mr. *Cuper* was one of the Deputies of the States-General in the Army. This Circumstance occasions now and then some curious Anecdotes and Observations. — Mr. *Le Clerc* is the Third of the Correspondents, and the Oldest in Date ; his Commerce with Mr. *Cuper* lasted 21 Years. To keep up so long a Friendship, a certain Sweetness of Temper is necessary, in order to support the Contradictions and Weaknesses of a Friend. This is certainly very rare in all Classes of Men,

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Men, and more so among the Learned, as being more exposed to differ in their Opinions, and commonly more eager to defend them. The Reputation of a learned Man is his Land, his Dignity, his Stock; he jealously considers whatever might sully its Brightness. The genteel World has other Goods, other Dignities to defend; and is consequently easier on the Article of Contradiction; for this Reason the Unpoliteness of many Learned may be somewhat excused.—The Letters wrote to Mr. *Le Clerc* are 23 in Number.—The 11 Letters to Mr. *Basnage* shew a little less Cordiality; nay a great Part of them is taken up in criticizing that learned Author's *History of the Jews*; and you find some Places in the Letters to Mr. *La Croze*, where Mr. *Cuper* decides in his Favour against the Opinions, and even against the Manners, of Mr. *Basnage*,—— There are but 8 of them to Mr. *Nicaise*, and they are of the Oldest; — 6 to Mr. *Martin* the Minister; — 4 to Mr. *Jurieu*; — 1 to Father *Banduri*.— The 13 Letters to Mr. *Van Dalen* are the longest, and the most elaborate. — The whole Collection ends with 13 Letters from Mr. *Huet* to Mr. *Cuper*. Tho' the Title of the Work seems to exclude them, yet the Editor hopes no Body will take amiss that they should be preserved.——There are now and then

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then some odd Letters to Mr. *Galand*, to *F. Montfaucon*, to *Canon Vossius*, &c.

I am now to give some Particulars of the most important Things contained in this Collection, especially in the Letters wrote to Mr. *La Croze*.

(c.) But before I proceed any further, there is an Article in some of these Letters, which I cannot help taking notice of, in Justice to Gentlemen for whose Memory I have a particular Veneration. Mr. *La Croze* had conceived a disadvantageous Opinion of Messieurs *de Beausobre* and *Lentant*, as if they had been inclined to *Socinianism*. He freely (I could almost say imprudently) opens himself on this Subject to Mr. *Cuper*, and there are now and then Strokes in the Answers of the latter, that have a Reference to this groundless Suspicion. I call it groundless, Mr. *La Croze* acknowledged it afterwards, and those Gentlemen's most intimate Acquaintances declare they never heard them say any Thing that might authorize such an Imputation. How Mr. *La Croze*, who really was a good-natured and worthy Man, could forget himself so far, as to form an Accusation generally thought of great Consequence, and that without any Kind of Proof, is not easily accounted for. It is surprising to see

PART II.

B

Men,

(c.) Reflection of the Journalist.

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Men, who on all other Occasions most scrupulously avoid doing an Injury, or any Kind of Disservice, thinking themselves, in this Respect free from the most common Laws of Charity, nay of Equity itself, and unmercifully laying at random Accusations of the most dangerous Consequence. If a Clergyman explains a Truth of Christianity in a somewhat different Manner from what others have done before him, or does in the least swerve from the received Opinions, he is immediately accused of *Heresy*, and branded with the Name of *Socinian*. This was the Case of Messieurs *de Beausobre* and *Lenfant*. Their Expressions on the Subject of the *Trinity* were different from those some Divines make use of. In their New Testament they give the literal Sense of some Passages, which are commonly thought to have a mysterious Meaning, and as Occasion offers, they freely and honestly tell that such or such Words are not to be found in the oldest MSS. or Translations of our sacred Books. This was enough to draw a *pious odium* upon them, and yet it was most certainly their Duty to do what they did.

To return to Mr. *Cuper*. His favourite Inclination was Antiquities, Medals, Inscriptions, ancient Language ; the Government, Clothing, and Manners of the People of remote Ages. This is what he
delighted

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delighted in ; being much less fond of that Kind of Literature which consists in sifting the Syllables and Words of Authors, in relating various Readings, and in rectifying Orthography. It is easy to judge which of those two Kinds is the most useful.

At the Head of these Letters there is a *Latin* Epistle, in which Mr. *Cuper* smartly takes up the confident Rashness of Father *Hardouin*. I do not scruple making use of these Expressions in talking of a Man who made game of the common Sense of Mankind, both during his Life and after his Death. What an absurd System, to pretend to take from us, by one single Dash of a Pen, all the Poets, the best Historians, and the Fathers ; to impute so many admirable Works to imaginary learned Men of a barbarous Century ; to accuse of Imposture that Multitude of Inscriptions and Statues spread over the Earth ; and all with a View to erect over the Ruins of History an unlimited ridiculous Tradition. It is not without Reason that Mr. *Cuper* makes serious Reflections on the Order to which this inconsiderate Author did belong. Is there not Reason to think, that this artful Society suffered these Paradoxes to be penn'd down, in order to prepare the Minds of Men to hear without Horror such Doctrines, as will to be sure shock the first

Generation, but which Councils, Inquisitions, and *Auto-da-fe's* may render Orthodox in another Age.

(d) It may be asked what was the Occasion of the Society's forming such a Scheme, and what the Advantage, it might draw from it.—As for the Occasion, I believe it to be this. — The Ignorance of the former Ages has thrown such Confusion over some Histories, that it is easy to conceive how far this Objection might be carried on in such good Hands. Nay, they are to be considered, not as the Inventors, but Improvers of the Scheme for perplexing Mens Understandings. There have been now and then bold Attempts towards it long before the Society's Foundation; at least as to what concerns the Fathers and the Ecclesiastical Writers. The Number of Interpolations, Forgeries, &c. is so great, that more than a common Attention is necessary to be able to gather up a coherent Series of the chief Facts related in that History.

There are so many spurious Works, or suspected to be such; so many Charges laid by all Sects, or by every Set of Divines against one another, of Corruptions, Omissions, Additions in the Writings of the Fathers, that an unprepossessed Reader
is

(d.) Reflection of the Journalist.

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is much at a Loss where to look for Truth. And what proves that bare Mischances, or Faults of Copyists, are not the only Causes of this Intricacy, is this undeniable Fact, that the above-mentioned Accusations, or well-proved Forgeries, do chiefly concern those Articles of Christianity about which there arose Disputes in the Life-time of such or such a Father, or Ecclesiastical Writer; and as their Works are much taken up with these Disputes, they have an Influence almost on every Thing they wrote. I do not mean that every one of those that have been guilty of those Tricks, called *pious Frauds*, did it with a formed Design of introducing Ignorance and Slavery. No, It is probable, at least I am willing to think, that those who frankly own the Fact, acted by no other Motive but a blind Zeal. To be sure, St. *Jerom* thought he promoted the Almighty's Glory when he mutilated *Origen's* Works in such a Manner, that they could not, with any Shadow of Truth, be any more called *Origen's Works*; for he brags of it as of an Action for which the Church was much indebted to him :
(e) " Why, *says he*, should I be blamed,
" if in my *Latin* Translation of *Origen*,
" I either cut off, or corrected, or passed
" over

(e) *Hieron. adv. Vigilant. Op. Tom. II. p. 312.*
Edit. *Euseb.*

“ over what is bad, and gave only what “ is good.”—He at the same Time names the Confessor *Hilarius* and some others, reputed the greatest Men of his Age, who had done the like.—Whether *Ruffinus*, another Interpolator, may be reckoned among those that acted *bona fide*, I will not pretend to determine. The learned Dr. *Cave* seems to think not (*f*) when he expresses himself thus : *It cannot be denied that Ruffinus, in translating the Writings of others out of the Greek Language, has generally done it most unfaithfully, by changing, and curtailng, and adding, till they seem rather to be new Works of his own, than those of other Authors. Nor can any One so much as guess which Parts belong to Ruffinus, and which to the Author himself.*—The same Dr. *Cave* says, *That Ruffinus translated Origen’s Comment on the Epistle to the Romans most unfaithfully, that he reduced it to about one Half, and with great Cunning and Knavery ascribed the Translation to Jerom.*—However, the Effects of these Falsifications are equally pernicious, whether they are intended or not, and have given Occasion since to artful designing Men to do worse, and embroil every Thing as much as they could, in order to come at their wicked Ends. It is chiefly to this that

(*f*) *Cave Hist. Litterar. in Ruffin. & Orig.*

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that the State the Church has been in for many Ages must be imputed.—The Example was too edifying not to be followed, the Opportunity too favourable not to be taken hold of by the worthy Society, that modestly sets out with the blessed Name of JESUS. Ecclesiastical History is in many Parts so obscure, in Consequence of the Arts and Frauds aforesaid, that they resolved to make a Handle of this Obscurity. The Attempt was very bold, and could have been made by no others, considering how much Times are altered since those unhappy Ages, when any Thing of the Kind might be attempted without Danger. But on the other Hand, as they have yet a very great Number of People resolved blindly to follow them, and others beginning to waver; so any Thing must be attempted to secure the First and prevent the utter Desertion of the Last.—After all, they did not run any great Hazard. If the Scheme succeeds in any Part, let it be ever so inconsiderable, that is so much gained; if not, it will be time then to disavow Father *Hardouin*, to say he was a mad Man, and to lay the whole Blame at his Door. As to the Advantage they intended to draw from this Christian Scheme, probably they aimed at no less than overturning the very
Foundation

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Foundation of Christianity, in rendering the Books of the New Testament, suspicious as to the Manner they were conveyed down to us, and by that to make Religion to depend wholly on a Tradition of their own making. What else could they aim at? The Success of the Undertaking might have shock'd some People and encreased the Number of Unbelievers, but what do they care for it, provided they have the great Number on their Side. Men will have still a Religion; if not a reasonable, a superstitious One, and the good Fathers would have easily bore some few Deists, or even Atheists, whilst they had the Command over all the rest. — The Trap, it is true, tho' well laid, would have been no ways dangerous to a Man determined to examine Things impartially and with Care. Let Ecclesiastical History be ever so discouragingly perplexing, this, however, must be acknowledged by all who know any Thing of the Matter, that no less than the highest Degree of Pyrrhonism cou'd make one Doubt of the New Testament's being faithfully transmitted to us. The prodigious Number both of Manuscripts found in the three Parts of the World formerly known, and of Translations into the Languages of the most considerable Nations, are such authentic Witnesses,

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nesses, that an honest reasonable Man can hardly avoid assenting to this Proof. Supposing the Number of Falsificators had been ten Times greater than it really was, how could they have prevailed over the People, who very early had, almost one and all, a Copy of that divine Book, to surrender their Copies and receive new altered Ones in their stead. This could not be effected with respect to an indifferent Book once in the Hands of every Body; much less with respect to a Book, for which Christians had at all Times so much Veneration. The very Proposal would have been more than enough to discredit for ever those that should have made it.—As to the various Readings, they are rather a Proof against, than for, a Collusion; and in short, suppose Christians of all Denominations should agree not to ground any Thing on, or appeal to, any one of those various Readings, the Christian Religion would yet remain sound and safe, both as to its Facts, and as to the Doctrines truly belonging to it. This seems to me a Demonstration that these sacred Books are genuine. This Fact being so well ascertained, it would have been a hard Task for the Reverend Fathers Jesuits to strike at it's Authentickness in a Manner proper to make an Impression on diligent Inquirers. But how few of these are there? And what Mischief may not arise

PART II.

C

from

from their Projects, if not timely prevented, and vigorously opposed? I humbly think the best Way to proceed would be this; that all those that have any Occasion to write on Ecclesiastical History should detect the Frauds, and lay open, or rectify the Mistakes, as they come in their Way; without minding in the least whether such or such Opinions, this or that Party, may be affected by it, or not. And no doubt, but there would remain a sufficient Number of naked Truths to make up a connected History. Every Body may easily judge what Advantage might accrue to Christianity from this Method. — I did enlarge on this Article, because it is often mentioned in the Book from which I take this Abstract.

To come now to a Subject of another Kind. Mr. *Cuper* judiciously opposes himself to the pretended Medal of *Phidon*, the Author of the current Coins in *Greece*: It were too great a Happiness if Stamps of such a remote Antiquity, coined in one single City, and in a short Compass of Time, had escaped the new Casting, the sacking of Cities, and all the Accidents that have overturned the Surface of the Earth.—He shews, that Father *Hardouin*'s Explanation of the *Greek* Word *νοσση*, is equally repugnant to Grammar, History, and the Nature of Things.

In

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In the eighth Letter he speaks of *Mammoth's* Teeth, the true Teeth of Elephants which are found on the Borders of the great Rivers in *Siberia*. The Illustrious *Sir Hans Sloane* hath proved beyond all Doubt, that they belong to that large Animal. The common Opinion is, that they could not have been carried to those frozen Climates but by an universal Inundation. Others, may be with more Reason, think Elephants may have been brought there, either by the *Chinese* or the *Tartars* in their Wars against the Inhabitants of that Country.

The eighteenth Letter directed to *F. Montfaucon* is a Criticism on some Places of that learned *Benedictine's Palæographia Græca*. There is in it a curious Treatise on the Paper made out of the Palm Tree, and on that made out of Mallows, which is somewhat like that made in *Japan* of a Kind of Mulberry Tree, whose Leaves are like those of Mallows. *Koempfer* hath given a complete and very curious Description of it.

The Learned are divided about the Invention of the alphabetic Letters, some, as *Messieurs Bourguet* and *La Croze*, ascribe it to God himself, and fix the Time of it; when the Law was given to *Moses* on *Mount Sinai*. *Mr. Cuper* does not think so.

“ It is undeniably true, says he to *Mr. La Croze*, That the Use of the Tongue

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“ was given by God to *Adam*, and it is
 “ a Joke to talk otherwise along with
 “ *Lucretius*; but it does not follow from this,
 “ that God should have given the Al-
 “ phabet, either to *Adam*, or to other
 “ Patriarchs, as some will have it, or to
 “ *Moses* as you think. I put this among the
 “ *εὐρήματα* by the human Mind’s Pene-
 “ tration, as there are so many others, which
 “ according to your System, should be
 “ ascribed also to God the *παντοκράτωρ*.—
 To support his Opinion he alledges these two
 Reasons. The first is grounded on the Ex-
 planation all the Learned in the oriental
 Tongues give of the Name of the City
Dabir, they unanimously render it by *the*
City of Letters. His Authorities are the
 Septuagint, the Vulgat, and the Consent of
 all Commentators. “ Now, *says he*, if
 “ this Town before *Joshua’s* Time had the
 “ Name of *the City of Letters*, it necessa-
 “ rily follows, that *Moses* could not be the
 “ Author of the Alphabet, it being impossi-
 “ ble that the *Canaanites* should have learn’d
 “ it from the Jews, who were Vagrants in
 “ the Wilderness and their sworn Ene-
 “ mies. Yet they had Letters; *Cadmus*
 “ brought them at that Time into *Greece*,
 “ they have almost the same Name as the *He-*
 “ *brew*; and the ancient Letters of the
 “ *Greeks* bear a near Resemblance to the
 “ *Samaritan*

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“ *Samaritan* Characters ; from whence I dare
“ conclude, that they are of greater Antiquity
“ than the *Hebrew* ; and it follows also that
“ *Abraham* and his Posterity have adopted
“ these same Names and Characters ; except
“ you chuse rather to think that the like Names
“ were also used among the *Chaldæans* ; for it
“ appears to me indisputable, that *Cadmus*
“ could not take the Names of his Letters from
“ the *Hebrews* or *Jews* ; but that they were
“ known to his People before,” &c.— Mr.
Cuper expresses his second Reason in this
Manner, “ The Disparity there is between
“ those Characters, almost forces me to
“ believe, that Men invented them ; for
“ I am persuaded we should find a much
“ greater Resemblance, if they had been
“ given by God himself.

The Learned do not agree better as to
the City of *Shalem* or *Shalim* ; some place
it on the Territory of *Shechem*, because of
these Words, (g) *Jacob came to Shalem*
a City of Shechem. Mr. *Cuper* finds a
great Difficulty in this Opinion. *Mel-*
chisedec, “ says he, was King of *Shalem*, but
“ if that City had been in the Territory
“ of *Shechem*, he would have been the
“ King of *Shechem*’s Tributary, for each
“ City had it’s Sovereign or Petty-King ;
“ and

(g) Gen. 33. 18,

“ and since it appears that *Melchisedec* was
 “ one of the most Potent, it cannot be said
 “ with Reason, that the City of *Shalem* was
 “ situated within the Jurisdiction of *Shechem*.
 “ If there was a City of *Shalem* in the Terri-
 “ tory of *Shechem*, *Melchisedec* could not
 “ be it's King; it must have been sub-
 “ ject to the *Shechemites*, since it was of
 “ their Dependency. Besides, the Cities
 “ of *Shechem* and of *Shalem* were too far
 “ from one another to be in the same Ter-
 “ ritory. *Shechem* was situated on the Side
 “ of *Samaria* towards *Jerusalem*, and *Sha-*
 “ *lem* was near the *Jordan* towards the *Ga-*
 “ *lilæan* Sea. (*b*)

We shall mention but one Article more.
 Our Author looks upon *Ammian Marcelline*
 as an irrefragable Witness of the Em-
 peror *Julian's* being diverted by a Miracle
 from the Design he had formed of rebuild-
 ing the Temple of *Jerusalem* (*i*). Mr.
Basnage does not make much of that Witness,
 but yet believes the Fact, in Consequence
 of the Confession of a Jew who acknow-
 ledges the Truth of the Miracles that pre-
 vented the Re-establishment of the Tem-
 ple (*k*). Perhaps a Third shall wonder
 at the Credulity of these two Great Men.

ARTICLE

(*b*) A further Illustration of this Subject may be seen in
 the *Universal History*, Vol. I. Book. I. Ch. VII. page 446.
 447. *Dub.* Edit.

(*i*) *Basnage*, *histoire des Juifs*. Tom. VIII. pag. 163.

(*k*) Rem. of the *J*.

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ARTICLE II.

A Letter to the Journalist.

S I R,

I Read with Pleasure the first Part of your *Literary Journal*, and heartily wish you may meet with all proper Encouragement to continue that useful Work.

Upon reading your Abstract of Mr. *le Cene*'s important Project, I was induced to send you the following Interpretations of two notable Passages of the Holy Scriptures, *viz.* of *Gen.* xlix. 10. and *Jude* v. 6.

The First differs in a material Point from all Interpretations hitherto published, or, at least, has some Advantages over them. The Second, tho' offer'd to the Public many Years ago by Mr. *Daillon*, and followed by Mr. *le Cene* in his *French* Translation of the Bible, yet will, I believe, be entirely new to the Generality of *English* Readers.

For the First, I am indebted to a Friend, who gave me a short Dissertation upon it; so that neither is an Invention of my own, and as I have no other Hand in them than the Addition of a few Observations, I may with less Diffidence venture to see them printed; especially if you and your Friends
judge

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judge that they deserve a Place in your Journal.

On Gen. xlix. 10. *The Sceptre shall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come, and unto him shall the gathering of the People be.* Dr. Sherlock, now Bishop of Sarum, has given us a Dissertation, (a) whereby the great Author makes himself as remarkable for his Modesty, as for his Penetration and Learning. He has considerably illustrated Junius, Tremellius, Ainsworth, and Joncourt's Thoughts, or Comments upon it. But yet, if my Friend be right, the ingenious Prelate has missed a Truth, which casts a clearer Light on the Passage, and extricates it much better, out of all Difficulties.

The Word (*Shewet*) signifies a *Tribe* and a *Sceptre*, as the Bishop observes, but much oftener a *Tribe*. (b)

The Word *Mechokek* which has been translated *Lawgiver*, and may be translated *Judge*, as his Lordship chuses to do, signifies also a *Scribe* (c) a Scribe invested with
a pro-

(a) Dissertation III.

(b) Σκηπτρον φυλῆς.

(c) In several Places it cannot with any Propriety be translated otherwise than by *Tribe*. For Instance, Gen. xlix. 16. where the Septuag. translate καὶ μὴ φυλῆς. They also do frequently translate the same Hebrew Word by *Family*, or *Sons*. Thus ibid. v. 28. שְׁבָטֵי.—Septuag. οἱ υἱοὶ

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a proper Authority in the Discharge of his
Office (*d*).

According to that Translation the Sense
of the Passage is plainly this — *Judab* shall
always be preserved in the Form of a *Tribe*,
or, in other Words—It shall never be mixed,
or confounded, but on the contrary, so
distinguished, that one may always know
the Families and Persons, belonging to that
Tribe. There will constantly be Scribes to
keep in good Order the Registers relating to
Families until *Shiloh* come (*e*).

PART II.

D

If

(*d*) If the learned Reader has any Doubt about it, let him
consider that *קִנֵּי* (from which the Participle *קִנְיָה*) signifies
descripsit pinxit, exaravit; so that it seems the Word in
Question does originally mean *Scribens*, or *Scriba*, and more
literally so than *Legislator*, or *Judex*.

That Translation is confirmed by the *Targum of Onkelos*,
The Word is there render'd by *Scribe*.

V. Critic. Sacr. in locum.

Accordingly Seb. Munster. translates it *Scriba*.

(*e*) This Interpretation in itself, or strictly speaking, is
not new. *Junius* says, *Prædicat Judæ Tribum distinctam*
fore usque ad Messie adventum, cum reliquæ Tribus dis-
persæ, & confusæ, essent. (Vid. Critic. sacr. in loc.) But
I have found it no where insisted upon as that, which is
the precisely true one, nor is that same Interpretation any
where else, that I know of, supported by the right Transla-
tion of the Word *Mechochek*. In short, I have not met
with the Sense of the Passage thus placed in a proper Light,
some Hints here and there, some near Approaches to the
Truth, seem'd to me no Reason to deprive the Reader of
an easy, and fair Translation, which, I think, gives him at
once the real Meaning of that famous Prophecy.

If with the Bishop we understand by *Shevet* a Government in the Tribe of *Judah*, tho' we confine that Government to that Tribe, and thereby entirely annul the many Difficulties, which the commonly received Notion of *Judah's* Power over the other Tribes labours under, yet some Objections will remain, which, I am apt to think, cannot be thoroughly answer'd.

The Difficulty arising from the seventy Years of the *Babylonish* Captivity, is indeed, in a great Measure, solved by the Bishop's Observation, and Reasonings (*f*). But yet I doubt, whether they are altogether satisfactory, and here is another more considerable, which has not been taken Notice of.—The *Hasmonean* Princes were not of the Tribe of *Judah*. What the Bishop says (p. 265.) is not to be denied. But with what Propriety of Speech can it be said, that the Government subsisted in the Tribe of *Judah*, when Persons not of their Tribe were the Governors of their Tribe and Nation? The same Difficulty occurs again under the Reign of *Herod*.

Now

(*f*) See his III Dissert. p. 292.

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Now upon my Friend's Scheme there is no period of Time, no Event, that can create any such Difficulty. It has been all along the Tribe of *Judah's* special Privilege to have their Archives, and Records, in good Order. The ten dispersed Tribes cou'd not keep them so; and we have a particular Account of the Tribe of *Levi's* not carefully preserving theirs. It is related in *Ezra* 11. 61, 62. that the Children of *Habaja*, *Rotz*, and *Barzillai*, look'd for their Registers in Order to know their Genealogy, but they were not found; wherefore they were put from the Priesthood. This is confirm'd by *Nebem.* vii. 63, 64.

As to the Word *Shiloh* I refer the Reader to the Bishop's Dissertation, and the Authors quoted by him.

All I shall say, and endeavour to prove in a few Lines, is, that the Interpretation, (g) or Notion, *Finis* (an End) appears to me not only very jejune and far-fetched, and incongruous, but utterly inconsistent with the Words, that follow,

D 2

viz,

(g) That is the late learned Mr. *le Clerc's* Opinion; and I am sorry to find Mr. *le Cene* seems to prefer it to all others. See *Bible de le Cene Projet.* Ch. 1. p. 2.

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viz.—*Unto him shall the gathering of the People be.* And as those Words make one of the most essential Parts of the Prophecy, I beg leave to make a few Observations upon them.

1. *Shiloh* is either the *Thing* or *Person*, (I do not at present examine which of the two) in which the Blessing conferr'd on *Judah* chiefly consists; and therefore, tho' *Judah* is particularly concerned in this Place, or tho' it is he, and his Family, to whom the pleasing Promise is made, yet, according to the Rules of Criticism, I humbly conceive 'tis to *Shiloh*, and not to *Judah*, one ought to refer the Words — *To him shall the gathering of, &c.* The Grammatical Construction strongly favours that Opinion, *Shiloh* being the last Word before the Phrase aforesaid, *To him shall, &c.* and at a considerable Distance from the Word *Judah*.

2. If you refer said Words to *Judah*, you make of the Prophecy a very odd Sentence, and give it a very poor Meaning, especially in the Sense of those, who by *Shewet* understand the Power of a Law-giver, or a Judge; for then it will run thus—*Judah shall preserve the Power of a Governor until Shiloh come, that is, until that Power be entirely at an End; and*
to

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to the same Judah still governing, or while his Power lasts, shall belong the bringing together (or, as others translate it, *the Obedience*) *of his own People* (b), a Sort of Tautology of little Significancy; for, pray, what comfortable Promise does that add to the foregoing—*The Scepter shall not depart, &c.*

3. I think it absurd to make *Shiloh* a *Thing* and not a *Person*. 'Tis evidently so if you interpret the Promise, as I do, thus,—*Judah shall always remain a distinct Tribe until Shiloh come*; for then the Promise implies, that that *Shiloh* was to be of the Tribe of *Judah*, the chief Reason why the Preservation of that Tribe is here mentioned being, because it wou'd, when the *Shiloh* appear'd, be a Proof that that same *Shiloh* (whose coming from, or belonging to, *Judah* was the greatest Honour, that cou'd be conferr'd on said Tribe) was really a Descendant of *Judah*.

But

(b) By the Word *People* here, as has been intimated before, some understand the whole Jewish Nation, and think that the Scepter, or Power, of *Judah* shou'd extend over the twelve Tribes.—Others, and among them the Bishop of *Sarum*, for very cogent Reasons confine it to the Tribe of *Judah*, and for Reasons still more convincing that Authority cannot be but what the same great Author makes it, an Authority vastly inferior to Royal Power. So that there is here a small Degree of Power, and only over a handful of People.

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But shou'd you maintain that the *Shevet* means not a Tribe, but a certain Degree of Power, and that the Words — *The Scepter shall not depart, &c.* signify, *Judah shall preserve a certain Authority until, &c.* then I own the above Argument wou'd not have the same Strength. But in that Case if you make *Shiloh, Finis, the End of Judah's Power* (lay aside the Kind of Tautology of the Words following, and even suppose them to import much more than they certainly do) you reduce the Prophecy to something, that was not very comfortable.— Why truly the Tribe of *Judah* wou'd have a Power for some Ages, and then that Power wou'd be utterly destroyed. Well, but, you'll say, that Power wou'd end only at the coming of the Messiah. I might answer, that according to the Interpretation, I am here confuting, that glorious Manner of the Ending of *Judah's* Power is, at the best, but, very obscurely hinted. But were it never so clearly foretold, pray, what particular Prerogative, or Advantage, is that to *Judah* after the Loss of his Power, if the Messiah is not to come from him, and thereby not only continue a Power, but greatly encrease it, or alter it for the better, in the same Family? And in Mr. *le Clerc's* Sense there is not, cannot be, here any Thing to shew that

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that the Messiah shou'd be of *Judah's* Family, or Tribe.

4. The Word *Hammim* (i) Signifies the Nations in general.

Had *Jacob* intended to express that the gathering, or keeping under Obedience, a few *Israelites*, shou'd belong to *Judah*, wou'd he have made Use of the very Word, that implies the greatest Universality? (k)

5. It is very likely, that this Prophecy intimates the very Blessing promised to *Abraham*, Gen. xii. 3. and repeated to *Isaac*, Gen. xxvi. 4.—*That all the Nations of the Earth shou'd be blessed in his Seed*: Nay, *Jacob's* Expressions do in some Degree explain what that Blessing shou'd consist in, viz.—That *Shiloh* (a (l) grand Pacificator, an extraordinary Person, that was to be sent, One, who shou'd be eminently titled the Son of GOD, One, by whom the great Things in reserve in the Hands of Providence were to be perform'd) shou'd gather, or bring to Obedience, or re-unite, all the Nations of the Earth, and thus make them but one happy People. *Jacob* adds,
that

(i) עַמִּים

(k) Vide Buxt. & Critic. sacr. on that Word in the plural Numb.

(l) In this Parenthesis I include the Chief, and most probable Meanings given by Dictionaries and Commentators, to the Word *Shiloh*, excluding only Mr. *le Clerc's* ill conjectur'd *Finis*.

that this *Shiloh*, to the particular Honour of *Judah's* Family, was to descend from, or belong to, it ; and in Order to prevent all Doubt about it he foretells at the same Time, that that Family shou'd have the peculiar Privilege of remaining all along a distinct Tribe, or Family, known as such by authentic Registers, until the coming of that glorious Personage.

Thus, methinks, the Whole hangs well together, and makes up a Prophecy so much the more important, as there are few, if any, in the Old Testament, that can better afford us for the Cause of Christianity that Kind of Support, which may be expected from the Prophecies of that Book.

I cou'd enlarge on my Arguments for that Interpretation, but hope there is no Necessity for it ; and I am loath to detain you any longer on that Subject.

Let us now see how we are to understand the other Passage, *viz.* in the Ep. of St. *Jude*, v. 6.

In our *English* Bibles, it is translated thus — *And the Angels, which kept not their first Estate, but left their own Habitation, be bath reserved in everlasting Chains under Darkness unto the Judgment of the great Day (m).*

There

(m) It is to the same Purpose in all the *Latin, French, &c.* Bibles, except Mr. *le Gene's* new Translation,

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There are in the *Greek* three Words, which may have occasion'd a total Misapprehending of the Sense of this Passage. If the Generality of Interpreters have missed their real Signification, no wonder they shou'd here give us a Sentence quite foreign to the Apostle's (n) Meaning; and if Mr. *Daillon* did luckily hit upon it, then surely 'tis his Interpretation we ought to follow.

Those Words are, 1. The *Greek* Word, (o) which is render'd in *English* by *Angels*, 2. The *Greek* Word, (p) which is render'd by *Estate*. 3. The *Greek* Word, (q) which is render'd by *Habitation*.

All those, who have any Knowledge of the *Greek* Tongue, know that the Word we translate *Angel*, signifies literally, and properly, a *Messenger*. Probably those intelligent Beings, which we call *Angels*, have got that Denomination from their chief Office with Respect to Mankind, viz. their being sent by the Almighty to execute his Commands.

In the Revelation of St. *John* the Pastors of the seven Churches are called *Angels*,

PART II. E for

(n) I say *Apostle*; for 'tis not my Business here to examine whether that Epistle was really wrote by St. *Jude*, or to dispute about it's authentickness.

(o) Ἄγγελος.

(p) Ἄρχη.

(q) Οἰκητήριον.

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for this Reason, no Doubt, because they were the Messengers, or Ministers, of the Word of GOD, that is, Persons sent to declare it.

In short, the Word *Angel* signifies literally nothing else than a Messenger. But it is to be observed, that for the most Part it is applied only to Messengers extraordinary, or of an eminent Rank.

The Word (*r*), we have translated *first Estate*, and in the *Latin* and *French* Translations is render'd by *Origo Origine*, signifies properly, literally, (*s*) *Beginning, Priority*. In a more remote, and metaphorical Sense, but which, however, it very frequently has, it means *Principality, (t) Authority*, and in the remotest and rarest Sense, it may, or does intimate *first Estate*, or *Origin*.

As to the Word, which is render'd by *Habitation*, it signifies just that, and therefore of itself cou'd not occasion any Difficulty. 'Tis by mere Accident, and from the equivocal Meaning of the preceding Words,

(*r*) Ἀρχή.
 (*s*) Thus St. *John* i v. 1. Εν ἀρχῇ ἦν ὁ λόγος, &c. in the Beginning was, &c.
 (*t*) *Luke* xx. 20. — ἵνα τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ. &c. That so they might deliver him to the Power and Authority, &c. See also *1 Cor.* xv. 24. *Eph.* i. 21. *Coloss.* ii. 10, &c.

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Words, that it has thrown a little Darknefs on this Passage.

As the Word "*Ἀγγελος*" in the Holy Scripture, often denotes that Sort of intelligent Beings, which St. *Paul* calls *ministring Spirits*, our Translators without Hesitation receded from the proper Meaning of it, and translated it *Angels* instead of *Messengers*.

As the next Word might, tho' improperly, signify *first Estate* or *Origin*, they thought fit to chuse that Interpretation, because it seem'd more agreeable to the Notion of celestial Beings; and to the following Words, than the Word *Priority*, or *Authority*, wou'd have been.

At the Word render'd by *Habitation*, signifies really that, or in general any Place of Abode, so of Course it is here taken for that Place, which the *Angels* inhabited before their Fall.

Having once taken the Word *Angels* in that Sense, which it now constantly has in all our modern Languages, there was no room to understand by the Word *Habitation*, any thing else than Heaven, or whatever is the *Angel's* Place of Abode.

And thus the Sense generally given to this Passage, and concerning which, the Learned (being perhaps misled by a fortui-

tous Relation between two or three Words, or by the Multitude of Interpreters, that went before them) seem to entertain no Manner of Doubt, is, that the Angels or celestial Beings, who rebel'd against GOD, and thereby forfeited the high Rank, in which the Almighty had placed them, were banish'd that blessed Abode, and are kept in Chains (*i. e.* Prisoners) for the great Day of Judgment.

There are strong Reasons to suspect, that this is one of the Effects of the prejudiced Opinions, which were of Old introduced into Christianity by Rabbinical Dreams, and Heathenish Notions about Dæmons. Not that I would deny the Fall of Angels. Nothing more possible, or even more probable, than such an Event. I conceive indeed, that the very Idea of a *moral finite Being*, excludes Impeccability. But the Question is only whether that Event be here mentioned, or not; nay, whether this Passage refers at all to those intelligent celestial Creatures.

Here is an Interpretation of it, which agrees better with the plain, or most common, Meaning of the Words in the Original.

In the XIIIth and XIVth Chapters of *Numbers*, we read, that *Moses* by GOD's Command, sent twelve Men, one of each
Tribe

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Tribe of *Israel*, and every one of them the *Head*, *Chief*, or *Ruler* (*u*), of his Tribe, to go, and spie out the Land of *Canaan* : That all those Messengers, except *Joshua* and *Caleb*, by their cowardly and false Report, dispirited the People, and thereby raised against God, and against *Moses*, a Mutiny more general, and more formidable than any, that *Israel* had been before guilty of.

It is to these Messengers my Author applies this Passage. The Sense runs smoothly thus :

GOD reserves for the Day of Judgment those Messengers, who did not act according to their Dignity and Trust ; but instead of shewing good Example, and leading the People of *Israel* as they ought, did vilely renounce their Habitation, that is, that comfortable Place of Abode, which GOD had appointed for them and promised.

It may be of some Weight to observe, that if these Words,—*but left their own Habitation*, be applied to the Angels, then the Apostle's Expression is not only very weak, but really quite improper ; for according

(u) The Hebrew Words which signify *Chief*, or *Principal*, and *Head*—the Septuagint have translated ἀρχηγός, which corresponds with St. Jude's ἀρχή.

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according to the commonly received System on the Fall of Angels, and indeed, as far as we can judge, according to the Nature of Things, the bad Angels after their Rebellion must have been banish'd, forced, and driven out of the glorious Abode of the Blessed ; and can it with any Propriety of Speech, be said of such as are flung out of their Habitation, that they have left, forsaken, or renounced it ? The Act of leaving, forsaking, or renouncing, is voluntary ; and therefore had the Apostle meant the Banishment of the fallen Angels, he wou'd have express'd it otherwise, than by *they quitted*, or *left* their own Habitation (x).

Whereas when the same Expreffion is applied to the unworthy Messengers aforesaid, it is visibly both emphatical and just.

Another Observation, which may help to persuade the Reader, is, that in the very Verse, that precedes the Passage in Dispute, the Apostle says, *that the Lord having saved the People out of the Land of Egypt, afterwards destroyed them, that he believed not*. Now an Instance taken from what really happen'd in the Wilderness
after

(x) ἀπολιπὼν ἀπολείπειν signifies to *forsake*, to *abandon*, to *give over* and certainly implies *voluntariness*.

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after the Deliverance from the Bondage of *Egypt* seems to be abundantly better connected with the foregoing general Saying, and fitter to make an Impression, than a wonderful Assertion about what happen'd to the Angels no body knows when; considering especially, that that Event is not mention'd any where, that we know of, in the Holy Scriptures, and that when the Apostle mention'd it, it must have been quite new to his Readers, or, if known, was taken either from Tradition, or some Book which is not among the sacred Writings of Jews or Christians.

To which let me add, that the Crime here mentioned, is that of *not believing*, or *not trusting in GOD*. The Apostle puts his Readers in mind of the dismal Effects of it. It was for that (y) Crime, he says, **GOD** destroyed those, he had so graciously delivered from the Bondage of *Egypt*. Now, as the following Verse is so link'd (z) with the former, that the two seem to make but one Sentence, it is very likely he does here pursue the same Thought, and only gives a more particular, and more terrible Instance, to enforce the same Truth. Upon that Supposition the Apostle, besides calling to the Christian Reader's

Re-

(y) Τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

(z) Grammatically by the Particle (τε) and by the Context, according to the foregoing Observation.

Remembrance, that the unworthy Messengers perished also in the Wilderness, (a) informs us, that because they had been in a special Manner guilty of Diffidence, and Disobedience, and had thereby occasioned the People's Rebellion, GOD intends to make a special Example of them in the Day of Judgment. And if so, here is a short, and clear Paraphrase of the two Verses.

GOD destroyed those among the Israelites, who would not trust in him, and as to the Messengers, who behaved so unworthily, he not only caused them to perish in the Wilderness, but keeps them in Custody against the Day of Judgment to inflict upon them a severer Punishment.

I must not omit taking Notice, that this Place of St. Jude's Epistle seems altogether to be copied from the 2d Ep. of St. Peter, ch. 11. v. 4.

St. Jude's Words being fuller than St. Peter's may serve to explain them; and both Places, no Doubt, ought to be taken in the same Sense.

*I am,
Reverend S I R,
&c.*

ARTICLE

(a) That is implied in the Destruction of the Unbelievers in general, and particularly mention'd in *Numb.* xiv. 37.

ARTICLE III.

The Theology of Insects by Mr. Lefser, with Mr. Lyonnet's Remarks, &c. II Abstract. (a)

WE have seen in the former Abstract that Mr. *Lyonnet's* Remarks make a considerable Part of this Work, and perhaps the most Curious. On the Chap. VI. he treats at large of the Formation of the *Foetus*, according to the System of *Lewenhoec* and his Followers. This curious Observer found in the Seed of Man, and many other Animals, a prodigious Number of Animalcula which serve to encrease the Individuals of the Species in which they are contained. Mr. *Lyonnet* strongly attacks this Hypothesis, and the Author of *La Bibliotheque raisonnée* defends it as warmly. As this Opposition may serve to the Illustration of this Subject, I shall relate some of the Objections and Answers, as concisely as possible.

I. Mr. *Lewenhoec* pretends, that no Spermatic Worms or Animalcula are to be found in the impotent, the decrepid, nor in those who

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F

labour

(a) See the I. Part of this Journal, p. 172.

labour under some particular Disorders, but always where the Qualities requisite to Prolification subsist. *No less, says Mr. Lyonnet, than a great Multitude of Experiments is requisite to establish a Fact of this Nature.*

Answer. Mr. Lyonnet ought to have shewn, that his Adversary's Experiments are actually contradicted by others. It may happen, that the Seed of a very fruitful Animal does not contain at every Instant the necessary Conditions to impregnate, or, to speak according to *Leuwenboec's* System, it may sometimes want the Animalcula necessary to produce the *Foetus*. Every Copulation, even with the most fruitful Animal, does not succeed. Consequently, some few contrary Experiments shou'd not destroy the proposed System. If it could be proved, that Seed became prolific in one particular Case, tho' it then contained no Animalcula, this Experiment alone would demonstrate *Leuwenboec's* System to be grounded on a false Hypothesis. The Impossibility of the Proof is manifest.

II. Supposing, *says Mr. Lyonnet*, it should be proved, that no other Seed than what is fruitful contains these spermatic Worms, why are we to conclude that these Animalculas are the Cause of Fruitfulness, rather than infer that it produces them? For Instance, standing

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ing Water nourishes an infinite Number of Animals extreamly small, which are not to be found in that which runs; must we conclude, that these Animals made the Water stand, or that the Water standing produced them.

Answer. There are Facts, the Probability or Certainty of which depends on the Concurrence of many Circumstances. This is of that Number. By the same Way of Reasoning, I might shew, that it is uncertain whether the Seed contained in the spermatic Vessels is really the Cause of Fertility. If I should only say, *There is in those Vessels a certain Humour, therefore, that Humour is the Cause of Fertility:* Would this Argument be thought convincing? Yet it is certain, that without this Humour, without this Seed, there is no Fertility. But this certainly depends on other Circumstances, which are to be verified. This Kind of Argument is a Sophism, called by Logicians, *enumeratio imperfecta*.

III. *Great and small Animals, says Mr. Lyonnet, are to be found in all the other Parts of the Body, under the Skin in the Mass of Blood, on foul Teeth, &c. Now these Animals are not the Cause of Fertility, why should those of the spermatic Humour be so?*

Answer. Here is such another Argument which Mr. *Lyonnet* is desired to answer, and his Answer shall solve his Difficulty. *There is in all the other Parts of the Body different Sorts of Humours, some have a great Analogy with the Seed. Yet these Humours are not the Cause of Fertility, why then should the spermatic Humour be so? —*

IV. The Defenders of *Leuwenboec's* Opinion add Strength to their System from the Resemblance there is between the *spermatic Worm* and the *Foetus*, in as much, as the Head of each is large in Proportion to the rest of the Body. Mr. *Lyonnet* ridicules the Consequence they draw, and reduces the whole Argument to this Syllogism; *The Animalcules have a large Head, the Foetus has a large Head, therefore the Animalcules makes the Foetus.*

Answer. If the Syllogism be explained in the following Manner, it will afford no great Matter of Triumph. Every Egg, not fecundated by the Male's Seed, contains neither small Worm, Embryo, nor any other Corpuscule that can become a *Foetus*. After Copulation you find in the Egg, in a particular Place, a small Worm somewhat like those seen in the Seed; now is it not probable, that is is one of those that were swimming in that Humour, which has served it as a Vehicle to transport it to the Egg, where it is to be
me-

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metamorphosed, and open'd, as Seed thrown in the Ground, where it is contained as in a Womb, and from which it receives it's Nourishment and Accretion? These and some other Circumstances put together, will be more than sufficient to take off the Ridicule to which the above Syllogism has been exposed.

V. Mr. *Swammerdam* judges it a Fact undeniable, that the *Foetus* of Insects (from the Formation of the Egg, and consequently long before Copulation) fills the whole Capacity of the Egg, in which it is found. If so, the *Foetus* owes not its Origin to a small Worm in the Male's Seed, which could not enter the Egg until a long Time after its Formation. Here then are *Foetuses* formed without the Help of spermatic Worms, and that even in Animals that have them.

Answer. Granted, if the Fact be true. Mr. *Lyonnet* is desired to point out the Place where he found this Assertion of *Swammerdam*. The Observations of the celebrated (b) *Malpighi* on the Origin and Formation of a Chicken are quite favourable to *Leuwenhoeck's* System. In his Opinion, every Egg fecundated by the Seed of the Cock, contains a *Foetus*, or small
Embryo,

(b) *Malpighius de Formatione pulli.*

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Embryo, and every Egg not impregnated contains no such Body. This *Embryo* is included in a *Bag*, or *Follicule*, of an Oblong Figure, and this *Follicule* is itself contained in the *Cicatricula* of the Egg, which is a Spot, or a small white Point, of an orbicular Figure. *Malpighi* repeated often his Observations, and always discovered the same Thing (c).—Add to this great Discovery the Relation and Resemblance conspicuous between spermatic Worms, and the Embryos of Chickens, Frogs, and Men, Compare these Worms, such as they are described by *Leuwenhoeck* (d), with the human *Foetus*, and that of Rabbits, and you'll be convinced at least of the probability of his System. As to the human *Foetus*, examine if you please, the Descriptions given of it by (e) *Riolan* (f), *Harvey* (g), *Ruyfch*, and (h) *Dodart*.—All these Facts united form a very strong Presumption in favour of a System adopted by many great Men, and particularly the celebrated *Boerhaave*,

(c) *Epist. ad Oldenb.* 1672.

(d) *Epist. Physiol.* pag. 390, fig. 5.

(e) *Hist. Anat.* Cap. 12.

(f) *Liber de generat. Animal.* Exercit. 56.

(g) *Thesaur. Anat.* VI. Tab. II. fig. I.

(h) *Hist. de l'Acad. Roy. des Sciences.* an. 1701. pag.

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Boerhaave, who after giving the Description of small Worms, or little Eels, found in the Seed of Men, Quadruped, Birds, Fishes, amphibious Animals, and Insects, adds the following Words.

Si hæc conferuntur cum mole, figura, loco, permutatione, Carinæ Pulli apud Malpighium descriptæ, & cum observatâ naturæ lege in generatione Ranarum, probabile fiet, Animalcula hæc Masculini seminis continere rudimenta corporis futuri humani; in primis, cum testibus, aut hoc humore, deficientibus Sterilitas semper a parte maris adsit. Animalcula hæc crescunt demum, et explicantur, ubi calor, motus, nutrimentum Subtilissimum, locus demique aptus, conspirant simul ita, ut latentes hic adumbratæ partes evolvi queant; veluti avium, Insectorum, Testudinum, Plantarum, ova, dies, menses, annos, inertia, fœcunda tamen, quiescunt, donec longa dies, conditiones enumeratas addat, vitamque Suffocatam excitet (i).

VI. Mr. Lyonnet supposes, that these *Animalcules* do multiply in the Bodies where they are found, and asks whether they are formed in them by an immediate Production, or whether they multiply by the Way of Propagation?

Answer.

(i) Boerhaave, Instit. Med. pag. 327, 328. par. 651. Edit. 1734.

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Answer. Another Supposition more probable than his may be introduced, and which will sufficiently answer his Difficulty. All the Parts of organised Bodies every Day brought to light have been perhaps created from the Beginning of the World; there is therefore in the whole Universe no Propagation, or Generation properly so called, but only a Manifestation of pre-existing Bodies, whose prodigious Smallness escaped our Senses. Those Parts have been spread over the vast Expanse of our Atmosphere; or perhaps contained in the first Individual of each Species, when they came out of the Hands of the Creator. They may be above the Reach of all those Injuries great Bodies are exposed to, until they at last find out a Subject proper to render them perceptible to the Senses. The Nature of an Abstract does not allow me to dwell any longer upon this Subject.

VII. *Is it not very strange, says Mr. Lyonnet, That the spermatic Animals should so quickly enlarge in the Womb, while they do not grow in the Semen, tho' they are surrounded by a Substance in which they are born, and from which they receive their Life and it's Preservation?*

Answer. Mr. Lyonnet supposes the *Embryo* is already quite formed in the Egg before the Copulation, before the two
Sexes

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Sexes are mixed. Now I ask what Purpose Copulation answers according to this Supposition. The *Embryo*, in the Egg, lies in the Womb adapted to it, it receives the Humour proper to nourish it, to bring it forth, to make it grow. What does it want more? What Effect hath the Seed of the Male on this *Embryo's* little Body! Is it to put it in motion? It has Motion, since the Humours circulate in the Vessels of this little Body, as well as in the Parts that surround it, in the Ovarium, in the Tubes, in the Womb, &c. I own I cannot conceive of what Use the Seed of the Male is, if the *Embryo* be not contain'd in it. The System of Animalcules is not liable to the same Difficulty, since the spermatie Vessels are the Womb of their last Manifestation; this is the Egg of the Female, where they find a lodging fit for a new Metamorphosis.

VIII. *Leurwenboec's* System, says Mr. *Lyonnet*, supposes that GOD, in Order to produce one single perfect Animal, was obliged to form so many hundred Millions of defective ones, that the Imagination is frightened at the Number. Does this Conduct correspond with that uniform Way in which Nature acts, where all Things proceed to their End, the most direct, short, and plainest Way?

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Answer.

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Answer. This Objection has been made a thousand Times, on account of the prodigious Quantity of Seed scattered every where with a Profusion, resembling an entire Loss. Here is another Miracle in Nature no less wonderful than the prodigious Number of small Worms, which Mr. *Lyonnet* is so much alarm'd at, and which nevertheless Reason is forced to admit. I mean the *Elms* surprising Fruitfulness, according to the the Experiments and discoveries of the famous *Dodart* (k).

This skillful Naturalist judges, that in an *Elm* of six Inches Diameter, and twenty Feet high from the Ground to the upper Part of the Trunk, there are as many Times thirty-three Millions of Seeds, as there are six Lines in the Height of twenty Feet, viz. 15840000000 Seeds, and that this Tree actually has in it self wherewithal to be multiplied and produced again to that wonderful Number of Times. Add to this, that each Seed of a Tree contains in itself a second Tree, which includes the same Number of Seeds,—That you never can come at one Seed that does not contain more Trees, nor at a Tree that does not contain more Seeds, or that contains less than the preceding, consequently here is a Geo-

(k) Hist. de l'Academ. An. 1700. pag. 88.

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Geometrical encreasing Progression; the first Term is 1, the Second 15840000000; the Third the Square of 15840000000; the Fourth its Cube, and so on without End. *Reason, and Imagination*, says Mr. Fontenelle, are equally lost and confounded, in this immense, and, as it were, more than immense Calculation.

Now let Mr. *Lyonnet* explain, why GOD placed in a single Tree such a prodigious Number of Seeds, or, if you will, of imperfect little Trees. Would it not be enough, that this Tree should contain a sufficient Number of them to propagate and multiply according to the ordinary Course of Nature? Certainly of a thousand Seeds, here are nine Hundred and ninety-nine lost, (if it be a Loss never to arrive at Perfection) and that by a Kind of Miracle in Nature.

But, according to Mr. *Lyonnet's* Opinion, since GOD always accomplishes his Designs the shortest Way, what need was there, that amongst Animals and Plants there should be Males and Females? Could not Multiplication be without the Union of two Sexes? and is not that *the most direct, plain and short Way*?

After all, does Mr. *Lyonnet* really believe that the Loss of so many Millions of small Worms, or Men in Miniature, affects in the

least the OEconomy of the Universe? Their Creation cost not the Almighty more than that of a Grain of Sand. They are so many little hydraulic Machines produced to return soon to that State from whence they were brought.

IX. *Of what Nature, says Mr. Lyonnet, is the Soul of these little Men? Is it a brute Soul? Is it a reasonable One? If reasonable, what is to be its Fate after this Life?* In the Opinion of the Church of Rome, all these little Men are Reprobates, condemned to Hell-fire, or at least confined in the *Limbus* as they are not baptized.

Answer. Here is a Man of Parts uneasy about the Nature of the Soul of a small Worm, of a little human Seed, who at the same Time knows not what his own is. For my Part, I am satisfied about it. I have thought so much, examined so freely, and considered so frequently the Nature of my Soul, without comprehending any Thing about it, that I am no way tempted to make useless Inquiries about the Souls of spermatie Worms. I perceive that I think I feel that my Thoughts proceed from my Brains, this is all I know. Did Mr. *Locke* know more, because he anatomized and dissected the Soul. Mr. *Boulier*, who wrote so much, and so well, on the
Souls

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Souls of *Beasts*, who spoke of them with so much Sagacity, what Discoveries has he made? None.

But what is to be the Fate of these Souls? Why should I perplex my self about what I cannot know, much less remedy. If the Gentlemen of the Church of *Rome* are inhuman enough to damn them, or to confine them to a Place of Sadness and Despair, I cannot but wonder at the unaccountable Error and Weakness of the human Mind, when it attempts to go beyond its Sphere. It is more prudent to recall our Imagination, than inconsiderately lose ourselves in dark and impenetrable Futurity.

(1) Having related, as exactly as I possibly could, the Reasons alledged on both Sides, I shall now close this Abstract with one Reflection.—The two Systems proposed are yet liable to very great Difficulties. I could willingly give the Preference to *Leuwenhoeek's*, if it was not carried, as I apprehend, somewhat too far. Mr. *Malpighy's* Observations, Dr. *Boerhaave's* Remark on them, and Mr. *Dodart's* Experiments, are certainly of great Weight, and the Consequence drawn from the Last seems to me to be just. I can reflect very quietly

(1) The Author of this Abstract.

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quietly on the Loss of an innumerable Quantity of inanimate Seeds of all Kinds, for a single One that comes to Perfection. But the Case alters when this Loss is applied to Men. The Belief of the Immortality of the Soul, I own, is chiefly, if not wholly, grounded on the Excellency of it's Faculties ; and these Faculties are nothing yet in a spermatic Worm : then it seems that we may, without Reluctance, admit the Destruction of such an insignificant Being ; for certainly that's the worst that can happen. But is not the Notion even of that somewhat disagreeable ? And where is the Necessity of such a Supposition ? Is not the Almighty's actual Interposition requisite nevertheless ? — Philosophers have been endeavouring, this Century past, to reconcile all the Operations of Nature to general Laws established from the Beginning by the supreme Author of all Things. By that System, they aimed at giving a higher Notion of his Power and Wisdom. They have succeeded, at least as to what concerns the mechanical World. Eternal Laws of Nature, that answer all the Purposes of a constant Intervention, have really something more admirable, than the Intervention itself. Or to make Use
again

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again of the Comparison set forth at the Beginning of this Abstract, a Watch with a perpetual Motion would require more Art, and give us a higher Opinion of the Workman's Skill than our common Watches do. All this must be granted.—What then? Can this be applied to the moral World? Does not the Non-interposition destroy the very Notion of Government? A Providence by general Laws, once settled and no more minded, is no Providence at all. We are carried away in the Middle of a Series. Our Actions are as necessary as the Effects of Gravitation.—Or if you allow Free-agency, you must allow also a Government fitted to this Faculty of the Beings so governed, a Care properly so called, a continual Interposition adapted to the Alterations our Liberty occasions.

Now this particular Providence is as requisite in the Formation of Men as in any Case whatsoever, because this is as free an Act of ours, as any other. Why then should we not suppose, that at the instant GOD is pleased that a Man should exist he creates a Soul? This is as easy to him, as to permit that a Soul already made should animate such a Body. This System answers the same good Purposes,

poses, and is not liable to the same Inconveniencies that attend the Hypothesis of an infinite Number of Souls being destroyed, without having done any Thing to deserve so frightful an End.—As to the Pretence of raising our Admiration of the divine Power and Wisdom, by the System of general Laws, I have allowed it to be right as to the mechanical World, but is very far from being just when applied to the moral: For one single Act of Goodness, of a particular Care, &c. by much outshines all the possible Beauty of a Machine. The oftner we conceive our good Father coming to our Help, directing us in a Manner suitable to our Nature, to our Faculties, the higher is the Notion we then have of his moral Attributes, of his Benevolence, &c. Nothing can be more exhilarating in our present Circumstances, than the Thought of his continually watching over us, and providing for us, in the most strict Sense these Expressions can bear. And if we allow this in one Case, we must allow it in all. Time will not permit my enlarging on this useful Subject.

ARTICLE

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A R T I C L E IV.

L' Orthopedie, ou l' art de prevenir
& corriger dans les Enfans, les
difformités du Corps, &c. 2 Tom.
8°. Bruxelles, 1743.

That is to say,

Orthopædia : Or the Art of amending and preventing Deformities in Children by Means, which Parents themselves, and all Persons, who are employed in the Education of Children, may easily put in Practice. By Mr. *Andry*, Professor of Physic in the *Royal College*, and Senior Dean of the Faculty of Physic at *Paris*, with Cuts. 2. Tom. 8°.—Tom. I. pag. 304. Tom. II. pag. 310. besides 84 in a Preface, &c.

THIS Book, perhaps, one the most useful that has been written these many Years, was translated into *English* soon after it came out abroad. It contains many Facts that are not to be found but in Books of Physic, which are understood or look'd into by the Gentlemen of that

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Profession only, and if this is read with Attention by all those that want some of the Instructions contained in it, we may expect to see the next Generation reap the Benefit of it.

“(a) It is not only allowable, *says Mr. Andry*, to take Care of the Gracefulness of the Body, but this Care, while it is confined within certain Bounds which Reason prescribes, and which every Body is well acquainted with, ought to be enjoined. We are born for one another, and ought to shun having any Thing about us that is shocking; and even tho’ a Person should be left alone in the World, he ought not to neglect his Body so as to let it become ugly; for this would be contradicting the Intention of the Creator. It is on this Principle, that the *Orthopædia* (b) is founded. The Author hopes that few Parents are like that whimsical Mother, who

(a) I took this, and the other Quotations, out of the *English* Translation.

(b) This Title is formed of two Greek Words; *viz.* ὀρθός, which signifies *Streight, free from Deformity*, and παιδίον, *A Child*. The Author made use of the Expression *Orthopædia* in imitation of two celebrated Authors. One of them gave the Title of *Pædotrophia* to a Treatise upon the Manner of sucking Infants; and the other that of *Calipædia*, to a Poem upon the Method of getting beautiful Children.

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who seeing her Daughter have a Set of very beautiful Teeth, made her pull out the finest of them, lest they should make her vain, and so prove an Obstacle to her Salvation.—Or like another Mother (c), who having a very beautiful Daughter, was always bidding her to hang down her Head, bend her Neck forwards, and walk with her Feet inwards, for this Reason, that one ought to avoid pleasing the World.

The Author writes for Parents of better Sense than these. His Purpose is to give several plain and easy Methods, for preventing and correcting the Deformities of the Bodies of Children. He considers only the external Defects; the others he leaves to the Management of Physicians and Chirurgeons. For Instance. when he speaks of the Defects which concern the Eye, he does not tell in what Manner a *Gutta serena* is cured, or how a *Cataract* is to be couched; these Defects require the Light of Physic, and all the Dexterity of Chirurgery to manage them. But what he writes is to shew Parents what they may practise themselves, with regard to their Children, so as to give them a streight and agreeable Look.

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(c) *Dionis, Cour d' Operations de Chyrurgie.*

and prevent, or cure, their Squinting, winking, &c. This excellent Work is divided into four Books. The First contains a general Notion of the external Parts of the Body. The Second has for it's Object, the Art of preventing and correcting in particular the Deformities of the Shape, with Respect to the Trunk of the Body. The third Book concerns the Deformities of the Arms, the Hands, the Legs, and Feet. The Deformities of the Head make up the fourth Book, *viz.* First, the Deformities of the Head properly so called; Secondly, those of the Hair; and Thirdly, those of the Face. Mr. *Andry* considers the Face first in general, with Respect to its Air; then in particular, with Respect to the different Parts which compose it, some of which are obvious to the Sight at first, as the Fore-head, the Eye-brows, the Eye-lid, the Eyes, the Nose, the Cheeks, the Ears, the Lips, the Chin, the Skin; others of them again are not so conspicuous, as the Gums, the Teeth, and the Tongue. He talks of this last Organ, with regard to Dumbness, Lispering, and Stammering, and other sensible Defects of the Tongue, as far as concerns the Speech.

The whole Work is very methodical, interspersed with curious Remarks and Examples,

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amples, always adapted to the Subject in Hand, and which make the Reader go thorough it with Pleasure. Tho' the first Book is but a Kind of Introduction to the other, yet it is a very useful One, as it contains a complete Enumeration of the external Parts of the Body, the Proportion of those Parts, the Variety which may be remarked in the Make of some of them, —and the Tastes of different Nations upon this Subject; but I am obliged to confine my self to more important Articles, extracted out of the other Books.

*What Care ought to be taken of
the Clavicles and the Chest in
Children.*

A Well proportioned Chest is one of the greatest Ornaments of the Body, and it has the requisite Proportions, when it is sufficiently raised in the Fore-part and at the Top, especially in Women, when the *Clavicles* (*d*) are not too crooked, when it does not jut out backward,
nor

(*d*) The *Clavicles* are two little Bones, which form the upper Part of the Vault of the Chest.

nor incline more to one Side than the other ; in short, when it is like a Scuttle, raised in the Fore-part, and at the Top, and plain behind.

To preserve this Form our Author gives this Caution to Mothers, when they swaddle their Infants, not to bind their Shoulders too tight ; for this makes the *Clavicles* more crooked than they would be, and hence the upper Part of the *Chest* is contracted ; — and when Children are in Gowns, he would have them to be so made, that the openings of the Sleeves may allow them sufficient Liberty to turn the Arms outwards. And, as soon as they are a little grown up, he advises Parents to give them a stick of a proper Length, to hold by the two Extremities with their Arms stretched out ; for this small Effort, if it is frequently repeated, will not fail to make the *Clavicles* long and flat. Parents ought besides to make their Children thrust forward the *Chest*, and accustom them to use this Exercise frequently. The Motion which they make to accomplish this will push their Arms backwards, and by a necessary Consequence will lengthen the *Clavicles*.

*The Means to prevent the Bellies of
Children projecting too much for-
ward, and how to keep their Back
streight, &c.*

FOR this Purpose two Things must be observed; the First, to hinder Children from sitting crooked upon their Seats; the Second, to take Care, that the Bottom of the Seat, upon which they sit, be not hollow in the Middle, but quite plain. The best Way, says Mr. Andry, is to make the Seat of a Piece of Cork-Tree that is very even; for, besides that the Chair is thereby render'd lighter, it has this Advantage, that it preserves Children from the falling of the *Anus*, to which they are so subject, which is well worth minding.

Here follows a great Number of useful Directions, on the following Heads.—
How Children are to be taken Care of, with respect to their Shoes and Stockings. — In what Posture young Girls ought to sew, read, work in Tapestry, &c. — What sort of Tables Children ought to write upon. — How they ought to lie in Bed with respect to Bolsters. — The Importance of frequently

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quently bestowing new stich'd Stays upon them.—The Method to prevent their pushing out the Backside too much. The Method to prevent their carrying their Head wrong.

Of the Neck crooked or stiff.----A particular Method for rectifying the Necks of Children, Round Shoulders, &c.

WHAT Mr. Andry says on this Article is too useful to be passed over. — To hinder the *Shoulders* from growing round, you must take Care to keep the *Elbows* well back, placed over the *Hips*, and the *Chest* forward. The Person should lie as flat in Bed as possible, and if one *Shoulder* is too thick, he should always lie upon the opposite Side: for the *Shoulder* upon which one lies always projects beyond the Plane of the *Back*. —Nurses, Weaners of Children, and Governesses, who constantly suspend Children by the Leading-String, lifting them up in the Air, make them liable to have the *Neck* sunk between the *Shoulders*.—Those Masters and Mistresses, who teach Children to read or write upon too high a Table, which rises above their
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their *Elbows* (for it ought to be two Inches lower) expose them to the same Deformity.

—The same must be understood of eating Tables, &c. When you observe, that a Child inclines to sink his *Neck* between his *Shoulders*, you should never allow him to sit upon an Elbow-Chair: For these Chairs, while he makes Use of them, make him raise up his *Shoulders*, and hence it happens, that his *Neck* sinks betwixt them.—A Method of managing a Child when he either raises or depresses one *Shoulder* too much, is to put some sort of Burthen upon the *Shoulder* that is lowest, and let the highest quite alone, for, the Weight upon the low *Shoulder* will oblige him to raise it up, and at the same Time will make him depress the other.

Here follow Prescriptions on the Deformities of the Body, which proceed First, from Children's being wrong swaddled. Second, from their being wrong laid down in the Cradle. Third, from their being wrong carried in the Arms.

The Body too thick:

SOME young People to procure themselves an easy Shape, put Vinegar into every Thing that they eat, and even drink it sometimes. This Remedy is extremely

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dangerous. Among many Instances, our Author alledges, I shall only relate the following.

A young Lady of great Fortune enjoyed a perfect State of Health a few Years ago ; she was pretty fat, had a good Appetite, and a blooming Complexion. She began to be suspicious of growing too fat, for her Mother was very corpulent, and she was afraid of growing to the same Size. A Woman, whom she consulted upon this Subject, advised her to drink every Day a small Glass of Vinegar. She did so accordingly, and the Fatness diminished. Charmed with the Success of this Remedy, she continued it more than a Month. At length she began to have a Cough, and as it was dry at first, it was look'd upon as only a slight Cold which would go off again. In the mean Time, from a very dry Cough it came to a spitting, a slow Fever succeeded, with a Difficulty of Breathing, and her whole Habit of Body grew lean and consumptive. Night-sweats came on, with Swellings of the Legs and Feet, and the Disease ended with a Looseness. When her Body was opened the Lobes of the Lungs were found all full of Tubercles. The Lungs resembled a Grape, and the Tubercles represented the Stones ; during the Course of her Illness the *Peruvian* Bark was made use of, as also febrifuge alkaline Opiates, the Whey of

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of Affes Milk, and Broth of Cray-fish ; to which were added the pectoral Herbs, to prevent an Ulceration of the Lungs. But the Consumption still continued its Courſe 'till ſhe died.—Mr. *Andry* adviſes young People to reflect upon this Caſe.

To prevent the Body's growing too thick, or to cure this Deformity, he preſcribes the following Ways, Firſt, Not to ſleep too much. Second, To drink plenty of Tea and Coffee. Third, To abſtain from Chocolate, Beer, and every Thing that is capable of producing too nourishing Juices. Fourth, To eat and drink vey moderately, and if you muſt drink Wine, let it be white Wine. Fifth, To take a great Deal of Exercise on Foot. Sixth, To take every Day, for ſeveral Weeks, a little of the Aſhes of Cray-fiſh, mixed with a freſh Egg, or diluted with Broth. Theſe Aſhes are very effectual to hinder the Body from growing too fat ; the Doſe is half a Drachm, if the Perſon is above twelve Years of Age. But in Caſe the Perſon has ſo great a Diſpoſition to grow fat, that he muſt have ſomething ſtronger, you may add to the above Aſhes, thoſe of Sea-ſponge, and of the Pith of Sweet-Brier, ſo as to make a Powder ; the Doſe of which ought to be half a Drachm. This Medicine is ſo extenuating, that it ſometimes occasions too
I 2 great

great a Meagerness ; and hence in ordering it, you ought to have a particular Regard to the Disposition of the Person who takes it, for unless he is afraid of growing to an enormous Size, he had better not to have Recourse to the last Powder, but content himself with the First.

The Body too slender.

MR. Andry treats of the Disorder only so far as it proceeds from a Jealousy in a Child, arising from the Parents shewing too great a Fondness to others of their Children.—The Remedy is obvious to every Body.

The Nature of an Abstract will not allow me to enlarge on the following Articles. 1. *The Arms and Legs too short or too long.* 2. *One Leg or Arm slenderer than the other.* 3. *One Arm or Leg too thick.* 4. *How to manage when the Heel does not touch the Ground easily.* 5. *What Shape the Arms, Hands, Fingers, and Nails ought to have, to appear handsome.* 6. *Roughness of the Hands, Hairiness and chopt Hands.* 7. *The Hand crooked.* 8. *Warts on the Hands.* 9. *Hardness of the Hands.* 10. *Shaking of the Hands.* 11. *Sweating of the Hands.* 12. *Chilblains of the Hands.*

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To prevent them our Author prescribes the following Method,—to rub the Hands during the Month of *October*, with white Wine, in which Rocket has been infused for the Space of two Days.) 13. The *Itch* upon the *Hands* and *Arms*. 14. Deformities of the *Nails*. 15. The *Right-Hand* weaker than the *Left*. 16. The *Legs* crooked. 17. The *Feet* wrong turned.

The 2d Volume begins by the Deformities of the *Head*. To this the Fourth Book is designed. I shall relate those Articles only which appear to me the most useful or entertaining. The Author, speaking of the *Face in general, with respect to the Air and Mien*, expresses himself thus:

“ The Air of the Face depends upon the
“ Sentiments of the Soul. Are you de-
“ sirous that your Children should have
“ a noble Look, an agreeable and pleasing
“ Air? Inspire them with Sentiments
“ noble and humane, and these Senti-
“ ments will represent themselves upon
“ their Faces.—The Face, so to speak,
“ takes the Features of the Soul, and
“ moulds it self by them.—When a Child
“ is bred up in the Maxims of Honour,
“ the Features of his Face are found in-
“ sensibly thereupon, and become at last
“ indelible, provided this Education is pro-
“ tracted so long as till the Features are
“ quite confirmed. The transient Senti-
“ ments

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“ ments of the Soul make only a slight
“ Impression upon the Countenance ; but
“ its habitual Sentiments, such as are
“ contracted in a good or bad Education,
“ by good or bad Habitudes, these, I say,
“ by redoubled Impressions, imprint upon
“ the Face such deep Characters, that
“ they are never afterwards to be defaced.
“ It is this that makes the good or bad
“ Countenance. When a young Person
“ is naturally of a choleric Temper, and
“ there is no Pains taken to correct this
“ Passion in him, his Face is forced to re-
“ ceive the Impression of those Clouds
“ and Frowns which Anger occasions,
“ the Marks of which will never disap-
“ pear ; but even, when he is not angry,
“ will discover his passionate Temper,
“ and give him a rough Air.”—The same
may be said of all the other Passions,
and from this we may infer, that Pa-
rents are, as it were, the Masters of their
Children’s Countenances, because the Face
depends upon the Sentiments of the Mind,
the Sentiments upon the Education, and
the Education upon the Parents. “ If
“ the Child’s Features are not regular,
“ the Parents cannot give them a just
“ Regularity ; but it lies in their Power
“ to form the Mind and the Heart of
“ the Child, and it is by the forming of these
“ that

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“ that they are able to mould the Air of
“ his Face.”

Of the Eye-Brows.

TH E R E are fourteen Conditions necessary to *handsome Eye-brows*.

1. *They ought to be sufficiently furnished with Hair.* If they have too little Hair,
“ You must begin with shaving them, *says*
“ *Mr. Andry*, so as not to leave the least
“ Down upon them, and afterwards fo-
“ ment the Part that is shaved several
“ Times a Day, with a Decoction of
“ Worm-wood, Betony, and Sage, boiled
“ in white Wine. Continue this a Month,
“ or at least for three Weeks ; after which,
“ shave the Part a-new, and then anoint
“ it with an Unguent of Honey, Wax,
“ and Eggs, mixed together ; and repeat this
“ Uction for a Month every Night before
“ you to go to Bed, putting a Linen-Cloath
“ upon the Eye-brow, to keep the Ointment
“ applied to it.”

2. *The Eye-Brows ought to be only moderately thick.* If they are too thick, burn a Cabbage, make a *Lixivium* of the Ashes, and with this *Lixivium*, rub the Child's Eye-brows frequently.

3. *Each*

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3. *Each Eye-brow*, should form upon the Forehead, a Concave Line in the Shape of an Arch, the Hollow of which ought to make a small Vault above the Eye, such as Mr. *de Voiture* describes in the following Stanza, where he paints the Eye-brows of a young Lady, whom he met with at a Ball.

Sur un front, blanc comme l'yvoire,
Deux petits arcs de couleur noire,
Etoient mignardement voutés,
D'où ce Dieu qui nous fait la guerre,
Foulant aux pieds nos libertés,
Triomphoit de toute la Terre.

*Beneath her Ivory Front, just o'er her
Eyes,
Two sable Arches elegantly rise,
Where perch'd on high the God of plea-
sing Pains,
His haughty Empire o'er the World
maintains.*

4. *The upper Part of the Eye-brow ought to be thicker planted with Hair, than the lower.* When this is not the Case, it may easily be helped. The Method of doing this to shave the Part as smooth as possible; as the Hair will grow again, after it sprouts shave it a-new; it will not need shaving
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a dozen of Times, provided you take care to rub the Part that is shaved with the Unguent of Eggs and of Wax.

5 *The Interval, or the Space between the Eye-brows, should be quite free of Hair.* When they are thus joined, the best Method for removing that Deformity is that prescribed above for the Eye-brows when they are too thick.

6. *The Hairs must not start up, but lie flat in such a Manner, as they may point from the Nose towards the Temples, and not from the Temples towards the Nose.* When the contrary happens, we cannot too quickly set about the removing of such a Deformity. “As soon, says Mr. Andry, as ever you observe a Child have the Hair of the Eye-brows turned the contrary Way, they ought constantly to be stroaked with the Finger, from the Nose towards the Temples, and this must be continued every Day for a long Time. You must likewise make use of a little Brush, such as People rub the Teeth with, the same Way. This is all the Method that needs to be used, and it is no less effectual than it is simple.

7. *The Hairs ought to be short, and leave no bald Spots.* To make them short when they are too long, the only Method is to

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cut off what is too much with a Pair of Scissars; As to what concerns those Parts where the Hair is interrupted, the only Thing to be done, is to shave them from time to time.

8. *The Hairs of the Eye-brows ought not to stand on End, or start out from one another.* When this is the Case, you must shave the Eye-brow two or three Times, and take Care after it is shaved, to pass the Fingers frequently over it, from that Part which is called the Head, to the other named the Tail, and this will soon make the Hairs lie smooth, without over-topping one another.

9. *The Eye-brows should be of a black or Chestnut Colour, and not reddish, nor red.*

10. *Each Eye-brow ought to make an entire Arch.*

11. *This Arch ought to be only moderately raised.* When it is too high, it gives the Face an Air of Assurance, which does not become every Body, especially the Fair Sex.

12. *There ought to be one Eye-brow on each Side of the Forehead.* To have only one Eye-brow, is a great Deformity, which may be cured when it proceeds from the Defect of the Humour, which serves to nourish the Shoots employed by Nature
for

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for the Production of the Hair of the
Eye-brows. For that Purpose you must
have Recourse to the following Compo-
sition, which should be renewed every
Day for three Months. This Composi-
tion is made of the Oil of Honey; the
Oil of Worm-wood, and that of bitter
Almonds, of each two Drops; of the Per-
son's own Urine three Drops; mix them
together, and make them Milk-warm,
and with this Liquor rub the Part seve-
ral Times a Day, till the Points of the
Hair begin to appear upon the Eye-brow,
and after that continue the same Method
till the Eye-brow is quite grown.

13. *Neither of the Eye-brows should be quite bare.* When they are both naked, you may try to remove that Deformity by the same Method proposed in the foregoing Article.

14. *The Eye-brows ought not to be double one above another.* This Deformity is very difficult to correct.

The Deformity of the Nose.

1. **T**HE want of a Nose.
2. The Nose flat or broad.
3. The Nose like the Foot of a Pot.
4. The Nose awry.
5. The Nose full of red Pimples.
6. The Polypus

of the Nose. 7. The Nose full of little Holes. 8. The Nose too large. 9. The Nose slit. 10. The Nose resembling that of a Horse. 11. Convulsive Motions of the Nose.

Among these Articles I shall select only the Seventh. — “ There are, *says our*
 “ *Author*, Noses all prick’d full of small
 “ Holes, like the Shells of Almonds. It
 “ is generally believed, that these little
 “ Holes are Apartments for Worms, and
 “ upon this Notion it is usual to pinch
 “ these Places between the Nails, to
 “ squeeze out the pretended Worms,
 “ which are nothing else, than a greasy
 “ Sort of Stuff hardened within these
 “ Holes. The pinching with the Nails
 “ squeezes out this Stuff effectually; but
 “ then, on the other Hand, it produces
 “ three very bad Effects, the First is, that
 “ of making the Nose red; the Second, that
 “ of making it too large; and the Third,
 “ is that of raising Tumours upon it some-
 “ times.

Mr. *Andry* pretends, that the best Method of obliterating these little Holes is, to rub a little of the Oil of Nutmegs with the Finger, or a small Brush, all along the Nose. This Oil applied several Times a Day for some Weeks, softens that stuff which is pent up in these Holes, and makes
 it

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it ooze out, only by rubbing the Nose with a bit of Linen-Rag. After this a few Drops of the Vinegar of Roses, rubbed gently upon the Nose, shuts up these little Holes, that they do not appear any more.

Of the Eyes.

I Shall say nothing of the Deformities the *Eye-lids* are subject to, and proceed directly to those of the *Eyes*: Our Author mentions seven Deformities attending them. 1. The Squint-Eye. 2. The enflamed Eye. 3. The wandering Eye. 4. The scaly Eye. 5. The winking Eye. 6. One Eye less than the other. 7. The fierce Eye.

As for the Squint-Eye (or *Strabismus*, for so this Disorder is called) it is very seldom incurable; when it is contracted after the Birth, it is always owing to the Fault of Nurses, who lay down their Children in false Lights, that is, where the Light does not fall so directly upon them as it ought, instead of laying them down in such a Manner, as they may have the Light, whether Day-light or Candle-light, directly opposite to them. — Another Fault of Nurses is, that when they want to

still

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still a crying Child ; they hold up close to their Eyesome Toys, which they move from one Side to another, and which the Children cannot look upon so near without squinting.

The first Thing to be taken Care of, in order either to prevent or cure this Disorder, is, never to let Children look at any Thing that is either too near, or too much at a Side, or situated directly under the Eyes.

The second Method to be made Use of is, to make the Child look at his own Eyes, in a Looking-glass, about a Quarter of an Hour, Evening and Morning, for several Days ; but with this Precaution, that each Eye shall look at that one which corresponds to it in the Mirror. This is no great Piece of Slavery, and it cannot be expressed how efficacious it is for correcting this Deformity of the Eye.

What Mr. *Andry* prescribes to cure the *inflamed Eye*, and the *scaly Eye*, seems to me to require the Advice of a Physician to be properly put in Practice, therefore I shall say nothing about it.

There is nothing contributes more to give Children wandering Eyes, than to expose to their View a great Huddle of Objects in Motion. This Deformity is so much the more a Misfortune, as a Person who has

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has an unsettled Look is generally supposed, though often unjustly, to be of as unsettled a Mind. For this Reason, Mr. *Andry* advises Parents, never to allow the Nurses, or Servants, to carry their Children to Places where there are great Crowds of People.

When a Child is new waked, he ought not to be exposed immediately to a strong Light, for this makes him wink very close; and when People will not trouble themselves to correct it, this Winking by being repeated every Day, turns into a Habit, and the Child winks all his Life afterwards, just as if a Grain of Dust had got into his Eye. This violent and habitual Winking, when it is of a long Standing, is not easily cured; but however difficult the Cure may be, it is not absolutely impossible, and where the Cure is practicable, the following simple Remedy is very good for effecting it. It consists in applying upon the Eye-lids, and also round them, a small Linen Cloth dipt in the Juice of Purslane, and this must be repeated several Times a Day, for some Months.

Mr. *Andry* ascribes the *Monopia*, or the Deformity of having one Eye less than the other, to every Exercise or Play, that requires the shutting of one Eye; therefore,

fore, he advises young People not to make Use of perspective Glasses, till they are come at a proper Age.

The *Haggard*, or *fierce Eye*, is commonly the Effect of a bad Education, from allowing Children to look angry at those who contradict them. We may apply to this, what was already said about *the Face in general, with respect to the Air and Mien.*

Of the Ears.

I Shall pass over what the Author says about the *Cheeks*, and proceed directly to the *Ears*.

They are a great Ornament to the Head, when they are well shaped, do not exceed a certain Size, are neatly placed, well bordered, and have all those little vermicular Turnings and Windings, which compose the external Parts of this Organ.

When the Ears are too large, it is a Fault not to be corrected, and the best Method in this Case, is to conceal them, or, at least, not to keep them quite exposed, which is easily done. Too much Pains cannot be taken to make the Ears of Children lie neatly. A skillful Anatomist (e) observes,

(e) *Winflow's Anatomy.*

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observes, that *those Ears which have not been tied down in the Time of Childhood are naturally bent forwards.* Where the Ear is right placed, it lies so close to the Head, that you cannot put a Piece of the thinnest Paper between it and the Head without moving it.

Amongst the Women of the Kingdom of *Astracan*, the longest Ears are reckoned the most beautiful; and to make them long, they press them with Rolls of Parchment, which they make larger from time to time, and are fashioned in such a Manner, as to make the End of the Ear reach down to the Shoulder. This shows how easily the Ears may be stretched. On this Occasion Mr. *Andry* justly exclaims against the barbarous Custom of pulling Children by the Ears, by way of Punishment, which not only stretches them, but sometimes occasions Dullness of Hearing, and even Deafness.

Deformities of the Face.

THOSE that are independant of the Small-Pox are the following.

1. *The Face full of red Pimples.* In order to remove this Deformity, the Mass of Blood must be sweetened and diluted,

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which

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which may be done by the Use of Chervil and Crabs in Broth, made with a little Veal and Mutton, but not Beef. It must be used scarce Milk-warm, and never hot.

2. *Freckles.* They are commonly occasioned by the Heat of the Sun, and hence we ought to take Care of exposing Children to it.

3. *Marks upon the Face.*

4. *The Complexion brown, pale, yellow, tawny, &c.* When it is naturally so, there is no possibility of changing it thoroughly, all that young Girls can do in this Case is, to have Recourse to Palliatives; not to red and white Paint, which they commonly make Use of in *France*, and which hurts the Complexion, but to Things that are more harmless, such as, amongst others, a little Ass's Milk, or Talc-water applied to the Face.

Mr. *Andry* speaks much against white and red Paint, and quotes Mr. *La Bruyere*, who says, that if Women want only to please their own Eyes, they may embellish themselves according to their Taste; but if it is the Men that they would charm, he protests that he has counted the Votes, and declares to them, on the Part of all Mankind, or at least of the greatest Number, that the white and red
Paint

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Paint makes them frightful and disgusting, and the red alone makes them look old, and disguises them.— So that we may say *Paint* draws it's own Picture to the Life, in the following Verses of a *French* Poet.

Par tout où l'on m'employe, on me
cache avec soin,
Le grand jour m'est un peu contraire,
Si je fers d'abord sans besoin,
Je me rends bientôt necessaire.
Tant que je suis caché bien souvent
mon Emploi
M'attire des Cajoleries :
Mais je surprend des flateries,
Qui ne s'adressent point à moi.
Je fers en aparence, & je fais mille
maux,
Je suis d'un facheux voisinage,
Et je ronge enfin jusqu'aux os,
Ceux que je flatte davantage.

*Whene'er you employ me, you carefully
hide me ;
I'm so ugly that none by Day-light can
abide me.
If at first I am used for Fancy alone,
Yet a while, and without me there's
nought to be done.*

*But tho' thus concealed, yet I'm often
caress'd,
Tho' it is not to me the soft Things are
address'd ;
Only so far the Praise from my Mistress
I claim,
That without me she ne'er would have
got such a Name.*

*They mistake me, who fancy I'm what
I appear,
Tho' I make those who use me believe
I'm sincere,
I'll tell them like Angels I'll make them
to shine,
While slyly their Beauty I quite under-
mine.*

5. *The Complexion wan.*

6. *The Complexion coarse.* It is owing to the being much exposed to the open Air and the Wind, especially in *Summer*, and too long and frequent Sweating.

7. *The Complexion shining.* " If you
" would have a beautiful Complexion,
" says Mr. Andry, it ought not to shine,
" but should resemble that Bloom which
" you observe upon certain Fruits before
" they have been handled. People say,
" the Bloom of Complexion, but not the
" Lustre,

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“ *Lustre*, because this does not belong to
“ it. The Lilly is white, but it has no
“ Gloss, tho’ you say the Brightness of
“ Lilly. Snow is likewise white, but it
“ does not glitter ; tho’ you say the
“ Brightness of Snow. Roses, with all
“ their Brightness are not in the least glossy.
“ You say of a fine Complexion, that it is
“ *compounded of the Rose and Lilly*, without
“ meaning that it shines ; and in the same
“ Manner, you say a snowy Complexi-
“ on, without supposing that it glit-
“ ters.”

Mille fleurs fraichement ecloses,
Les lis, les œillets & les Roses,
Couvroient la neige de son'teint.

*Her Beauty to the Eye discloses,
A thousand fresh-blown Flowers and
Roses,
Lillies and Pinks, which sweetly grace
The snowy Whiteness of her Face,*

Says Mr. *de Voiture*. Alabaster does not shine, though it is white, and when the Poets speak of a *Breast of Alabaster*, they do not thereby mean that it is shining.

As this Abstract is perhaps already too long, I shall end it with the Titles of
the

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 the remaining Articles in the *Orthopædia*.
Deformities of the Gums.—*Deformities*
of the Teeth, with the Means of helping
 them to push out—and of preserving
 and beautifying them.—*Defects of the*
Tongue, with Respect to the Speech,—
The want of Speech occasioned by Deafness,
&c.

After this is to be found in this Work
 a *Thesis* defended under Mr. *Andry* ; viz.
Whether moderate Exercise is not the best
Preserver of Health.

A R T I C L E V.

Histoire civile du Royaume de Naples, tra-
 duite de l' Italien de *Pierre Giannone*,
Juris consulte & Avocat Napolitain,
 avec de nouvelles notes, réflexions, &
 medailles fournies par l' Auteur, &
 qui ne se trouvent point dans l' Edition
 Italienne. 4°. 4 Vol. La Haye, chez
Pierre Goffe & Isaac Beauregard, 1742.

That is to say,

The *Civil History* of the Kingdom of
Naples, translated from the *Italian* of
Peter Giannone, a *Neapolitan* Civil-
 ian and Advocate, &c. The I. Vol.
is

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is divided in 8 Books, and contains 656 pages, besides the Bookseller's Advertisement, the Dedicatory Epistle, and the Introduction, which make up 28 pages.

(a) **T**HIS is the *Translation* of a Work that appeared in *Italian*, in the Year 1723, Dedicated to the late Emperor *Charles VI.* The Author is Mr. *Peter Giannone*, a Man well known in the Republick of Letters, for his exact and judicious Knowledge, and for a certain candor, modesty, and simplicity of Manners, in the old Taste.

This Book is the more curious, as it is not a bare Historical Narration, but a political Description, wherein the Origin of Revolutions is represented, and the Laws and Alterations in the Government are traced up to their Beginning; with an Account of Ecclesiastical Affairs intermingled with them (b).

When

(a) See *Bibliotheq. raison. Tom. XXX. I Part. pag. 26.*
—*Biblioth. Francoise Tom. XXXVI. II Part. pag. 328.*
&c.—And *Biblioth. Italique, Tom. IX, pag. 231.*

(b) This Part of Mr. *Giannone's* Work drew upon him the Resentment of the Clergy. They incited the Mob against him, and he was obliged to flee to *Vienna*, to avoid being tore to Pieces. The Emperor granted him his Protection. But having left *Vienna* sometime after, as he was travelling

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When this Book first appeared in *Italian*, it was the more agreeable to the Public, as besides the Exactness and Fidelity with which it is wrote; they were charmed to see a complete History of the Kingdom of *Naples*; no Body before having ever undertaken to do for that Kingdom, what so many others did in other Parts for the Honour of their Country; a very surprising Negligence to be sure in a Country so large and so full of Virtuofos, whose Works even shew, that no Science was better improved among them, than that of the Law.—The Author begins the History of that Kingdom from the *Romans*, to whom the Provinces, of which the Kingdom of *Naples* is now composed, were formerly subject. He proposes to give, by way of Preliminary, a Sketch of the Form and Constitution of the *Roman Empire*,

travelling from *Venice* to *Geneva*, he was unhappily arrested by a *Piedmontese* Officer; and ever since, tho' he is actually living, and is treated with great Clemency, through the Generosity of his *Sardinian* Majesty, he has been lost to the Public. In the very Beginning of the Book, there is one of those Strokes, which, without doubt, the Holy Mother was highly incensed at; “*The Church*, says he, in incroaching on the Temporalities of Princes, did by its Statutes and Settlements so well intrude, and as it were incorporate itself in the State of Empires, that there is no Possibility of reminding the Alterations that happened in one without the Knowledge of the other. See *Biblioth. Francoise*, Tom 36. II Part. p. 329, and 324.

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pire, and of its Laws, to point out the various Methods taken by different Emperors to bring them to Perfection, and give a concise Account of two celebrated Academies then existing for the Study of the Law, the one at *Rome* for the *West*, and the other at *Beryte* for the *East*. His intent is to furnish wherewithal to judge of that Kingdom's decline, and of the Revolutions that happened in it, since *Constantine* thought proper to transfer the Imperial Seat to *Constantinople*, and by that Means to form two Empires out of one.

All this may be look'd upon as a Digression, which could be placed in any other Work full as well as in this. But it must be owned at the same Time, that this Part of the *Roman* History is set in a very agreeable Light.

Mr. *Giannone*, after giving a Description of *Naples*, bestows this Encomium on the Government and Laws of the *Romans*, that all Nations have look'd upon them as general Laws, and adopted them into their particular Systems.

In the Beginning of the first Book the Author treats of the different Condition of the *Italian* Towns, as these Towns were not equally treated by the *Romans*: from hence arose the Distinctions and the different Degrees they granted them; some having the Privileges of Citizens of *Rome*, others being called municipal Towns, Co-

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lonies,

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lonies, Rights of *the Latins*, Prefectures, and allied Towns. They all enjoyed different Prerogatives. — The Author treats afterwards of the Condition of the Provinces, of the Empire's Disposition under *Augustus*, of the Disposition and Form of the Provinces which now compose the Kingdom of *Naples*, of the State of that City under his Reign, and of *Naples* as it is at present the Capital of the Kingdom ; and he shews that in that Time it was neither a Republic intirely free, nor Independant of the *Romans*, who had granted its Inhabitants extraordinary Prerogatives, which they enjoyed as Favours and Rewards for their Faithfulness to them, and as the natural Effect of the agreeable Time they spent in that City, according to this Passage of *Paterculus* speaking of *Naples* and *Cumæ*, in the first Book of his History. *Utriusque urbis eximia semper in Romanos fides facit eas nobilitate atque amœnitate suâ dignissimas.*

Talking afterwards of illustrious Writers,
 “ It were difficult, *says the Author*, to
 “ give an Account of the great Number
 “ of high Geniuses, of sublime Wits,
 “ that owed their Birth to the above named
 “ *Italian* Towns, or who, by their Residence
 “ in them, and cultivating of the Sci-
 “ ences, did improve their Talents ; Phi-
 losophers,

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“ Iosophers, Mathematicians, Orators, and
“ especially Poets, whose Works contain-
“ ed whatever Antiquity produced in those
“ several Kinds worthy of Admiration.”

The Elogy he pays to the Professors of the civil Law and their Books, shews how much that Science was improved among them. He proves that the Study of the civil Law was no where so much honoured and esteemed, as among the *Romans*; and it is to the great Esteem Men of the first Rank had for the Study of the Laws, that the Authority they got, and the great Regard paid to them is chiefly owing, and with Justice; for who is to be compared to the Civilians of *Rome*; *Claudius*, *Sempronius*, the *Scipios* *Mucius*, *Cato*, *Brutus*, *Crassius*, and so many other Names equally illustrious.

The last Part of this Book contains the Institutions of the Princes, the *Papyrian*, *Gregorian*, and *Hermogenian* Codes; and the famous Academies of *Rome* in the *West*, and of *Beryte* in the *East*.—What he says of these two Academies deserves a Moment's Attention.

Before *Adrian's* Reign, *Rome* had no Academy; Masters taught Youth in private Houses, and the Place they received their Scholars in, was named *Pergole*.

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Even the Civilians did not decline these Functions, independently on their chief Occupations, which were to explain the Laws, to write, to answer, to give Advices, but they taught young People the Laws in their Houses. *Cicero* says he had been Disciple of *Quintius Scevola*, Son of *Publius*, tho' that famous Civilian *ne-mini ad docendum se dabat*. *Adrian* was the First that founded a College at *Rome* to teach in public the Sciences and *Belles Lettres*. *Alexander Severus* enlarged and adorned that Establishment; he assigned a Maintenance to the Rhetoricians, Physicians, Grammarians, and to all the other Professors; he founded public Auditories, and Pensions for Scholars, whose Relations were poor, but free born.

The Reputation of this famous Academy brought to *Rome*, from all Parts of the Empire, an infinite Number of young People there to study Sciences, and in particular the civil Law; and tho' the *Greeks* seemed to have a good Opinion only of themselves, and of what belonged to them; yet they acknowledged that to be well rooted in the Practice of Virtue, the first Principles of it were to be got from the *Roman Laws*.

The Emperors bestow'd a particular Attention on whatever concerned the Prosperity

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perity of the Academy at *Rome*. When that City fell from its ancient Splendor, the Academy fell along with it, but *Valentine* the Elder restored it to its first Lustre, and by that *Rome* did really deserve, even in the most barbarous Times, the Praises of many Authors of those low and degenerate Centuries, which *Savaron* has collected in his Notes on *Sidonius Apollinaris*.

As to the Academy at *Beryte*, which is a City of *Phœnicia* in the *East*, it is not certainly known by whom it was founded, but it is not to be doubted, that it had been famous many Years before the Reign of *Dioclesian*. The Proof of it is to be found in an Institution of that Prince, which the *Justinian* Code mentions, as directed to *Severine*, and to other Students of *Arabia*, which lived at *Beryte* to be instructed in the Law.

About the Year of Christ 350, under the Reigns of *Constantius* and of *Constans*, the Academy at *Beryte* was yet flourishing. *Justinian* gave it the Name of the *City of Laws*, and ordered, that as the civil Law was only to be taught at *Rome* in the *West*, the Academy at *Beryte* should also alone enjoy the same Privilege in the *East*, along with the Academy at *Constantinople*, which
had

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had already been established by *Theodosius* the Younger, in the Year 425.

In the second Book, the Author fixes in the Beginning of the IVth Century, (the Christian *Æra*) and in the Course of the following Years, the Decay of the *Roman Empire*.

The Reason he alledges is, that the *Romans*, formerly brave and magnanimous, became cowardly and effeminate; Luxury and Faction succeeded in the Place of the Virtues that had been so much admired in them. That Nation who had mastered the whole World, was conquered in its Turn, and exposed to the most shocking Revolutions.

The Declension of the Empire was no less remarkable in the *East*. In short all the Provinces were subdued. This Epocha may serve also for the Decay of the *Belle-Lettres*, which were ruined along with the Empire.

In the Sequel of this Book, the Author mentions the new Laws, and the new System of Laws under the Reign of *Constantine* and his Successors; the Establishment of an Academy at *Constantinople*, the Institutions of the Princes, of which the *Theodosian Code* was formed, the Use and Authority of that Code in the *West*, and in the Provinces of the Kingdom of *Naples*.

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Naples.—Here is a short Account of what he says on that Subject.

Theodosius after having quite restored, in the Academies, that Knowledge of the civil Law, which had been decaying and entirely neglected, thought it was necessary to dispel the Darkness diffused over that Science by the great Number of Law-Books, and the Multiplicity of Imperial Institutions contrary to each other. To succeed in this, he took the Resolution to make a new Code, to the compiling of which, he gave all his Attention. To that End, he cut off whatever was superfluous, and admitted nothing but what was necessary for the Decision of Law-Suits; it was published in 438. Eight Civilians, of known Probity and consummate Learning, were employed in this Work; their Commission was to gather together the Institutions of sundry Princes hardly known, to make a Body of them, to correct their Faults and Alterations, and to form an Abridgment of them as concise as they possibly could. Their Work nevertheless required no less than 16 Books, for it contained all the Institutions during the Course of a hundred and twenty-six Years, *viz.* from 312 to 438, under the Reign of sixteen different Emperors. No Part of either public or private Law was neglected in the
compiling

compiling of this Code, nor even the Ecclesiastical Law, which takes up a whole Book. It was no sooner published, than it was received in the two Empires. Tho' *Theodosius* did not reign in the *West*, yet this Work was approved and received there. Before he undertook it, he had communicated the Project to *Valentinian* his Collegue, who gave him all the Assistance in his Power.

After a long Description of the famous *Theodosian*, Code of it's Use, and of it's Authority in the *West*, and in the Provinces, which now compose the Kingdom of *Naples*, our Author mentions at large the Alteration brought into the Ecclesiastical Polity by *Theodosius's* Conversion. —It secured the Peace and Tranquillity of the Church. By this Event, the Bishops, who, during the three first Centuries, had continually been exposed to the fatal Effects of Persecution, were enabled henceforward to make a public Profession of their Faith ; they founded Churches, they erected Altars, and in Proportion to the Importance of the Cities, where these Churches were situated, the Bishops who conducted them, took different Ranks, and rose to greater, and never heard of before, Dignities. Then only began to be known those Titles of *Metropolitan*, of *Primate*,
of

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of *Patriarch*, who, in spiritual Affairs had under their Jurisdiction the same Provinces, as the Governors or Prefects in civil Affairs. So it was under the Reign of *Constantine*, that the Ecclesiastics began to leave off the Simplicity of the first Ages; and that Ambition, the Desire of Power, and amassing Wealth, took Place of Charity, Poverty, and of Moderation which were formerly the only Arms they had to oppose to Persecution. So that it may be said that *Constantine's* Reign was the Epocha of the Church's Grandeur, and that this Prince himself laid the Foundations of that ambitious Power, which for many Ages challenged to himself the Right of deposing Kings from their Throne, of putting their Kingdom under Interdiction, of absolving the People from the Oath of Allegiance to their Sovereign, and which has even attempted to obtain over the Temporalities of Princes, an Authority no less absolute than over their Spiritualities.

Every Body knows, that the *Goths* invaded *Italy*, about the latter End of the fifth Century. *Theodoric* their King received the Sovereignty of *Italy* from the Emperor *Zeno*. Mr. *Giannone* speaks very advantageously of the *Goths* in general,

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and of *Theodoric* in particular. He re-establish'd the *Roman* Laws, and order'd, they should be observed both by the *Romans*, and the *Goths*. He put at the Head of the Courts of Judicature, Men famous for their Integrity and Reputation. These Judges were approved of by the People (a singular Privilege which he generously granted them.) He had all Qualities requisite to form an excellent Prince. Tho' he was an Arian, he never persecuted nor disturbed the *Athanasians*; so far from it, that he even protected them in their Opinion. We see by *Cassiodorus's* Letters, that this Prince was just, humane, honest, very sober, according to the Use of his Nation at that Time, and very plain in his Dress. Equally fit for Peace and for War, he was always successful in the one, and never failed in the other, of heaping Favours upon all his Subjects. It is remarkable, that the warlike Nation of the *Goths*, never neglected the Exercise of Justice, even in their hottest Wars. They have been unjustly accused of Inhumanity. They gave a full Liberty to the People they conquered, to live quietly under their own Laws. *Grotius* says that the *Germans* called this Nation *Goten*, or *Guten*, that

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that is to say, *Good*, because they practised Hospitality towards Strangers.

In the third Book, the Author speaks of *Justinian*, who succeeded *Justin* Emperor of the *East*, and who deserved, by his noble Actions, the Name of *Great* that was given to him. This Prince was equally illustrious in Peace and in War. He restored the Empire to its pristine Majesty by the Actions of *Belisarius* and *Narses*, his Generals, and by the Care and Labours of the Civilians he employed. He formed a Design of giving a more perfect System of the civil Law, and in the second Year of his Reign he published an Edict, ordaining the compiling of a new Code, and committed this Work to those that had got the greatest Reputation amongst the Magistrates, the Professors, and the Counsellors. The famous *Tribonianus* was President of this Commission. They were to collect the Constitutions contained in the *Gregorian*, *Hermogenian*, and *Theodosian* Codes, to add to them the Laws published since, and to compose out of that whole Work one single Volume, which was ended and published at the Beginning of the third Year of *Justinian's* Reign, in the Month of *April* 529. From thence the *Theodosian* Code fell into Disuse in the *East*, but it had a better Fate in the *West*, especially in *Italy*, where

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the *Justinian* Code was not received as long as the *Goths* were Masters of it.

After giving this Account of *Justinian* as Legislator, he takes a View of his military Affairs, in which he was every where successful. In the great and difficult Undertaking of the Laws, he had the Happiness to be assisted by excellent Civilians, such as *Tribonianus*, *Theophilus*, *Dorotheus*, &c.—In the military Way, he had Generals of consummate Skill and Bravery ; *Belisarius*, *Narses*, and some others, to whose Victories over so many Nations, he owed his Titles of *Alemanic*, *Gothic*, *Francic*, *Germanic*, *Alanic*, *Vandalic*, and *African*, which were given to him. He constantly had good Success, till having suspected *Belisarius's* Fidelity, he recalled him, and sent in his Place into *Italy*, *John* and *Vitalis*. The Valour and Skill of these Generals were so much inferior to *Belisarius's*, that the *Goths*, resuming their Courage, elected *Totila* for their King. This Prince by his Merit and Valour, repaired in a short Time the Losses the *Goths* had sustained. He routed the Imperial Army, and retook the most Part of the Provinces *Belisarius* had made himself Master of.

Till then the Bishops of *Rome* had not intermeddled in State Affairs. Far from domineering over Princes, they did not even
● take

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take Notice of their Quarrels. The Popes *Vigilius*, and *Sylvester* gave the first Example, and they have been but too well imitated by their Successors. *Vigilius* left no Stone unturned to prevail over *Justinian*, to send *Belisarius* back to *Italy*, to oppose the Progress of *Totila*. *Belisarius* was sent, but with Forces so much inferior to the Enemy's, that this second Expedition, far from adding to his Glory, rather impaired the great Reputation he had acquired in the first. *Totila* made himself Master of *Rome*, in sight of his Army, but, not being able to keep it, laid it in Ruins, drove out the Inhabitants, and carried away the Senators with him. He died after having reigned about ten Years. After the Death of *Totila*, *Justinian* recovered what he had lost during his Life; but he had no sooner delivered *Italy* from the *Goths*, but he was obliged to give all his Attention to his second War against the *Persians*, and to repulse the *Huns*, and soon after (in 565) he died, aged 82. He reigned 38 Years and 8 Months.

Justinian's Death was the Epocha of the Fall of his Projects, ever after the Fortune of the eastern Emperors was on the decline. The Pandects, the Codes, and all their Laws shared the same Fate. *Italy* and the Kingdom of *Naples*, fell again under the Yoke of the *Lombards*, who
were

were descended from the *Goths*. *Justin*, the young Son of *Vigilantia*, Sister to *Justinian*, succeeded to the Empire, without inheriting the great Qualities of his Predecessor. He was a Prince of very mean Parts, and entirely under the Government of his Wife *Sophia*, he recalled *Narses* from *Italy*, and sent in his Place *Longinus* (the Year 568.) who, under the Title of *Exarch*, committed there all Sorts of Exactions, which greatly hastened the Loss of *Italy*.

When the *Lombards* conquered *Italy*, they proclaimed *Alboine* their first King, (in 579). The whole Ceremony consisted in lifting up the new King on a Shield, in the Midst of the Army, and in proclaiming him their Sovereign with loud Shouts of Joy, and putting in his Hand the Pike, which was the Symbol of Royalty.

Rotari was the first of their Kings, that gave them written Laws, but he left the *Romans* at Liberty to follow their own. The Government of the *Lombards* was very mild. They hated Persecution. In *Rotari's* Time, there were in most of the Cities of his Kingdom, two Bishops, the one *Athanasian*, and the other *Arrian*; and they both enjoyed a free Exercise of their Religion.

Mr. *Giannone* fixes to this Time, the Origin of the Fiefs in *Italy*. He sets this

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this intricate Subject in a very clear Light.

The Remainder of the Book treats of the Succession of the Kings of *Lombardy*, and of the Expedition of *Constans*, the Emperor of the *East*, into *Italy*. This Prince was Son of *Constantine*, who had kept the Throne only four, or six Months, *Martina*, his Step-Mother, having put him to Death, to place on it *Heraclian* her own Son, who was deposed six Months after, and banished with his Mother.

Constans succeeded him in 642. This Emperor so passionately wished for the Re-union of *Italy* to the eastern Empire, that he thought he could not with Honour wear the Imperial Crown, until he had retaken from the *Lombards*, all their Conquests. Unwilling to trust this important Enterprize to his Generals, he left *Constantinople*, and put himself at the Head of his Army, but from his bad Success, losing all Hopes of getting the better of the *Lombards*, overwhelm'd with Grief, he went to *Rome*, and tho' well received by the Pope, he strip'd the City of its most precious Ornaments, carried away the most valuable Things found in it, Gold, Silver, Brasses, Marble, and put them in Ships to be carried to *Constantinople*.

After

After this he went back again to *Naples*, and from thence to *Reggio*, where his Troops were again defeated ; at last he repaired to *Sicily*, and was murdered in a Bath, by his own Servants in 660. The immense Riches he was carrying away from *Rome*, and from other Places, fell into the Hands of the *Saracens*, and were carried to *Alexandria*.

Bardanes was the first, that published an Edict against the worshipping of Images, but *Leo*, the *Isaurian*, who then possessed the eastern Empire, was so warm against it, that he got the Surname of *Iconoclast*. He sent word to the Pope, *Gregory* the 2d, that if he did not leave off the worship of Images, he would depose him, and name another Pope in his Place. For some time *Gregory* was in hopes, that the King of the *Lombards* would protect him against the Emperor, but he soon perceived, that this King had not so much the Pope's Preservation at Heart, as a Mind to make Use of the favourable Opportunity thrown in his Way by those Dissentions, in Order to extend his own Dominions. *Gregory* in that Extremity, thought of bringing the *Romans* over to his Party ; he succeeded by the Dread he gave them of the Ambition of the Emperor
and

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and the *Lombards*, and engaged them to acknowledge him for Sovereign, which they did. This was the Origin of that temporal Sovereignty, which the Popes at present enjoy in *Italy*. The Emperor prepared with a numerous Army to take a severe Vengeance both of the Pope and of the *Romans*.

The Pope, in this Extremity, resolved to apply to the *French*, who had embraced the Christian Religion about fifteen Years before. *Charles Martel* governed the Kingdom. The King, unable to govern, had committed his Authority to this great Man, who was Mayor of the Palace. It was to this true Master of the Kingdom that *Gregory* sent a sumptuous Embassy. No Pope had ever done the like before. *Gregory* intended by this Mark of Distinction to engage *Charles Martel*, to give him the Succour he stood so much in need of, and he succeeded ; *Charles Martel* promised to march to *Italy*, to defend the Church and the *Romans*, in Case they were attack'd. Our Author enlarges much on this Article, on purpose to shew what was the Origin of the temporal Power of the Popes, their artful Compliance when they wanted the neighbouring Princes to keep up their Authority, and the Means they afterwards made use of to stretch it, even to the Prejudice of those that had prevented their Ruin.

PART II.

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Leo's

Leo's Death happened about this Time, as well as *Gregory's*; and the King of the *Lombards*, did not survive them long. *Constantine Copronymus* succeeded *Leo*, *Gregory III.* *Gregory II*; and *Rachis* was chosen King of the *Lombards*, but he soon abdicated the Crown to a Monk of *Mount-Cassine*. It was about this Time that the Crown of *France* was transferred from the *Merovingian* Line, to the *Carlovingian*; I shall have soon occasion to speak of this Event.

Rachis having abdicated the Crown, the *Lombards* gave it to *Aistulphus*. This Prince was formed by Nature with a Genius equally capable of designing and executing grand Enterprises. He made himself Master of *Ravenna* and the whole *Exarchate*, which had been in the Hands of the *Greeks* for about a hundred and eighty-three Years. The *Exarch*, after having for a while stood the Siege of *Ravenna*, unable to hold out any longer, fled to *Greece*. *Aistulphus* puff'd up with his Successes, look'd upon the Dutchy and City of *Rome* as a Dependence on the *Exarchate*. He sent Deputies to *Rome* to the Pope, haughtily menacing, that if they did not submit, and pay the annual Tribute of a Crown a Head, he would forthwith ransack and lay waste the City, and put the Inhabitants to the Sword. The
 • Pope

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Pope secretly dispatched a Man of Trust to *Pepin* King of *France*, to represent to him the Straits to which he was reduced, and his Desire to take Sanctuary in *France*, in Case Ambassadors should be sent to him, with whom he might go on his Journey with safety. *Pepin* agreed to it, and sent two of the chief Lords of his Court to bring him to *France*. When these Ambassadors came to *Rome*, they found the *Lombards* ready to invest the Town. They then conducted the Pope to *France*, where he was received with the same Honours, that could be paid to the greatest Prince upon Earth. *Pepin*, in order to be more respected by his Subjects, and to secure the Crown to him, and to his Family, had himself crowned by the Pope. After this Ceremony was over, he set out at the Head of his Army for *Italy*, forced his March over the *Alps*, routed the *Lombards*, pursued their King to the Gates of *Pavia*, where he besieged and forced him to restore the Dutchy of *Rome*, with *Ravenna*, and twenty other Cities which were joined that Year (154) to St. *Peter's* Patrimony. This is the second Time the Pope applied to *France* in his Distress.

In the sixth Book it is to be seen what passed at *Charles the Great's* Election to the *Roman* Empire. Here is a short Abstract

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of what our Author says about this great Event, — Whilst *Pepin* and *Grimoaldus*, waged a bloody War together, *Charles the Great*, who had subdued the *Saxons*, and over-run several Places included in or belonging to his vast Dominions, stop'd at last, in the Year 795, at *Aix La Chapelle*, being greatly delighted with the Situation of that City, and the adjacent Parts. There he received the News of *Adrian* the Pope being dead at *Rome*, the Year 796, and of *Leo*, Priest and Cardinal, being elected to succeed him, who took the Name of *Leo III.* This new Pontiff sent Ambassadors to *Charles the Great*, to assure him, that, conformably to the Example of his Predecessors, he would acknowledge none but him for his, and the Church's, Protector; at the same Time, he sent him as *Patrician of Rome*, the Standard of the City, with many other Presents, and desired him to send one of the Lords of his Court, to receive in his Name the Oath of Fidelity, which the *Roman* People were willing to tender to him.

Charles the Great accepted both of the Presents, and the Homage offered to him by the first City in the World. He chose his Son-in-law *Angilbert*, to go and receive the Oath of Allegiance from the *Romans*, and from that Time he was Sovereign

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reign instead of Patrician of *Rome* ; Justice being administered both by his Commissaries and by himself.

The Pope's good Offices highly deserved some Reward ; accordingly, *Charles the Great* sent him a considerable Part of the immense Treasures he had got in the War against the *Huns* ; which were happily ended by the Conquest of *Pannonia*. *Leo* had great Enemies, who entered many Heads of Accusation against him ; but not being able to prove them, rush'd upon him one Day as he was performing a public Function, wounded him in several Places, dragg'd him afterwards in the Streets, endeavouring to pluck out his Eyes, and cut out his Tongue, but he happily got out of their Hands, and the Duke of *Spoletta* having hastened to his Help, he conducted him to *Charles the Great*, who received him at *Paderbom*, with all the Magnificence possible. This Prince thought proper afterwards to send him back to *Rome*, and to name ten Commissaries to go with him to have a legal Hearing of this Affair ; a short Time after, he went to hear himself the Accusations laid against the Pope. Without entering into any more Particulars, it is enough to say, that it turned to the Pope's Advantage.—It was at this Time,
that

that the most artful Contrivance, that can be imagined, was put in Practice, to engage *Charles the Great* more and more to support the Interests of the Holy See, a Contrivance, which *Leo's* Successors made such a Handle of, that a Function, which, in its Beginning, was nothing else but a bare Ceremony, they made Use of afterwards, as one of the strongest Proofs of the Sovereignty, which they pretend belongs to them, and which they claim over all the Catholic Countries. The Pope declared *Charles the Great* Roman Emperor, and crowned him as such. After he had put the Crown on his Head, he gave him the sacred Unction, and cloathed him with a long Royal Mantle in the *Roman* Fashion, and this Prince was acknowledged as Sovereign, after having received the same Honours, that were paid to the ancient *Roman* Emperors. He took the Titles of *Augustus* and of Emperor, which he transmitted to his Posterity.

The declining State of the *Lombard* Princes, the Re-establishment of the Authority of the *Greek* Emperors in the Provinces of the Kingdom of *Naples*, the Irruptions and Harbours the *Saracens* made in it, are the Subjects of the seventh Book.

Here

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Here is to be seen a Succession of fatal Events, which reduced those Provinces to the most deplorable Condition. The *Lombard* Princes, divided among themselves, soon ruined their own States, already weakened by their Discord; they were obliged to yield to the Authority of the Emperors of the *West*. On the other Hand, the *Saracens* completed the Desolation of the Country.

Among the most remarkable Events mentioned in the eighth and last Book of this Work, are the Translation of the Empire from the *Italians* to the *Germans* and the Origin of the Electors of the Empire. The Sovereigns, who abuse their Authority and give themselves up to Tyranny, in spite of all Precautions they may take, have always Reason to dread the just Resentment of a People, sensible of their Unhappiness, and made desperate by Oppression. The Kingdom of *Italy* being translated from the *French* to the *Italians*, *Berenger*, called the *Young*, and *Adalbert* his Son, made the People groan under their Oppression. This Situation forced them to implore the Assistance of *Otho* King of *Germany*. This Prince had already subdued the *Saxons* and *Sclavonians*, and, by a Number of great Actions, had acquired through all *Europe*, a Reputation not at all inferior to *Charles the Great*. *Otho* went
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to their Assistance, defeated their Enemies, and was declared Emperor. This is what is stiled the Translation of the Empire from the *Italians* to the *Germans*. Let us see now what concerns the Origin of the Electors of the Empire.—It is most commonly referred to this Time. They pretend, that *Otho* the Third, who had no Male Issue, foreseeing the Troubles which his Death might occasion in the Election of a Successor, thought of preventing them, and chose accordingly by the Advice, and under the Approbation, of *Gregory V.* among the Multitude of *German* Princes, who all concurred formerly to the Emperor's Election, seven of the most considerable, who, for the Future, should have that Right before the others; these are the seven Princes now called *Electors of the Empire*.—*Bellarmino* asserts, that this Establishment was made by the absolute Authority of the Popes. But the contrary is proved by this Reason, that neither the Emperor, nor the Pope, had the Power to deprive the *German* Princes of the Right of giving their Vote in the Election, without their Consent: It is proved further from the best Historians, who are unanimous in this, that the Emperor formed the electoral College, with the Consent of the Princes of *Germany*.—The
Court

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Court of *Rome* claims its Authority in this Respect from the Emperors usually going to *Rome* to be crown'd by the Pope. But is there any more in all that, than what is practised to this Day by the Kings of *Italy*, of *France*, or of *Spain*, who are crowned by Bishops of their Kingdom, and their Subjects. No Body will say, that these Princes think they hold their Crown from the Bishop, who consecrates and crowns them. The Emperor *Maximilian* made a Speech to the Electors, in which he told them; "I am going to *Italy*, there to receive solemnly the Imperial Crown, according to Custom, which is a mere Ceremony, and without any Power, as it is well known; I acknowledge, that it is wholly from your Election, that the Imperial Dignity and Authority proceeds."

Tho' it be true, that the Electoral College was instituted in the Time of *Otho III.* the Election of *Henry*, Duke of *Bavaria*, was nevertheless made by all the Princes and Prelates of *Germany*, according to the old Custom. The *Italians*, at the Death of *Otho*, who left no Successor, took Advantage of the Circumstances to seize on the Empire and Kingdom of *Italy*; but *Henry* sent there *Otho*, Duke of *Saxony*, at the Head of an Army to expel *Arduine*, who

PART II.

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had got himself proclaimed Emperor, and soon after he repaired thither in Person, with a powerful Army, and besieged *Pavia*, where *Arduine* had retired. This Place was soon taken and ransack'd. The Emperor triumphant and dreaded was crown'd King of *Italy* by the Archbishop of *Milan*, and soon after he repaired to *Rome*, and was there crown'd Emperor by the Pope and proclaimed *Augustus*. It is in this Manner that the Empire and the Kingdom of *Italy* went from the House of the *Othos*, to the House of the Dukes of *Bavaria*.—The End of this Book contains the Ecclesiastical Polity during the tenth Century, to the Arrival of the *Norman* Princes, who made such Alterations in it as they thought proper ; when grown absolute Masters, they reunited such a great Number of various States, to a vast and potent Monarchy. This we are to see in the following Volume of this History.

ARTICLE

ARTICLE VI.

Mr. *Keisler's* Travels continued (a).

I Shall say nothing about the Description our Author gives of *Rome*. It is a Labyrinth of superb Buildings, of magnificent Ruins, of excellent Works of Art; such a Description cannot be abstracted.

A Manufacture of the Ancients has been renew'd at *Tarento* and *Regio*, in the Kingdom of *Naples*. It is a Kind of brown Silk, which is found tied to a Shell. They make of it Caps, Gloves, Stockings, Waist-coats, warmer than the Woollen-Stuffs, and brighter than Silk itself.

Our Author went to the Mount *Vesuvius*. Unhappily the Smoak prevented his going up to the great Opening of the Bafon, out of which the inflamed Matter issues. He adds nevertheless, many remarks to those of Travellers, who had the same Curiosity before him.—The Stones which the *Volcano* throws up contain Iron-particles; the Load-stone attracts them. O-

P 2

thers

(a) See the Part I. of this Journal, pag. 57.

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thers are covered with a glassy vitriolous Crust ; I call it vitriolous, because the green Varnish, that Stone is covered with, preserved its Moisture whole Years, and it eats Paper, as soon as the Moisture of the Air reaches it. It has precisely the same Effect as that fine Vitriol, of the liveliest green Colour, which hangs in the Form of a Pyramid down the natural Roofs of *Rammelsberg's* near *Goslar* (b). Mr. *Lemery* has explained the Nature of *Volcanoes*, by an Experiment made with Iron and Brimstone ; that Experiment is confirmed now ; for Iron is found in *Vesuvius* ; as for Brimstone, no Body had any Doubt about it.

Men have done more than Nature itself to deform those fine Climates. A *Volcano* does Mischief but once or twice in a Century. Assassins, Poison, and the Inquisition, work continually to the Destruction of Mankind. The Author assures, that the abominable *Tophania* was yet alive, when he was at *Naples*. She poison'd a thousand People with a Water that destroyed a Man at a fixed Hour ; she gave it *gratis*, and for *Charity sake* to Women tired of their Husbands. When she was discovered, she
run

(b) *Goslar*, is a small Imperial City on the Confines of the Dutchy of *Hanover*.

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run into an Asylum, and they were satisfied with locking up this detestable Creature, that deserved all the Torments that could have been invented, whilst a poor Heretic, or a Jew, is burned in solemn Pomp, tho' he be accused of nothing but an Error of the Understanding.

Public Women are much more dangerous yet than the *Tophanias*. Every Body knows, it is from *Naples* comes that shameful Sicknefs, capable of destroying all Mankind, had it preserved its first Fury. The *Neapolitans* have no Spleen against those universal Poisoners, they keep ten Thousand of them, and the Clergy seems to contribute to their Safety. What an Abomination! "The *Nuncio's* Auditor, says Mr. " *Keisler*, was surpris'd by the *Sbirres* on " *Venus's* Dominions. He was known and " immediately released. Not satisfied with " this Lenity in the Judges, he had the " Insolence to demand Satisfaction, and the " *Nuncio* the Weakness to back his Demand. The *Vice-Roy* severely punish'd " them in granting their Request; the " *Sbirres* were led about the Town, " with a Paper on the Chest, signifying, " that they were so used for having " disturbed the *Nuncio's* Auditor in his " Pleasures."

Every

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Every Body has heard of the Miracle of St. *Januarius*. The Author explains it very naturally. It is a thick Oyl, which is liquefied by a Degree of Heat, which the Concourse of People, Wax-Candles, and the Hands of the Priest may easily give it. St. *Januarius* was too partial to the *Bourbons* in 1734, to deserve the Veneration of a true *German*. One Mr. *Neuman* of *Berlin*, has invented a Liquor, with which he can at any Time perform the same Miracle (c). The present Great Duke of *Tuscany* was present at the first Tryal, or Imitation of the Miracle, at the Time he went to visit the late King of *Prussia*.—Mr. *Boyle* discovered, that the Oyl of *Anise* congeals in *Winter* with the least Degree of Cold, and recovers its natural Fluidity with the least Degree of Heat; he adds, that a Liquor drawn from the Benjamin Gum goes alternatively from Fluidity to a Kind of Crystallisation, and from this Crystallisation to the Nature of a Liquid.

At the Time our Author was at *Naples*, its Inhabitants were but indifferently superstitious. There were among them many *Jansenists*, and some *Atheists*; and *Protestant* Books were sold almost publickly.
It

(c) Remark of the Journalist.

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It is to be supposed, that the *Spanish* Government has cured them since in this last Respect.

The *Grotto*, commonly called the *Dogs Grotto*, is well known, but our Author gives a new Explanation of this *Phænomenon*. Animals are choak'd, and lighted Tapers are extinguish'd by a Vapour, which rises about a Foot from the Bottom of the *Grotto*. It is commonly said, that this Vapour is full of Brimstone, or is Arsenical; but our Author thinks it proceeds from its being so light, that it cannot swell the Lungs of Animals, used to a thicker Air. It is the *Phænomenon* of the Air-pump; for the Flame and Animals expire with the same Symptoms, both in the *Grotto* and in the *Vacuum*.

The *Grotto* of *Pyrmont* (d) affords an Instance of a Vapour considerably lighter, and consequently of quicker Effect. It is without any Smell, without any external Mark of Brimstone; so its Effect can be ascribed to nothing, but to its being so wonderfully light.

Mr. *Keisler* speaking of the Source of the *Naphtha*, in the Dutchy of *Modena*, occasionally shews by convincing Proofs, that

(d) In *Lorraine*.

that the yellow Amber owes not its Origin to the Sea, but that it grows in the Ground. No Print of Fishes, but only of terrestrial Animals are seen on it ; a Bitt of Amber was found on the Estate of Mr. *Bernstorff*, whereon a Leaf of Birch-Tree was imprinted, without having lost the least of its Fibers. It had only stuck to it in drying.

The Catholics have insulted Mr. *Misson* on the Subject of the Afs of *Verona*. They called his Account of it a mere Calumny ; yet our Author saw by Chance that Relic ; it exists, it is carried about the Town ; it is worshipp'd ; and if now and then it happens, that some Body has Sense and Courage enough to despise those Sorts of Superstitions, that does not excuse the Generality, much less does it justify the Church that encourages them.

The Lovers of Music shall find in the Article of *Venetia*, a Kind of Dissertation on the best Voices in *Italy*, and another, where the *Italian* and *French* Music are compared to the Advantage of the former.

Mr. *Keisler* relates some Particulars about *Porto-Re*, a Port which the late Emperor ordered to be built for the Safety of the Fleet he had resolved to have on the *Mediterranean*. Unhappily an Ecclesiastic

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fiastic was intrusted with the Management of the Money, and the Undertaking drop'd. Posterity perhaps might have known nothing of this Attempt, if our Author had not preserved the Memory of it.—In visiting the Works of *Porto-Ré*, he found a Kind of Muscles alive, enclosed in rough Pieces of a brown-coloured Marble. How do those Animals get in that Marble? What feeds them, how do they multiply in it? We have Instances of this Nature of Toads, found in Stones, but they are so extraordinary, that they cannot be repeated too often.

The Lovers of Nature, will read with Pleasure, the natural History of the Dutchies of *Crain* and *Stiria*, it has something very surprizing. — The *Grotto* full of vegetating Stones, where the River *Poig* is lost under Ground; — the *Grotto* of *Sta Magdalena*; — the two Lakes of *Cirknitz*, the smallest of which is full in the rainy Season of the Year; the greatest is perpetually hid in the inward Parts of the Earth; — the Mines of *Mercury* in *Istria*, where that dangerous Metal often penetrates through the Pores of the Miners; all these Articles are not to be parallel'd.

The Author gives an advantageous Idea of *Vienna*. There are fewer Palaces, than at *Paris*, and they have not so grand an Appearance, but in Reality, they are finer and larger. The Palace of *Schwartzemberg*, where two successive Possessors spent 600,000 Crowns, must out-do by much the Hotels in *Paris*. He gives a complete Description of Prince *Eugene's* magnificent Palace. There was a Report it had been destroyed, but we heard since it was only inconsiderably damaged.

One must expect to hear now and then of miraculous Images and of Relics. There are Abundance of them in *Vienna*.—There you find the Tooth of *Sta. Apollinia*, who in the Court-Chappel, has a private one built by *Ferdinand III.*—They say, she saved the Arch-duke *Leopold*, who suffered much at the cutting of his first Teeth—Our Author gives us a Set of that Kind of Miracles.—*Cunigonda's* Mantle is more singular. This Empress had preserved her virginal Purity, tho' she was married to *Henry II.* It is true, she was accused, whilst living, of Adultery; and the Emperor's bad State of Health might contribute to let her die as she was born. But at least, no Body should have guess'd, that the Mantle of a Princess so much
praised

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praised for her Chastity, and certainly acknowledged as barren, should help to ease Women's hard Deliveries. Yet it is on those Occasions, that Ladies of the first Rank, put on her Manteau, doubtless, without neglecting to make Use of a good Man-mid-wife. It is in this Manner that *John de Neopumuc* presides over the Safety of Bridges, tho' he was thrown off one of them, and drowned.

The Particulars about the Imperial Family and the Ministry of *Charles VI.* fall a great deal short of our Expectation. The Author writes to his Correspondent, that a common Friend is to give him a faithful Account of it. Now that People can speak without Danger on this Subject, we shou'd be glad to have a Share in that Correspondence. Strange Things must have happened at that Court, since so early as 1719. Prince *Eugene* wanted to resign his Places, and retire to his Library, where he used to say, he was in no Danger of not passing his Time agreeably.

The Queen of *Hungary's* Elogy, is but of one Line. She was full young in 1730, to discover that Steadiness, that superior Genius, which have enabled her since to find Helps and Forces sufficient to stand against five Powers, united for her Destruction, and one of which, had alone,

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formerly overthrown the House of *Austria*, tho' strengthened with the Possession of *Spain*, and the *Indies*.

The Library at *Vienna* is very considerable. The Author found in it a Memoir of the Chancellor *Isaia de Puffendorff*, in which he gives to the Court of *Sweden*, an exact Account of the Imperial Ministry, such as it was in 1675. Nature alone speaks in this Piece ; in it are distinctly explained the Causes of the Weakness of the House of *Austria*, at the same Time that it was in Possession of a great Part of *Europe* and the *Indies*. A Power cannot be very formidable, whilst its Ministers glory in neglecting the Finances, and whilst *Capuchin-Fryars* and *Jesuits* have the Prince's Ear and the Minister's Votes at their Disposal.

The Particulars our Author gives about the rich Mines in *Upper-Hungary* are very curious. The bad OEconomy of the Ministry, has almost intirely deprived the Sovereign of the Revenue of these Treasures. *Schemnitz* alone requires 8000 Workmen, and yet the clear Profit the late Emperor had from all the Mines in *Hungary*, did not amount to above 60000 Guilders. It were immense, if all the Mines were directed with the same Regularity and Industry,

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dustry, which is admired in the Management of the *Hartz-Works*. — The Ore there is so rich, that at *Cremnitz* it gives sometimes 35 Ounces of Silver in the Hundred; and sometimes the two Thirds of those 35 are Gold. The Curious, and those that understand that Trade, will read with Pleasure in this Book an Account of all the Methods made Use of in *Hungary*, to make those Minerals turn out to the best Account.

The *Tocai* Vines are another rich Present of Nature, more profitable yet than *Cremnitz*, *Schemnitz*, and the *Seven Towns* on the Mountains. The Author makes it of a larger Extent than is commonly imagined, he fixes the Circumference at seven *Hungarian* Leagues, or eighty-four *English* Miles. What a Pity, that the greatest Part of such a rich Soil should be unmanured. The *French* better know how to improve their Advantages. They make more of their Vineyards, than the *Spaniards* of *Peru*. — The Author speaking of the golden Grains found in the *Tocai* Vines and Grapes, says he saw in *Goslar*, at Mr. *Schluter's*, Brass which vegetated through the Holes and Pores of an old Beam. The same is to be seen in *Holland* at Mr. *Schlem de Clausthal*, who willingly shews it to Strangers. These
Instances

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Instances add a great Strength to the Proofs Mr. *Tournefort* gives of the Vegetation of Stones.

Instead of an Inquisition to torture the Protestants, they have in *Hungary* the Trials for Witchcraft. In vain were these Accusations banished from the whole reasonable World, that even in *France* they were publickly proscribed by Parliament, they are yet suffered in Countries where Ignorance is encouraged, and they have their Reasons to do so. The Judge of *Segedin*, a Protestant, was burned about fifteen Years ago with thirty-four Persons, and a *Roman-Catholic* gravely answered our Author, that wondered at this barbarous Execution, that the Man was certainly a Witch, for bulky as he was, he yet weigh'd but three Ounces and a Half. I suppose they had weigh'd him in Water, according to the wise Method of *Adolphus Scrivonius* (e). I observe here with Pleasure, that among the many Blessings the *Hungarians* enjoy under their present Sovereign, the chief is a Toleration of the Protestant Religion. They no more complain of being persecuted in that faithful Kingdom ; and it is to be supposed, that this great Princess, in order to reward Subjects that

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(e) Remark of the Journalist.

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so well defended her, will confirm by just and conformable Laws, the Toleration which they now enjoy only at Pleasure ; for good Laws can be expected but from good Princes.

I cannot follow the Author in his Travels through *Germany*. Amongst other Places, he was at *Dresden*, where he saw the great Vault so much talk'd of. There is a prodigious Quantity of Jewels, and Master-pieces of both Nature and Art. The Author gives the Preference to this Treasure over that of *Medicis*, for Pleasantness and good Order, and to the latter over the first for the Value. — The *Arsenal* excells as much in its Kind. They keep in it Arms for a hundred thousand Men, and fifteen hundred Brass-Guns.

Our Author gives other curious Particulars he has seen at *Leipsic*, *Halle*, *Nuremberg*, *Ratisbonne*, and in *Lorrain*. His Book certainly deserves to be translated into *English* ; I wish some able Pen would undertake it. The Author's indefatigable Curiosity, his Veracity and good Taste merits that more than one Nation should be obliged to him.

The Book has two Appendixes. The First is a military Topography of the *Black Forest*, made by *French* Engineers. I hope they

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they will not want it any more, and that the Entrance into *Germany*, shall be for ever shut to them. In the Second, an unknown Author describes the Reduction made in *Sweden*, under the Reign of *Charles XII.* They ruined the Nobility without aggrandising the Prince. The Grandees have their Turn; they lowered the Royal Authority, and put it as much beneath its ancient Limits, as it had got the Uppermost under the two preceding Reigns.

A R T I C L E VII.

The *Memoirs* of the *Royal Academy* for the Year 1739, continued (a).

MR. *Buffon* continues his Experiments on Timber. He gave in 1738, a Memoir on the Means of making Timber for Service, strong and durable (b). He now gives another, with an Account of Experiments he made in planting Trees, which I shall relate in few Words.

He planted a Piece of Land of about eleven Acres; three of them were untilled,

(a) See Part I. of this Journal, pag. 30.

(b) Ibid pag. 13.

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led, the rest was Plough-Land. He divided it into several Parts, each of which was managed in a different Manner. In some, he only broke up the Ground, others were ploughed twice, others again three Times. In some, the Acorn was sowed immediately after the Ground was broke up with a Hoe, and without ploughing; in others, the Acorn was carelessly thrown on the Surface, or placed with the Hand in the Grass. In several, he planted small Trees taken out of his Woods; in others, he planted also small Trees of the same Kind, but that were taken out of his Nurseries. Some were planted in Autumn, others in the Spring; some an Inch, others six Inches deep: In others, he sowed Acorns, which had been steeped before in several Liquors, as in clear Water, in Lees, in Water drained of a Dunghill, or in Salt-Water. In some of his Plantations, he sowed Acorns mixed with Oats; in several others, he sowed some taken out of another Soil, where they were beginning to shoot up. All of them were sowed one by one, and at a Foot Distance from one another. Such were the Beginnings of this new Plantation. Here is the Condition it was in the Year following.

PART II.

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In the Plantation from which Mr. *Buffon* had the greatest Hopes, and which had been ploughed three Times, the greatest Part of the Acorns had not yet appeared ; the young Oaks, which the other Acorns produced, appeared only at the later End of *June* ; they were weak, thin, and the Leaf yellowish and languishing. — That Part of the Plantation, which was ploughed but twice, and which had also been sowed before the Winter, succeeded somewhat better than the First. The Third that had only the Ground broke up, was somewhat better than the Second. By this Tryal, Mr. *Buffon* judged, that those Soils that are strong, and mixed with Clay, as this was, are not to be ploughed and sowed before Winter. This is confirmed from the Condition the other Plantations were in.

Those that had been ploughed and sowed in the Spring, were attended with better Success. But what surprised the Author, was, that those Places where the Acorn had been sowed in the Ground that was broke up with the Hoe, were abundantly better stored, than the others. Nay, those Places where the Acorn had been only covered with the Grass, tho' Part of it was carried away by Winds, were yet tolerably well. The Plantations, where the Acorn was sowed six Inches deep, had fewer Trees than

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than those where it was sowed an Inch, or two deep. That Acorn that was kept for a Week in Lees or in Water drained off a Dunghill, sprung out earlier than others. Of the Trees, which Mr. *Buffon* had taken out of his Woods, very few out-lived the first, or second, Year, whilst all those that were taken out of his Nurseries answered; few of the Seeds fail'd, that were taken out of the Ground while they were beginning to shoot up and were sowed in the Spring.

From this Mr. *Buffon* infers, that to sow with Success in a strong and clayish Soil, the Acorn must be kept during the Winter in the Ground thus,—First make a Lay, or Bed of Acorns about two Inches, and then a Lay of Earth half a Foot deep, and so on alternately.—Then cover the Whole with Earth a Foot deep, for fear of the Frost. The Acorn must be taken up in the Beginning of March, and planted at a Foot Distance. These Acorns so prepared are already as many little Oaks, and such a Plantation is in no Danger of failing. The Cost is not much, as it required but a single ploughing. Nay it would be attended with no Expence at all, if it were possible to preserve from Birds, the Acorn placed under Grass with the Hand; for it sinks of
R 2 itself.

itself, and succeeds even to a Wonder in untilled Lands, that have a thick Sod, which generally denotes, that the Soil is strong, and mixed with Clay.

I think (c) some Means may be contrived to save the Acorn from Birds. One of the easiest, and most obvious, wou'd be to plant about each Acorn a few Thorns, and interweave some more a-cross the upright ones. The Fence shou'd be made pretty strong because the Rooks, Jackdaws, and Mag-pies, which in this Kingdom wou'd be the chief, if not the only, Destroyers of your Acorns, are strong bill'd Birds. The making of this little Fence wou'd be indeed somewhat troublesome, and expensive. But then there wou'd be no Occasion ever to do it again, because the very next Year, your Seed being changed into Trees, your Plantation wou'd not be exposed to the same Danger.

I believe the Labours, and Expence of making up such little Fences, wou'd not be near so considerable, as giving the Land even one single ploughing.

Those that are fond of the Natural History of Animals, will be pleased with the Observations Mr. *Morand* has began on the

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the Anatomy of the *Leech*, and which are to be continued in other Volumes of these Memoirs. The Author passes by the Description given by others, and confines himself solely to the Structure of it's Parts.

He shews, that what has been taken by Anatomists for the Mouth of the *Leech*, is of no other Service to it but to cut the Skin of other Animals, and to suck their Blood. He takes Notice, that from the Extremity of the Body, which represents the Head, to the Entry of the *Oesophagus*, there are five different Parts that may be distinctly perceived, a Cavity, which is properly the Mouth,—Instruments to cut, — others to suck,—and a Gullet to swallow. Mr. *Morand* makes many curious Observations, on each of those Parts, and their Dependencies, but which cannot be made sensible unless the Figures be joined to his Descriptions, and on this Article I am forced to refer my Readers to the Book itself.

I may, however, without the Figures, venture to relate what he says on the Respiration of the *Leech*. According to our Author, there is Reason to believe the *Leech* breatheth through the Mouth, but what Part serves for the Lungs is yet unknown. All he could discover is, that they have Motions analogous

gous to those of Respiration. To make this Discovery, he pursued the following Method. After having deposited *Leeches* for many Days in cold Water, where they were motionless, as it were, stiff, he placed by the Fire the Bottle wherein they were. As soon as they felt the Heat, they began to recover and to move. The Heat encreasing, all the *Leeches* that till then were sticking by the two Ends to the Bottle, loosed their Heads, remaining fasten'd by the Tail, and made with the Body alternate and *Isochrone* (d) Ballancings, resembling much those of the Respiration, and such as if it had shortened, or were become uneasy in a warmer Atmosphere.

These Motions were very quick, but still regular, when the Bottle was put nearer the Fire, and when it was removed further from it, they abated with the Heat.

Here is a very curious Memoir of the celebrated Mr. *Reaumur*, intituled, *The Art of making a new Kind of China, by Means extremely plain and easy, or to transform Glass into China.* I. Memoir, wherein is examined the Nature and Qualities of the new China, and a general Sketch given of the Way of making of it. The

(d) *Isochrone* equal in Time, in the same Space of Time.

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The clearest Notion we can have of the Nature of *China*, of its essential and distinguishing Quality, is to look upon it as a Matter half vitrify'd, a Medium between Earth-ware and Glass. This Notion is what led Mr. *Reaumur* into the true Way of making *China*, as he has explained it in several Memoirs presented to the Royal Academy in 1727 and 1729. There he lays down two general Ways of making *China*. The first is to take a vitrifying Matter just at the Time that it begins to pass from the State of Earthen ware into that of Glass, and when the Fire makes the strongest Impression upon it; in short when it is but imperfectly vitrify'd. The second Way is to make a Paste of two pulverised Matters; the first of them to be able to resist the hottest Fire, without being vitrify'd, the other to be easily vitrify'd.

This Paste so prepared is put into an Oven, where that Part of it which is susceptible of being vitrify'd becomes Glass, whilst the other only hardens, and the whole is *China*.

All the *China* that was made in *Europe* till now, whether at *St. Cloud*, at *St. Anthony*, at *Chantilly* in *France*, or in *Saxony*, was made according to the first Method. Tho' some Pieces of it are beautiful,

tiful, and equal to that imported from *China*, yet it is easy to discover, it is of a different Nature from that made according to the second Method. If you expose Pieces of the first to a stronger Fire, than that which made them what they are, it vitrifies them intirely, and instead of *China*, they become Glafs. On the contrary, the *China* imported from that Kingdom, from which it takes its Name, stands against the strongest Fire without ever turning into Glafs.

This Theory hath led Mr. *Reaumur* to the Discovery of the two principal Ingredients in *China*, and he has found out what are the *Petuntse* and the *Kaolin*, of which it is composed.

He mentions in this Memoir, a new Way of making *China*, viz. with Glafs alone. If this *China* is not as fine as the old one (for the Author did not bring this last Experiment to Perfection) yet it has all the essential Qualities of it, and even some superior to it; with this great Advantage, that this *China* does not cost more than bare Earthen-ware. The best Ingredient to transform Glafs into *China*, is *Parget* Stone, or *Talc*. Sand may also produce that Transformation, and especially a Mixture of white Sand, with the *Parget* Stone; this Mixture, is preferable to *Talc*,
or

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or Sand alone. The Sand, or the Mixture of both, must be well calcined and reduced into Powder, and this done, the rest is very easy; here is the whole Mystery.

—Take one of those large Earthen-Vessels which the Potters make Use of. Put in that, or in any other Kind of large Crucible, the Glass which you want to turn into *China*. Fill your Glasses, and all the empty Places round about them with your Powder mixed of white Sand and *Parget* Stone. Take Care that the Powder touch the Glass Vessels on all Sides; that is to say, that those Vessels neither touch one another, nor the Sides of the Crucible. The Powder being well pressed hard, you must cover the Vessel or Crucible with Clay. This being done, Fire must perform the rest.—The Vessel must be carried to a Potter to be placed in his Oven, where the Fire acts with the greatest Strength. When he takes his Earthen-ware out of the Oven take you also your Vessel out, open it, and you will have the Pleasure to see your Glass turn'd into a fine white *China*, which has this Advantage over all others that it holds any boiling Liquor, or may be put on the Fire without any Danger of it's breaking.—The above Powder may serve

PART II.

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many Times. Mr. *Reaumer* is to continue his Observations on this Subject, of which I intend to give an Account in some other Part of this Journal.

The last Memoir I shall mention for the Present comes from Mr. *Sauvages de la Croix*, and treats of some venomous Plants, viz. the *Doronic*, the *Aëtea* of *Pliny*, or the *Christophoriana* of *Odonius*; the *Colchicum*, the *Belladonna*, the Cherry-colour Laurel, the Rose-colour-Laurel, the *Plumbago*, and especially, the *Coriaria*, called otherwise *Rhus Sylvestris Plin.* or *Rhus myrtifolia Monspeliaca*. It is also called *Tanners-Plant*, because the Tanners make Use of it to prepare their Leather. I shall speak only of this last, as being the most dangerous.

The Ancients thought the *Coriaria* good against many Disorders, yet it is one of the most surprising Poysons, as it renders Epileptic those Men that eat of its Fruits, or causes a swimming in the Head of those Animals, which feed on its young Shoots. Here is an Instance of it which I saw some Years ago, “ says Mr. *Sauvages*, “ in the Country in some Kids and Lambs, “ which at their Return from feeding were “ staggering, and at last fell down with excess- “ five tremblings and convulsive Motions. “ They

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“ They rose up again, but for some Time
“ held the Head down, and ran their
“ Heads against every Thing they met
“ in their Way. They used to re-
“ main for whole Hours in that Con-
“ dition.”

Some Shepherds being asked what was the Meaning of this, answered, that these Beasts had eat of a certain Plant (the *Coriaria*) which had constantly that Effect on them;—that the young ones only were effected in this Manner, the Old taking great Care to avoid it. They added, that this Drunkenness was of no manner of Consequence. Mr. *Sauvages* had the Experiment repeated before his Eyes, and he took Notice, that those Animals eat only the young and tender Leaves; the old Leaves and the Fruits are a quick Poison, but the Shoots only cause a Swimming in the Head. This Observation confirms Mr. *Linnaeus*’s Opinion, viz. That the young Shoots of some very venomous Plants may be salutary. In *Lapland*, they eat by way of Sallat the young Leaves of a very venomous Plant (e), and in *France* they eat the young Shoots of the *Clematitis* five *Flammula repens* C. B. tho’ Beggars make Use of

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the

(e) Called in *French* *l’Aconit bleu*, or *Napel*, I believe it is the *Hemlock*.

the old Leaves to cause Ulcers in their Legs; for which Reason, this Plant was called the *Beggars Plant*.

The *Coriaria* is as pernicious to Men as to Animals. To prove it, our Author relates the two following Facts.—A Child of ten Years of Age, eat by mistake some of the Fruit of the *Coriaria*: He came home, fell suddenly in Epileptic Fits so violent, that he died the next Day, tho' all possible Endeavours were used to save him.—A Man about forty Years old, imprudently eat fifteen of those Fruits, and soon after he had two Attacks of Epilepsy. He was bled, but the Fits still continuing, he was carried to the *Hotel-Dieu*. Mr. *Sauvages* being called to his Relief, found him in Convulsions, having lost his Senses, of a livid Colour, ready to fall from his Bed, those that were about him not having the Courage to help him. In the Interval between two of his Fits, he took the Emetic, and voided nine of those Fruits of *Coriaria*, but that did not prevent his dying towards the Evening, at the Fifteenth Fit. His Body being opened, they found in the Stomach five or six Berries of that Plant, but perceived no Alteration either in the Brains, or in the Ventricle, nor any where else. Mr. *Sauvages* now fully convinced, that the *Coriaria* is

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a most dangerous Poison, made this unhappy Accident as public as much as he could, and he now gives this Memoir as a Warning to the Public, to avoid that pernicious Plant.

A R T I C L E VIII.

Ausführlicher Bericht von der Trankenbarischen Mission : Mit drey und funfzig Continuationen.

That is to say,

A full Account of the *Missions* in *Trankenbar* in 4°. with fifty-three Continuations. *Hall* 1710—1743. In so many Volumes in 4° containing about 10000 Pages with Figures.

IF the Public has read with Pleasure in the first Part of this Journal, the Relation of a Protestant Mission in (a) *Groenland*, I have Reason to hope, the
History

(a) The Reader, I believe, will be glad to know that the Mission settled in *Greenland* by Mr. *Egede*, has been carried on by the now reigning King of *Denmark*, with so much Zeal, that it has made a very considerable Progress.

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History of a more considerable Mission in the *East-Indies*, which is but very imperfectly known, will be at least as well liked.

As to the natural, civil, or political History of the Coasts of *Malabar*, and the Topography of the little Kingdom of *Tan-jaur*, where the *Danish* Missionaries chiefly reside, I think it needless here to take any Notice of such Things. I leave them to Geographers, Historians, Naturalists, and Travellers. I shall almost confine my self in this Abstract to what concerns (*b*) Religion.

Before I proceed to religious Matters, I think it worth while to observe, that the Generality of the People on the Coasts of *Malabar* are black. But the *Bramines*, (*c*), and *Marattes* (*d*), are between
brown

(*b*) In my Abstract of the *Danish* Mission in *Greenland*, I gave a pretty large Description of the Country, and its Inhabitants. The Reason of it was, that that Country, and People, were but little known; whereas, as several *European* Nations, and particularly the *English*, carry on a considerable Trade on the Coasts of *Malabar*, we are very sufficiently informed of every Thing remarkable in it, except the Progress of the Protestant Religion, our Traders and Travellers being generally little solicitous and inquisitive about that.

(*c*) *Bramines* their Priests. — They are engaged in their Profession by their Birth. But besides them, there are many Ministers of Religion, who have no other Vocation than their own will.

(*d*) *Marattes*, an eminent Set of People among them.

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brown and yellow ; in a Word, very like a tawny *Portuguese*.

The *Pareics*, which is the lowest *Cast*, and do the meanest and most laborious Offices, are incomparably blacker than all the other *Casts* of the Nation. This, as my Author observes, confirms a very probable Notion, which some late Authors have taxed with Absurdity, *viz.*—That Men are all of one and the same Species, and that the Differences between the three general Sorts, or Classes, the White, the Black, and the Red, are occasioned by the Difference of Climate, manner of dressing, and rearing the Children, or, in short, by some Thing merely accidental.

Another Particular I think fit here to mention, is that they eat very little Flesh-meat. The *Europeans* themselves abstain from it. There are no Markets for Butchers-meat. They are satisfied with some Poultry, some Kids, and Fish. A *Metempsychosis*, or Transmigration of Souls, tho' generally believed by the *Indian Gentiles*, yet, says my Author, is not perhaps the true Reason of that Law, whereby they are forbidden to kill any Kind of Cattle. It may be, that Law was made by some wise ancient King, who considered the bad Effects of a Food, which in
that

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that hot Country is so liable to Putrefaction, or who thought it very advisable, to spare as much as possible the Beasts, that serve in the necessary Work of Agriculture, such Beasts being hard to rear in that Country, and never growing to be bulky and strong. One Thing, which confirms that Conjecture, is, that of all the Beasts, a Cow is the most regarded, and that the poor Fishes are never the better for the Transmigration of Souls. They do no Work for Man, and Man eats them even in *Malabar*.

Thus our Authors. But their Conjecture does not seem to me to be well grounded. It is evident indeed, that their special regard for Cows, and other Beasts, which by their Milk, or by their Labour in the Works of Agriculture, are very serviceable to Mankind, is to be accounted for from the Inoffensiveness and Usefulness of those Beasts ; and thence it follows, that the *Malabares* are much more averse to the destroying, or hurting of that Sort of Cattle than any other living Creatures : But it does not follow, that the Law in question, is not founded on their Belief of the Transmigration of Souls ; for it is well known, that that Law or Scruple, extends to all Kinds of Animals ; whereas, had it
no

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no other Foundation, or had it been made with no other View, than sparing the Lives of all serviceable Animals, which, from the Nature of the Climate and Soil, are scarce and lean in that Country, we may upon good Grounds conjecture it wou'd have been confined to them.

The Liberty allowed the Inhabitants of eating Fish, may be look'd upon as an Exception to the aforesaid Universal Law. And probably, the Reasons of that Exception are, First, that they look upon Fishes as the brutest Part of the Brute Creation, and Secondly, and chiefly, that when Rice, their chief Food, happens to fail, Fish, whereof they have great Plenty on their Coasts, is a great Relief to them. It is then a Kind of Necessity to feed on Fish; and Necessity has no Law.

Besides their Belief of the *Metempsychosis*, they are remarkable for their Compassion, and Benevolence to every Creature, which they judge capable of any Degree of Pleasure or Pain. And that Principle alone carried to a great Length, and superstitiously spun out in minute Consequences, may make them too tender-hearted, nay, hospitable to all Sorts of Beasts, even to obnoxious Insects (*e*).

PART II. T The

(*e*) Remark of the Journalist.

The great Folks, and especially the *Marattes*, have not the same Regard for Beasts. They see them without any Scruple dish'd up, and served on their Tables.

Notwithstanding the tyrannical Government, and consequently the Poverty, and Dejectedness, those unhappy People live under, they addict themselves to Arts and Sciences, and are much more proficient in them, than could be expected in such Circumstances.

Their Religion is in some Things most admirable, in other Respects, strangely absurd.

What we call Charity, or the most extensive Benevolence, is their favourite Virtue. Even all Manner of Beasts, as has been occasionally observed before, are the Objects of it. It is by that they expect to be saved.

But the established, or reigning, Faith, and Worship, are the grossest *Paganism*. Yet a Kind of *Deism*, not very unreasonable, obtains among their Learned. When we upbraid them with the Absurdity of their Belief, and the foolish Idea they have of the Deity, they know very well how to distinguish between the Doctrine of the Learned, and the Doctrine of the Vulgar. They then tell you, that that same God, whom

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whom they represent with five Faces, a Stag in his Hand, and some other much more unbecoming Things about him, is in Reality, immaterial, invisible, omnipresent, and that his true Name is *The Supreme Being*. The Missionaries met every where with Physicians, Philosophers, (f) *Pandarams*, and even *Bramines*, who frankly own that their Gods, and their Idols, are only for the People; that all our Adorations are due to the true God alone; that legal Ablutions are utterly insignificant; that the only Means of pleasing the supreme Being, is to follow the Rules of Uprightness and Charity. Their famous Poet *Tiku-walluwer* has wrote a Book of Morals, wherein he ridicules the Worship of the false Gods, and strenuously recommends Purity of Manners, and a profound Veneration for the one real God.

When the *Bramines* and *Pandarams* are obliged to confess, that there is but one God; that consequently, he alone is to be adored, and are asked, why then they worship Idols, they hit upon the very same Evasions, which are made Use of in *Europe* by a considerable Church. We do not, say they, worship a Marble
T 2 Block

(f) A Set of religious and learned People.

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Block. Those Figures serve only to draw, and fix the Attention of the Vulgar, who are not capable of conceiving abstract Ideas of an immaterial God. 'Tis only in Appearance, or outwardly, that our religious Homage is offered to those Symbols. It belongs, and is intentionally directed, to the *Being of Beings*, the *Creator of all Things*, the *one only eternal God*.

Some of the most respected Sects among them, as their (g) *Gnanis*, or *Nianis*, their (h) *Tura-wark-bianes*, and their *Scaniacans* (i), far from paying to Idols any outward Homage, openly despise the Gods, and Ceremonies of the Mob.

Other *Pandarams* find out some Means to reconcile their Notions with Christianity. We have, say they, three great Gods, who make but one God—There is your Trinity. The Second of those three Lords, thought fit to appear under a human Form—There is your Christ. Up-
on

(g) *Gnanis*—learned Men, addicted to Contemplation, who profess to despise sensual Pleasures, and are esteemed the most perfect of Mankind.

(h) *Tura-wark-bianes*, a Sect deemed sublime, even among the *Gnanis*, or *Nianis*, and in the same Principles.

(i) *Scaniacans* — The Word signifies without *Blood*—whereby is meant, that they are, as it were, above Flesh and Blood.

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on which my Author observes, that that Parallel is very like the Explanations of the celebrated Prelate of *Condom*.

Some other learned Men go deeper in their Reasonings, and may justly be compared to *Pirrhon*, *Montaigne*, *le Motte le Wayer*, and the like. However, Mr. *Ziegeubalg*, one of the chief, and latest *Danish* Missionaries, to whom we are indebted for the freshest Part of this Account, assures us, that those Sceptics attack only some disputable *Tenets* of the various *Malabarian* Sects; that they do by no Means deny a Deity, and that he did not meet with any *Atheists* either among the *Hottentots*, or *Pagan* Authors in *Malabar*. But he has met with rakish *Bramines*, who hoped for nothing after this Life, and made Happiness to consist in gratifying our Senses.

Their Authors, (I suppose my Author means some of them) admit of a more than *Stoïcian Destiny*, or *Fate*, which influences the Freedom of our Actions. They think that (*k*) *Bruma*, Creator of Mankind, has written on the Skull of every Man all his future Actions, and all
the

(*k*) *Bruma*. That is the Name of one of their three great Gods.

the Events, which are to befall him. They are simple enough to take for *Bruma's* Writing those little irregular Lines, which are formed by the three principal Sutures of the *Cranium*.

I must confess, when I read that Piece of Divinity, I could not forbear bursting into a loud Laughter. But upon Recollection, I soon grew grave again. It came quickly into my Mind, that for many Ages, we *Europeans* have had among us something fully as ridiculous, and, for ought I know, still retain a good deal of it in many Parts of *Europe*—I mean *Judiciary Astrology*, *Chiromancy*, and the like. Truly, it is less foolish, to believe, that a Man's Actions, and the Events of his Life, are engraved on his Head, than to think they are pictured in the Stars, or in the Palm of one's Hand (*l*).

Metempsychosis is a fundamental Point of their Religion. It has been so in Times before any Thing we find recorded in the *Greek Histories*, (*m*) and to this Day, is believed with the greatest Credulity. An *English* Captain was convinced of the Strength of their Faith in that respect,
by

(*l*) Reflection of the Journalist.

(*m*) One wou'd be glad to know, whether, or how, the Author can make out this Point of History and Chronology.

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by an Event well worth telling. He was trading along the Coast, and one Day, his Ship being becalm'd, he went a-shore to amuse himself with fowling. He unluckily shot a Bird they call *Perumal*, which has the Honour of serving one of their noblest Gods in the Quality of a *Saddle-Horse*.

A Man saw the Murder committed, and directly ran to alarm the neighbouring Villages. Crouds in an Instant gathered about the sacrilegious *Englishman*, seized him, and were going to put him to a cruel Death, when a *Mahometan* came nigh, and advised him to confess the Crime, and at the same Time, to alledge a good Excuse for killing the Bird. My poor Captain having received his Instruction, begged of the People to hear what he had to say. Silence being made; *My Father*, says he, *died lately in a Voyage; The Corps was flung over-board, and his Soul went directly into the Body of a Fish, which the Perumal was going to devour. Pray, good People, could I bear to see my Father torn to pieces?*

The wise Men of the Place were struck with the Apology. They fairly acquitted him. And the Trial cost the Gentleman no more than some Pieces of Gold,

Gold, wherewith he rewarded his excellent Counsellor.

This *Metempsychosis*, is the *Malabarian* Purgatory. According to their Theological System, they, who have lived conformable to the Laws of Nature, go directly to a State of Happiness. But those say the *Malabarian* Divines, are very few. The far greater Part of Mankind have some favourite Vice. For Correction their Souls after Death go into another Body. The Soul of an impious Monarch into the Body of a Hog, or of a Beggar. — The Soul of a learned Man, whose Conduct did not answer his Knowledge, into the Body of a King.

(n) I suppose the Reader will smile with me at the Punishment inflicted on the vicious learned Man.

This Article of their Theology seems to have been suggested by the Oppression they groan under, by the just Sense, they have of the Baseness of Tyranny, by the probable Supposition, that a bad King must be tortur'd with inward Remorses, and by the proper Inference from it. — That notwithstanding his outward Grandeur, and his Enjoyment of sensual Pleasures, he is but a contemptible, odious, and miserable Man.

At

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At the great Day of Judgment, the Souls of the Impious are to come forth under the Form of a Worm, or some unclean Animal. In that Condition, they shall expiate their Sins, till by Amendment they deserve to be admitted into the Country of the Gods.

The *Malabares* (o), it seems, have, in a great Measure, the same Way of thinking with the famous *Origen*.

They are very desirous, and use their best Endeavours, to obtain a State of Bliss in another Life. To that End (and this, as has been said before, they lay the greatest Strefs on) they do Abundance of Works of Charity, many of them for the public Good.

Such is their Opinion of the Excellency of Beneficence, that one of the chief Difficulties, which the *Bramines* oppose to the Labours of the Christian Missionaries, consists in representing to the People, that it is a Shame to give these Strangers an Opportunity of doing so much good as will entitle them to the most eminent Rewards. The Honour of Generosity, it seems, and the Blessings annexed to it, they are so jealous of, that they would keep it to themselves as much as

PART II.

U

they

(o) Reflection of the Journalist.

they can of such invaluable Advantages.

(p) This Effect of national Jealousy, or Patriotism, has something in it, that is really comical: But, however, it does also imply a noble Sort of Pride, which shews, that some *eastern Chimeras* are of a better Kind than many *western Vanities*.

Legal Ablutions are a second Class of good Works. Penance is a Third. In this, they fairly outdo all *Europe* beyond all Proportion. I shall only alledge one or two Instances among many: Some expose themselves quite naked and motionless, for a whole Month, to the scorching Beams of the Sun. Others hold a Leg, or Arm, aloft so long, that the Muscles having, by that constant Inaction, lost all their Power, the Member remains ever after stiff, useless, and cumbersome.

They have also a Notion of transferring Sins. They clap them on the Head of a Cow, and some good *Bramine* takes unto himself both the Sins, and the Beast.

The thinking People among them have a pretty rational and refined Notion of celestial Happiness. The Paradise

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dise of the Vulgar much resembles the Paradise of *Mahomet*.

Their Hell is material, and very near the same as we see it in many *European Pictures*: But what they call Hell is in Reality, but a Purgatory; for, after three or four Centuries, the Souls get out, and come into this World again in the Body of some Animal.

In my Opinion (*q*) there is here some Confusion in my Author's Account. He told us above, that after the Day of Judgment, the Impious under the Form of a Worm expiate their Sins, till, by Amendment, they have fitted themselves to be received among the Blessed; and here he tells us, that after having undergone such Torments, as burning, or the like, they come into this World again in the Body of some Animal.

Probably he means, that they have two different Hells—The one before the Day of Judgment—The other after; and neither indeed is properly a Hell, but only a Purgatory. For from this Relation it is evident, they have no Notion of everlasting Punishment.

It appears by their Books, that an Universal Deluge, a final Conflagration of the

U 2

World,

(*q*) Remark of the Journalist.

World, and a Day of Judgment, have been believed among them Time out of Mind.

They believe there are *Demons*, which may possess the Bodies of Men. Accordingly, they have proper Exorcisms to drive them out. Yet those pretended *Demoniacs* are certainly no more than disorder'd Persons. The Impostures of the Exorcists have been frequently discovered by the Missionaries.

(*r*) Strange, and cruel, are sometimes the Effects of Ignorance. In the *eastern* Parts of *Europe*—On the Coasts of *Barbary*—In the Kingdom of *Morocco*, and some other Countries, People are so infatuated with that Notion, that sometimes they will not suffer a miserable Creature distorted by Convulsions, or rack'd by some other violent Disorder, to be attended by a Physician or Surgeon, because truly where the Cause of the Evil is supernatural, it would be preposterous to employ natural, or physical Remedies (*s*). Thus it frequently happens, that a false Theory is attended

(*r*) Remark of the Journalist.

(*s*) See Revol. of the Kingdom of *Morocco*, by Captain *Fraithwait*.—*Anno* 1727.

See also—*Voyages de Tournefort au Levant*—and particularly, the History of a Woman, who died of Convulsions. You may see also —*Voyages de Dermarchais, en Afrique*, &c.

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attended with sad practical Consequences.

The *Pagans* in the *East Indies* have no Books to rule their Faith ; Nor is there a Head of the Church. And therefore, says my Author, it is not surprising they are divided into 360 different Sects. It is true, continues he, Toleration reigns among them all ; and the reigning Principle is—*That Men, who obey the Law of Nature, shall be saved, whatever Religion they may profess.*

(t) I set so much value on that thorough Toleration, and that charitable Principle of theirs, that with me, I confess, they do in some Measure make Amends for their gross Superstitions. And their ridiculous (u) *Pagodas*, pompously set up in our Temples, would not be a more shocking Sight than a *Spanish* Tribunal of Inquisition erected in this Kingdom.

They have what they call *Wedams*, four in Number, which contain their Doctrine. Those *Wedams* are not committed to writing. Their *Bramines* learn them by Heart, as did of old the *Druids* (w).

Six

(t) Reflection of the Journalist.

(u) *Pagoda*,—an *Indian* Idol.

(w) *Druid*, *Pagan* Priests in *Gaul*.

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Six Books of an inferior Order serve them for a System of Divinity. There the Doctrine of the *Wedams* is methodically laid down.

Eighteen other Books are so many Comments on the above Six. Besides which, sacred Books they have many, that treat of Morals and several Sciences. But all are wrote in what they call the learned Language, a Language quite unknown to the Vulgar, and even to many of their learned Folks. Thereby the *Bramines* become absolute Rulers in Matters of Religion.

Here (x) my Author falls into a seeming Contradiction. First he tells us the *Malabares* have no Books to rule their Faith (See the preceding page) and then he informs us their *Wedam*, or *Wedams*, contain their Doctrine. It is true, the *Wedams* cannot properly be called Books, because they are not in Writing. But the Effect is the same ; and besides, their Commentaries are in writing ; which, if the People have for those Books the same, or near the same, Regard, we have for our Holy Scriptures, does certainly answer the very same End. Now, by their blind Obedience to their Priests, it appears,

(x) Observation of the Journalist.

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pears, they have some such Regard. I wish my Author had better cleared up this Matter.

Among those of their speculative Notions, which my Author justly calls dangerous, is their Opinion of the Origin of Evil. They believe that Corruption, or Vice, is born with Man ; that Wickedness is in our very Essence ; that God has imprinted the Characters of it on the Body of every Child in the Mother's Womb. But then they tell you, one may get the better of it by Contemplation and good Works.

Whether (y) they mean, that we are very peccable Creatures, and even naturally very prone to Sin ; or whether they mean that we are necessitated to do Evil, I cannot from the above confuse Phrases determine.

If they are consistent with themselves they do not (and in Equity, we ought not to) lay the utmost Stress on their Expressions, for from their observing and maintaining, that by Contemplation, and good Works, we can conquer that supposed innate Viciousness, is evidently to be infer'd, they do not think we are under the dismal Necessity of yielding to our
evil

(y) Observation of the Journalist.

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evil Inclinations. So that perhaps that Tenet of theirs is not in Reality so terrible, as it does at first appear. However, it produces very terrible Effects, since, as my Author observes, it is the Excuse commonly alledged by vicious Persons among them, when censured for their ill Conduct.

(x) My Author never fails drawing a Parallel between the *Malabarian Paganism* and the Doctrine and Worship of a certain famous Church in *Europe*. I have only here and there translated some of those Strokes. I thought it proper to leave it to the intelligent Reader, to find out all the Particulars of the Comparison wherever it may hold. And it were much to be wish'd, that same Parallel cou'd not in any, even the minuteſt, Point, affect any Christian Society, beſides the one, my Author had in View.

The Virtues chiefly recommended among them are the very ſame, which our Saviour enjoins. They carry their Morals ſo far as to condemn intentional Sins, which cannot be the Object of human Laws.

Upon this, my Author makes this notable Obſervation.—The Difference between

(x) Remark of the Journaliſt.

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tween moral Good and moral Evil, must be very essential, and very easily distinguished, since all Sects, and Nations, are sensible of it.

(aa) The *Indian* under the *Torrid-Zone*, —The *Groenlander* in the frozen Regions of the *Artick-Pole* —The *Hottentot* in a temperate Climate —The South and North *European*—all shew you the moral Sense so interwoven in our Frame, so rooted in our Hearts, that under the strongest Prejudices, and even in the hurry of violent Passions, it will not only subsist, and be felt, but frequently, maugre all Opposition, break forth in Acts of Sociableness and Generosity.

To those distant People, not to the Generality of *Europeans*, wou'd I apply for the true Knowledge of human Nature. From our very Cradle we, polite Nations, are so modell'd, and dress'd up, according to a Multitude of strange Examples, Customs, and Prejudices, and soon after so distracted by clashing Interests—so disfigured by filthy Excesses, and hostile Passions, that we must appear to one another, and even to our selves, under a frightful Aspect: And when, by Dint of Thought and Labour, we have torn away

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X

the

(aa) Reflection of the Journalist.

the Disguise, recovered our native Mildness and Benevolence, smooth'd our Countenances, or rub'd off the Dirt about us, and improved our in-born moral Talents, then we are apt presumptuously to imagine it is not only our own wretched Superstructure, but forsooth the fundamental Work of the Creator, we have had the Wisdom and Glory to mend.—Very near as inconsiderate in our Judgments, as the Sages of *Morocco* about *Demoniacs*, we suppose ten thousand mischievous Events to be occasion'd by innate Depravity, which are merely the Result of critical Circumstances, and our own Negligence, or (the most common Fault of all) hasty Determination.

Certainly the *Groenlander's*, or *Hottentot's*, plain Honesty and good Nature inform me of our primary Constitution, much better than the deepest Speculations of many of our Moralists ever did, or can.

In another Part of this Journal I intend to give an Account of the Mission itself, and it's Success.

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ARTICLE IX.

*Lettres de Calvin a Jaque de Bourgogne
seigneur de Falais & de Bredam, & à son
Epouse Jolande de Brederode, 8° Amst.
1744.*

That is to say,

*Letters from Calvin to James of Burgundy
Lord of Falais and Bredam; and to his
Wife Joland of Brederode, 8° pag. 228.
besides 24 for the Preface.*

THOSE who are fond of Ecclesiastical History, and in particular of the History of Reformation, will be pleased with these Letters. *Calvin* acted so considerable a Part in that great Event, that whatever may afford an Opportunity of knowing his Character thoroughly, cannot but be well received, even by those that have no great Veneration for his Writings.

There can be no manner of doubt about the Authenticness of these Letters. They are of *Calvin's* own Hand-writing. This is asserted by People who know it and have compared them with other original Writings of his; and the Editor of them did not scruple send-

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ing his Manuscript to *Geneva* to be repositied in the Public Library, where the most Part of *Calvin's* Manuscripts are kept. They are besides sealed with his own Seal.

He has painted himself in them better than in any other of his Works, and even better than he was aware of. He still appears a great Man with great Faults. That he had excellent Qualities is what no Body can deny, and tho' he was grossly abused by the Monks, whose Turpitude he discovered, yet he cannot but be admired by more reasonable People, for his Disinterest- edness, and Courage. He lived for many Years in a State of Poverty, and gloried in it. His endeavouring, at the Hazard of his Life, and with the Loss of whatever is valuable in the World, to reclaim the World from Popish Errors and Tyranny, is an Action truly Apostolical. To ascribe it to any other Motive but the Desire of doing good would certainly betray a strong Bias to Uncharitableness.—And yet this same Man was withal of a choleric, revengeful and overbearing Temper, especially in religious Affairs.—This Character is drawn from the whole Tenour of his Conduct, and from the Letters I am abstracting.

The Gentleman, to whom they are directed, would be perhaps very little known were not his Memory preserved in them.

There

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There is but one Author, that I know of, that has made any mention of him, and this Author is very little depended upon, whether with Reason or through Prejudice, is what I don't pretend to determine; I mean *Bolsec* in his Letters.— The Historians of the low Countries say, that *Philip the Good*, Duke of *Burgundy*, had above twelve natural Sons and Daughters, who were educated with all the Care possible; and many of whom were legitimated; Bishops, Abbots, Abbeſſes, Ambaſſadors, Chevaliers of the Golden Fleece, Governors of Cities and Provinces, &c. and that the Family was allied by Marriages to the moſt illuſtrious Houſes of that Country. In 1501 *Baudoin* one of *Philip's* natural Sons was put by the Emperor *Maximilian* in Poſſeſſion of *Falais*, a Fief of *Brabant*, ſituated on the Borders of the County of *Namur*. *James of Burgundy*, Lord of *Falais* and *Bredam*, Grandſon of *Baudoin*, received his Education at his Father's, at the Court of the Emperor *Charles V.* From his fifteenth Year he took a liking to the Doctrine of the Proteſtants: He afterwards married *Joland of Brederode* deſcended from the ancient Counts of *Holland*, and Aunt to *Henry of Brederode*, one of the chief Supports of the Reformers, and celebrated in Hiſto-
ry

ry for being at the Head of the Four hundred Nobles, who presented to the Governess of the Low Countries, in 1566, that famous Petition, by which the Foundation of the Liberties of the united Provinces was laid. This Marriage encreased the Suspensions already conceived against his Religion, which made him resolve to leave his Country, where he did not think himself any longer safe. Immediately after his Retreat he was out-law'd, and his Possessions and Goods were confiscated. He often changed his Place of Abode after his Exile, having settled himself first at *Cologne*; afterwards at *Basil*, and *Strasbourg*, and at last at *Geneva*. We may judge he was a Man of great Worth by the Encomiums *Calvin* passes upon him in his Dedicatory Epistle at the Head of his Commentaries on the 1 Epistle to the *Corinthians*. They kept up a close, friendly, and familiar Correspondence together for near ten Years, and *Calvin* constantly signed himself *his true Friend for ever*.

Nevertheless this Intimacy did not last for ever; so far from it, that it turn'd into a most inveterate Aversion.

The Dispute which one *Bolsac* a Physician had with *Calvin* was the Occasion of the latter's falling out with *Monsieur de Falais*. *Bolsac* disliked *Calvin's* Doctrine on Predestination;

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tion; he constantly opposed him, and at last carried Matters so far as to attack him publicly when he was preaching. *Calvin* was not of a Temper to bear such a Contradiction. His Passion was raised to such a Height, that he aimed at causing his Antagonist to be either put to Death, or at least kept for ever in a Dungeon. This, which bears so hard on *Calvin's* Character, is plainly inferred from these Words in one of his Letters to the Churches of *Switzerland*, to whom he applied for their Approbation of his cruel Resentment, against *Bolséc*, as he did afterwards with respect to the unfortunate *Servetus*: “ We are willing, says he, to
“ purge our Church of this Plague, and
“ to remove it in such a manner, that it
“ should not be in his Power to hurt
“ other Churches (a). *Bolséc* was put in Prison at *Calvin's* Solicitation the 16th of *October* 1551. The Reason alledged to arrest him was, *that he had opposed Calvin's Doctrine, and occasion'd a great Scandal.* *Monsieur de Falais*, tho' *Calvin's* intimate Friend, did not approve his revengeful and persecuting Disposition. He re-
solved

(a) *Calvin. Epist.* 133. *Ministris Helvetiis.*—“ Nos vero sic Ecclesiam nostram cupimus hac Peste purgari, ne inde fugata vicinis noccat.”

solved to save, if possible, *Bolsec*, who was his Physician. The first Step he took was, to endeavour to prevail on *Calvin* to drop his Pursuit, alledging for his Reason, that as he (*Mr. Falais*) was very sickly, and as *Bolsec* was the only one that knew his Constitution, he could not spare him. *Calvin* was deaf to his Friend's Representation. Upon this *Monsieur de Falais* wrote to the Churches of *Switzerland*, or to the Friends he had among them, and prevented their giving their Sanction to what *Calvin* had resolved to do. That Reformer complains of this in another Letter he wrote to the same Churches, wherein he says, that *the Answers he received from them were not so full and plain, as he had expected and wished for.* (b) From this time *Calvin* broke with *Monsieur de Falais*, and even persecuted and forced him to withdraw from *Geneva*, and retire to the *Pays de Vaud*. Let *Falais* favour *Bolsec*, says he, in one of his Letters; *Let him write over to you that Bolsec is not a bad Man; in that he only exposes his own Reputation to save a Rogue, which he does*

(b) *Calvin. ep. 134. Ministris Basiliensibus.* " *Responsum de quaestione nobis proposita dedistis minus plenum ac li-*
quidum, quam vos forte postulabat, certe quam spes vo-
tae nostrae ferebant."

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does not know (c). He had dedicated to
Monsieur de Falais his Commentary on 1
Corinth. but afterwards he took out that
 Name which had been formerly so dear,
 and was now become so odious to him,
 and dedicated the Commentary to the Mar-
 " *quis de Vico*, with these words ; O that I
 " had never known that Man, whose Name
 " I am now forced to take off this Work
 " of mine ; or rather why did not I know
 " him" — What Spleen in a Man who
 every Day used to preach on Charity and
 Forgiveness !

It is said in *Bayle's Dictionary*, (d) that
 " *James of Burgundy* Lord of *Falais* be-
 " came a Protestant, but that being scan-
 " dalised at the Disputes that arose at
 " *Geneva* between *Bolsec* and *Calvin*, the
 " Year 1551, he went astray, as well as his
 " Wife, and left the Doctrine of the Reformed,
 " and their Church also." This Mr. *Bayle*
 copied from *Beza*, whom every Body
 knows to have been partial in favour of
Calvin, who spoke very ill of *Bolsec*, and
 who consequently was not inclined to speak
 advantageously of *Monsieur de Falais*.

From Mr. *Bayle's* Words one would
 infer, that *Monsieur de Falais* went over
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(c) *Epist.* 134. *Ministris Basiliensibus.*

(d) Article de *Philippe de Bourgogne* ; Remarque G. &
 Article de *Calvin*. Remarque FF.

again to the *Roman Catholic* Party ; yet it is probable *Beza* meant only, that *Falais* had forsaken the Church of *Geneva* to live somewhere else, or that he had departed from some of *Calvin's* favourite Tenets, which he might well do, and be still a very good Protestant. Had Mr. *Falais* turned Roman Catholic, *Calvin* would not have slipt the Opportunity of abusing him, nor would the Writers of the Church of *Rome* have neglected to transmit their Triumph to Posterity ; and yet they are all silent about it : *Calvin* only says, “ that *Falais* “ had withdrawn himself from him, and “ from the Church of *Geneva*.”

From this we may infer, 1. That because *Calvin* had been publicly opposed by *Bolsec* on the Article of *Predestination*, he wanted either to put him to Death, or to confine him for ever. 2. That he fell out with one of his most intimate Friends, because he hindered him from acting such a bloody Scene, as that which he acted some years after, in causing *Servetus* to be burned.

Castalio a good natured, pious, worthy Man, and who knew by Experience this fatal Disposition in *Calvin*, knew also how to paint it, and did it in a very mild Manner considering the Times : Speaking of the Church of *Geneva*, and of some others
in

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in *Switzerland*, which were influenced by the same persecuting Principles, he expresses himself thus (e): “ As they have a
“ greater Esteem for that uncharitable
“ Doctrine of their Church than for Cha-
“ rity itself, they decree as a certain and
“ undeniable Principle, that to recede from
“ the Doctrine is a greater Sin than to
“ do immoral Actions.—Therefore, tho’ a
“ Man among them be very vicious, cove-
“ tous, a Backbiter, slanderous, deceitful,
“ envious, passionate, spiteful, provided he
“ agrees with them in their Opinion about
“ Baptism, — Predestination.— Free-will—
“ and the like ;—provided he resorts to Ser-
“ mons and Sacraments,—and has a great
“ Veneration for Preachers,—he is a Christ-
“ ian : Christ did wipe off his past,
“ present, and future Sins.

“ But let a Man be free from all those
“ Vices, and put it out of their Power to
“ upbraid him with any Fault, if he only
“ differs from them in any of their Tenets,
“ as Baptism, Predestination, Free-will, or
“ *Persecution* ; he is an Heretic, and rot-
“ ten Member ; he must be cut off from
“ the Body of the Church. There is
“ no Charity, no Obedience to Christ’s

Y 2

“ Com-

(e) *De Hæreticis a Civili Magistratu non puniendis pro Martini Belli farragine adversus libellum Theodori Bezae, libellus MS.*

“ Commandments, no inoffensive Beha-
 “ viour, (which are the true Fruits of
 “ the true Doctrine, for the Tree of im-
 “ moral Doctrine cannot bear moral good
 “ Fruits) *nothing of the kind* shall recom-
 “ mend him to them, but he shall be re-
 “ jected as a Devil.” *Then the Latin*
adds; “ We have many Instances of this,
 “ but especially in the Person of *Mon-*
 “ *sieur de Falais*, who, after he had been
 “ extolled to the Skies by *Calvin*, was
 “ by him sunk into Hell, as soon as he
 “ began to differ from him on Account
 “ of persecuting *Jerom* the Physician;”
 and in another Place he says, that on the
 same Account, “ *Calvin* proclaimed *Mon-*
 “ *sieur de Falais* an Heretic in a public
 “ Congregation (f).” By this Account of
Calvin’s persecuting Spirit, not to mention
 other Faults, which he might be accused of,
 and wou’d also have prompted him to cruel
 Deeds) few People, I believe, will doubt
 his been afterwards the chief, if not the
 only, Author of the unfortunate *Servetus’s*
 Death. This Point is very well cleared up in
 several (g) *English* Writings, and for that
 Reason,

(f) In publica Congregatione a Calvino judicatus est Hereticus.

(g) See *Memoirs of Literature* Vol. IV.—*Benson’s* Account of *Calvin* burning *Servetus*,—and *Chandler’s* History of Persecution.

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Reason, I shall say very little about it, tho' the Editor of these Letters mentions it, as well as the Author of *La Bibliothèque raisonnée*, who at the same Time answers some Things said in the same Journal to justify, or excuse, *Calvin's* Proceeding in that Respect.—I think it appears by his own Writings, and by those of Cotemporary Authors: 1. That *Servetus* was condemned at *Grenoble* on the Evidences taken from Letters, which *Calvin* had sent to his Judges, and that he would have been put to Death there had he not made his Escape. 2. That *Calvin* was *Servetus's* Accuser and Prosecutor at *Geneva*. 3. That when he undertook to prosecute *Servetus* he knew, that, if his Charge of Heresy was proved, the Laws were such that he must have suffered Death. 4. That when it was moved in Council that the Laws against Heretics should be repealed, or at least suspended, the Motion was opposed by his Friends, and that he himself spoke publicly against it. 5. That there had been for many Years a great Animosity between them, as appears by several abusive Letters they wrote to each other. 6. That at the Time of the Trial he was in hopes *Servetus* would not escape Death (*b*).

7. That

(*b*) Spero capitale saltem fore Judicium, poenæ vero atrocitatem remitti cupio.

7. That consequently he prosecuted him with a fixed Resolution to take his Life away. 8. That before this Time, and ever after, it was his constant Doctrine, that Heretics are to be punished, even with Death.

It is proper those Faults in that great Reformer should be known, in order to shew that tho' he was a great Man, yet he was but a Man, and a very weak Man in some Respects; and by that to prevent too great a Respect being paid to his Way of thinking, which has been unfortunately done ever since he flourished. But my chief Aim is to shew, that tho' the Reformation has delivered us from a great Number of Errors and Superstitions, yet it has but faintly touched the chief Error of all, that which is the Foundation of all others, that which alone makes them dangerous, I mean spiritual Tyranny. *Calvin* wanted not to destroy it, but only to remove it from *Rome* to *Geneva*, from the *Pope* to *himself*. The *Pope* would have burn'd *Calvin* at *Rome*; and *Calvin* would have burn'd at *Geneva* either the *Pope*, or any one that happened to swerve from his Decisions. Consequently Protestant Churches of any Denomination whatsoever, which have imbibed those Principles of Persecution, still want Reformation, and it is what every good Man

● that

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that has a Concern for the Members of Christ ought to wish most sincerely, and to promote by all the proper Means in his Power. If we are once well convinced, that something remains to be done, there will be great Hopes of our setting about it earnestly, and very soon; one is the Consequence of the other.

After having dwelt so much on the Reflections, the Editor of these Letters makes, I ought now to proceed to the Letters themselves; but this Article is already drawn to a sufficient Length. I may perhaps continue it in some other Volume.

A R T I C L E X.

A Treatise concerning the Senses, by Mr.
Le Cat. II. Abstract (a).

Of Smelling.

THIS Sense, according to the Author, is only a Branch of Taste, which he considers as residing in the Stomach, Gullet, Mouth, and Nose, tho' it

(a) See the Part I, of this Journal, pag. 96.

it exerts itself with some Variety in each. This is certainly an Error, as I observed in my last Abstract—'Tis confounding the natural Distinction between one Sensation and another. — But it becomes a happy Error, since it has engaged the Author to observe, with more than usual Accuracy, the mutual Relation and Subserviency of those several Sensations, which he conceived were Modes only of a general one.

The pituitary Membrane, which is the immediate Organ of Smelling in the Nose, extends a great deal farther, and lines successively the Mouth, the Gullet, and the Stomach, and is in each of those the Organ also of their respective and particular Sensations. Hence the mutual Influence, which Smells and Tastes have on each other, and the more extraordinary Power, which belongs to them in common, of exciting Appetite, or creating Loathings and Disgust in the distant Organs of the Stomach. The Continuity of the same Membrane sufficiently accounts for the Correspondency of the Sensations, excited in the several Parts of it. It would be an unnatural Alliance, if one Extremity of the same Organ should convey Pleasure to the Mind, while the other suffer'd Pain, or was, as it might happen,

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happen, essentially injured. A System put together, with so little Dependence in the Parts, could not subsist for any Time.

By a general Law, which prevails in the Animal OEconomy, the Nerves and their Papillæ lose something of their Flexibility, as they recede further from the Brain. Their Coats grow thicker, and themselves more clumsy and more stubborn. They require stronger Impressions to affect them, and feel less acutely and less perfectly. Hence the pituitary Membrane admits, according to the Author, of different Modes of one original Sensation; according to the truer System, of Sensations specifically different.

As it issues immediately out of the Brain with all its Sensibility entire and unimpaired, it is fitted to receive Impressions from the most subtle and minute Effluvia—from the volatile Salts of Bodies, which alone are Odoriferous. — Their grosser fixed Salts are reserved to act upon it at a greater Distance from the Brain; Where something is abated of its original Quickness of Sensation, and these are tasted in the Mouth. — The Solids themselves exert their Action last, and only in the Stomach, when the same Membrane has contracted by its Progress a

PART II.

Z

greater

greater Consistency, a firmer Tone, and requires more forcible Impressions.

I have observed already from the Author, that volatile Salts alone are properly the Objects of this Sense. Their Vehicle is Air drawn by Inspiration within the Sphere of Action of the Organ. We smell only when we breathe freely thro' the Nose, and a Cold, which prevents the one, hinders the other in the same Degree.

The Nose is no very complicated Organ. There is, however, more Contrivance in the Disposition of its Parts, than is usually observed. The two Cavities, which are called Nostrils, are both lined with the pituitary Membrane. 'Tis of a spongy Nature, and, in Effect, a Wreath of Nerves, and secretory Vessels wove into one another; therefore of quick and ready Sensibility. Its Surface is loaded with Papillæ very small, because the Objects are minute which are to act upon them, and very numerous, that every odoriferous Particle may meet with a Papilla to receive it. They are besides softer than those of other Organs, more lightly cover'd;—and, that the least Impression may affect them, they are kept flexible and pliant by a liquid oozing out of the secretory Vessels, and by the Discharge
besides

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besides of the lachrymal Ducts into the Nose. These Cautions were all necessary, considering the Fineness of their Object, but alone, they would not have been sufficient. The Air, in a rapid Passage thro' the Nose, would not have deposited odorous Particles enough to affect the Organ sensibly, something was wanting to detain it. Accordingly, it is retarded in its Motion by the Structure of the Nostrils. They are each of them provided with two irregular hollow Cones, which advance far into their Cavities, contract them greatly, and leave only a narrow winding Passage for the Air. These hollow Cones in those Animals, which have the keenest Smell, are remarkably larger than in Man, and this is the only discernable Advantage in the Structure of their Organs. Their Use appears from thence, and that no more has been ascribed to them, than they are in Effect intended for.

Of Hearing.

NOISE is the Object of this Sense, and it is then called *Sound*, when it is so modified, as to become agreeable to the Organ. Under these Modifications, it

has been made the Object of an Art, and improved into an Instrument of exquisite Enjoyments, and under these Modifications it best deserves to be considered.

Sound in the sonorous Body is a Vibration, or rather a Series of Vibrations, which, communicated to the Air, and propagated by it to the Organ, produce a Sensation there which we call *Hearing*.

This Vibration in the sonorous Body must be attended with a tremulous Motion of its Parts, without which, tho' the Body vibrates, no Sound will follow. These two Motions conspiring together produce *Sound*, and its Tone ariseth from the Velocity of the Vibrations in the Whole, and in the Parts. Slow Vibrations give deep Tones, and quick Vibrations shrill ones. The Measure of the Vibrations is determined by the Nature of the sonorous Body. Elastic Bodies vibrate smartly, and those among them most, whose constituent Parts are smallest. In Strings, on which accurate Experiments may best be made, the Deepness of the Tone depends upon their Length and Thickness, and inversely on their Elasticity and Tension, Or in other Words, the thickest, longest, slackest, least elastic Strings yield the deepest Note ; and by varying judiciously

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judiciously these Qualities, or Circumstances in the Strings, every Note may be produced in the whole Scale of Sounds.

By the Vibrations of the sonorous Body those in the Air, are excited and determined. The Air, which immediately surrounds the Body, is compressed by its Vibrations. It afterwards expands itself by its own Spring, and compresseth that beyond it, while it restores itself to its original State. This new Portion of compressed Air acts, in the same Way, on the next Ring of Air, and, by these successive Stops, an undulating Motion is excited, and *Sound* conveyed from the Body to the Organ.

Mr. *Le Cat* supposeth, that it is not the whole Mass of Air, which is affected in this Manner; but the most subtle Part only of that Fluid. The Effect of Sounds, according to this Gentleman, would be more considerable than they are, if the whole Mass were moved, and a Candle might be blown out, for Instance, by ringing a Bell at a small Distance. — But not to mention the amazing Effects of *Noise*, — shaking Houses, — breaking Windows, when it is violent, and not too distant, Mr. *Le Cat*'s Argument appears to me defective from another and a better Reason.

Reason. The Force exerted by the Air against any intervening Obstacle, must be measured by the Weight of that Portion of it only, which acts upon the Obstacle multiplied into its Velocity. This in *Sound*, where the Air moves by Pulses, and successively, is certainly no more than one Half of the Wave of Air which is form'd by every Pulse. Whereas in Winds an immense Bulk of Air moves together and at once, and strikes against the Obstacle with a prodigious Weight.

There is a more plausible Argument, methinks, in Favour of the Author's Notion.—Different Tones require different Undulations in the Air——If the whole Mass therefore undulates together, how can different Tones be heard at once? Can the whole Air undulate different Ways at the same Time? Will not the stronger Pulse absorb the weaker, or at least will they not modify each other, and a compound Pulse arise, and consequently, also a new and compound Tone in direct Contradiction to Experience? Suppose that some Parts only of the Air are concerned in propagating Sounds, the Difficulty is considerably lessened; but it is removed, if you suppose that the Particles of Air by their different Size and Elasticity, are
each

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each of them appropriated to a peculiar Tone, and do not undulate, till they are called upon by their own Note. This is an Hypothesis ingeniously invented, but countenanced by no Experiments, and besides, entirely insufficient to account for the Phænomena, which it is intended to explain. It will be necessary, notwithstanding, to admit different Undulations in the same Mass of Air, subsisting together at one Time, and conveyed to the Ear without Confusion. When several Instruments strike an Unison, there are several Undulations form'd, beginning from different Centers, and spreading Uniformly round, without destroying one another.

These by the Hypothesis, since the Tone is in each Instrument the same, are excited in a Fluid, consisting of Particles the same in Kind, which therefore must admit of distinct Undulations at one Time in different Directions. I shall add, that Mr. *Le Cat* himself mentions a curious Observation not easily reconciled methinks to the Hypothesis he has embraced. Besides its Note, a String yields to a nice Ear some harmonious Tones at the same Time. An attentive and skilful Hearer, perceives distinctly the Octave, the fifth and third join'd with the fundamental

tal Tone, which is heard alone by those unexercised in Music. These therefore exist together in their Causes, and different Undulations arrive at the Ear without Confusion : Nor is there in a Pulse of Sound that choice of Particles observed, which he supposeth, since three or four Sets of them at least constantly move together.

I do not mean to ridicule Mr. *Le Cat's* Opinion, that the Air consists of Particles of different Sizes, and different Degrees of Elasticity, and consequently fitted to admit of different Vibrations, there is no Improbability to me, certainly no manifest Absurdity in that Opinion ; But that in a Wave of Air, all the Particles of any given Tone should be exactly cull'd, and the rest remain immoveable, seems entirely unmechanical. A String in Motion cannot make those nice Distinctions. It exerts itself upon every Thing it meets, and it meets with every Species of Particles at once.

I have been particular upon this Part of Mr. *Le Cat's* Treatise, because the general Theory of Sounds, which he has endeavoured to improve, is still, as I conceive, in a very great Degree imperfect, and because even the false Conjectures of great Men,

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Men throw light upon a Subject which is but little understood.

What the Author says of the Proportions between Strings of different Tones, of Concords, of the Velocity of Sounds and of other Articles of the same Nature, may be read with more Advantage in many other Works, and is indeed generally known. I shall therefore proceed to his Observations on the Structure of the Ear.

The Ear consists of two Parts separated by the Drum, and denominated from their Situation. The External performs the Office of a Tunnel, and conveys the Vibrations of the Air, collected into a small Compass by numerous Reflections, and therefore more intense, to the internal Ear, which is properly the Organ. The Structure of this Part admits of unlimited Variety, and differs from itself in almost every Species of Animals; but it answers the same general Purpose in them all, tho' not in the same Degree. In those Animals, which are of quickest Hearing, this Tunnel is remarkably capacious, and is fitted besides with Muscles to diversify its Posture, and direct it to the Sound. The Air collected in this Tunnel falls upon the Drum, a Membrane, which closeth its Extremity obliquely, and excites in

PART II. A a it

it the very same Vibrations, which it had itself received from the sonorous Body.

That the same Membrane may admit of different Vibrations, and adapt itself to different Tones; its Tension must be different. Accordingly the Drum in its natural Situation is very slack—and grows Tense, only, when the Tone requires it, and by a curious Piece of Mechanism, which the Author thus explains.

Behind the Drum, and deeper in the Ear, there is a Cavity supplied with Air thro' a small Communication with the Mouth, first discovered by *Eustachius*, and containing an Apparatus of little Bones, connected with each other by small Muscles, and therefore moving all together, as it were upon several Hinges. They are three in Number, and called, the *Hammer*, the *Anvil*, and the *Stirrop*; the articular Bone, which some Anatomists reckon as a fourth, being in Reality, the Head only of the Stirrop. Their Situation is such, that the Extremity of the Hammer, adhering to the Drum, being affected by a smart Vibration, gives way, retires into the Cavity, and drawing the Membrane after it, strains it to a higher Pitch. In a slow Vibration, it yields less, and scarce recedes from its natural Position;

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on ; the Drum of Consequence remains as it was, relaxed, and fitted to receive the graver Tones.

This Membrane, tho' thus curiously adapted to vibrate Unisons with the sonorous Air, is not, however, the immediate Organ of Hearing. It serves only to excite regular Undulations in that Air, which as I have observed already, is contained in the Cavity behind it. The Drum has been burst in Dogs, without the immediate Loss of this Sensation. They grew deaf indeed in Time, the real Ear being deprived of its Defence against Accidents and Injuries. But they heard without this Membrane, which cannot therefore be the Organ. It lies still deeper in two Cavities, more remote from Injuries, and of more exquisite Contrivance ; communicating with the former, each of them by a small Orifice, and with each other by a Third. These Cavities are both completely lined by the auditory Nerve, in its most flexible and softest State, at its first Issue from the Brain, and provided therefore, as the immediate Organs of Sensation. Of these Cavities, the one is called the *Labyrinth*, the other is the *Cochlea*.

Their Structure is so different, that the Author has been tempted to conjecture,

A a 2

that

that their Purposes also are different, that the Labyrinth is, according to the just Distinction he has made between them, affected by Noise only, and the Cochlea by Sounds.

The *Labyrinth*, is a little Cavity, into which three semicircular Canals are inserted like so many Handles of a Vessel, both Orifices of each Canal opening into the *Labyrinth*, and communicating with nothing else.

From this Construction, smart Vibrations, and a strong tremulous Motion of its Parts, may be excited in the Air contained in it. But there is nothing to modify them into Tones. The Canals may ring, but how they should change their Pitch is entirely inconceivable.

It is otherwise in the Structure of the *Cochlea*, which has a Membrane visibly adapted to vibrate Unisons with every Tone.

The *Cochlea*, is a Canal of a spiral Form, consisting of four Rings, according to the most acute Anatomists, and resembling in its Shape the Shell of a small Snail. In this winding Cavity, there is a nervous Membrane, suspended thro' the Middle of it, and dividing it according to its Length into two equal Parts of the same Shape and Size. In this Situation,
not

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not unlike that of the Spring of a Watch roll'd up, it is impossible, the different Portions of this Membrane should have equal Degrees of Tension. In the wider Rings of the Spiral, it describes by its Position, it is necessarily flacker,—grows tenser by imperceptible Degrees,—and is most so at the Apex of the *Cochlea*, whatever Tone happens to strike the Ear. Some Portion therefore of this Membrane has the requisite Tension to receive it and in some Part or other of its length every possible Vibration may be successively excited.

This Opinion of the Author's would perhaps be more consonant to Truth, if it were a little qualified. There is no Noise without a Tone, and therefore there cannot be an Organ appropriated to the one in Contradistinction to the other. It seems rather, that the *Labyrinth* is design'd to perform the Office of an Echo, to encrease the Sound which has previously received its Pitch from the Membrane in the *Cochlea*. Without some Supposition of this Kind, it will be difficult to assign a Reason why the *Cochlea* should be divided into two several Cavities. — Why one of them should open into the Cavity behind the Drum, and the other into the Labyrinth,—or why the Labyrinth itself should be broken into so many Windings by the semi-circular Canals—But consider it as an
Echo

Echo to the *Cochlea*, the whole Structure is accounted for.

By one Orifice the *Cochlea* receives the Sound—It communicates it to its Echo by the other—and the semi-circular Canals reflect and encrease it when received.

The Necessity of this little Alteration in the Author's System will be very much confirm'd, if what *Schelhammer* affirms, be true, that there is no Communication between the Labyrinth and the Cavity behind the Drum.—The Foot of the Stirrop which lies upon the oval Hole, by which alone they could communicate, covering it always, and so closely, that no Air can make its Passage thro' it. Mr. *Schelhammer's* Authority is of great Weight upon this Subject; his Treatise *de Auditû* being very much esteem'd—But future Enquiries and Experiments must ultimately decide the Question.

There are some incidental Observations in Mr. *Le Cat's* Treatise, which it cannot be expected, should be taken Notice of in a Work of this Kind. The Reader will find it worth his while to peruse the Book itself, not only for the Sake of those, but also, and especially, to inform himself to more Advantage, than he can do from this Abstract, in the curious Structure of the Ear.

[*To be continued.*]

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A R T I C L E XI.

La Sainte Bible, &c.

The *Holy Bible*, by *Charles Le Cene*. II.
Abstract. (a)

ACCORDING to the Plan, I laid in my former, I am to give an Account of several of the most remarkable *Additions* and *Omissions* in the New Testament according to Mr. *Le Cene's* Opinion. I begin by the *Additions*.

Matth. Chap. III. between the 12th and the 13th. Verse Mr. *Le Cene* puts this Sentence taken from St. *Jerom*, (b) who said he read it so in *St. Matthew's Gospel to the Hebrews*: “ At this time the
“ Lord's Mother and his Brothers said to
“ him; *John* the Baptist baptises to procure the Remission of Sins; let us go
“ and be baptised by him: But he answered to them; what Sin have I committed

(a) See Part I. of this Journal, pag. 121.

(b) Hieronym. Dialog. III. in Pelagianos. Many learned think, that what St. *Jerom* calls the *Gospel to the Hebrews* is the same and the only one that the *Ebionites* received. But this is only a Conjecture; and I believe it is not yet decided whether *St. Matthew* wrote in Hebrew or in Greek.

“ mitted to go and be baptised by him;
 “ unless what I now say should be deem-
 “ ed an Error.”——It is generally said,
 and I believe with a great deal of Reason,
 that the Quotations of the Fathers from
 Scripture are not much to be depended
 upon. Yet I believe this Rule admits of
 some Restriction. They quoted the Scrip-
 ture for the most part *ex memoria*, and
 then they often fell into great Mistakes;
 this Observation is enough to invalidate
 their various Readings of Passages which
 are, in part at least, really contained in the
 oldest Manuscripts; but does this Reason
 hold in such a Case as this is, where it
 could not be a *lapsus memoriæ*, if *Jerom*
 had never read the Words in any Part
 of the Scripture? He positively says he
 read them in the *Gospel to the Hebrews*,
 and there is no Room here to suspect
 a pious Fraud, because the Words have
 no manner of Reference to any controverted
 Point of Divinity. From this I would
 conclude—that in the time of St. *Jerom*,
 there was a Gospel wrote in Hebrew and
 called the *Gospel to the Hebrews*,—and
 that in this Gospel was contained the
 Sentence related by him. In this Case
 these Words *unless what I now say should be*
decmed an Error, must be look’d upon
 as an Irony, as if Jesus Christ had appealed
 to

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to his Relations, whether they ever saw him do any thing that might be called a Sin.—To join this Sentence with the following Verse, Mr. *Le Cene* renders the Greek Word *τοτε*, by *yet*, or *nevertheless*; instead of, *at this time*, as all our Versions have it.

Matthew XX. after the 28th. Verse. Our Author inserts the Words contained in *Beza's* Manuscripts, which are the same that are related in *Luke xiv. v. 18.* with this Difference, that here they are thus introduced; *Endeavour therefore to exalt yourselves above what is little, and to appear little with Respect to what is called great (c).*

Mark xvi. after the 8th. Verse, Mr. *Le Cene* receives the Reading of a Manuscript, (d) as follows: “ They only told in few
“ Words whatever had been declared to
“ them about *Peter*: And after this, Jesus
“ himself sent by their Ministry, from East
“ to West, the holy and incorruptible
“ preaching of eternal Salvation.” Part of this Addition seems to contradict what is said before, *neither said they any thing to any*

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Man,

(c) Vid. *Bezae N. Test.*—*Colomescii Observationes sacrae*—pag. 80. & 81. *Synopf. Crit. IV.* pag. 500.—*Nov. Test. Gr. cum variant. lection. 12°. Amst. 1735.*—Mr. *Le Clerc* thinks, that *Beza's* MS. is only a Paraphrase, but I would not chuse to affirm that the *Proofs be alledged*, are sufficient.
(d) *Wechelii five Franc. Junii Lectiones.* Vide *Id. N. Test. Gr.*

Man, for they were afraid; unless we should suppose, that the first Thing they said; after being somewhat recovered of their Fright was what is here contained. This I leave entirely to the Decision of the Readers.

Mark xvi. After the 15th Verse, Mr. *Le Cene* also inserts these Words which look very much like an Addition made by some Commentator: “ But they did their Duty saying, this World is nothing but Iniquity, and Incredulity, which does not allow impure Minds to understand the true Virtue of God; therefore let every one now manifest his Righteousness.”—*They did their Duty*; this I suppose is said with Reference to what Jesus Christ upbraids them with in the foregoing Words; the Meaning is, that tho’ the Disciples were guilty of Incredulity on this Occasion, yet afterwards they did really deserve the Approbation of the Lord.—Mr. *Le Cene* does not mention the Manuscript from which he took this Addition. (e)

Luke vi. between the 5th. and 6th. Verses, the Author inserts these Words from the *Cambridge Manuscript* (f). “ Jesus seeing some Body working that Day, tho’ the Sabbath

(e) See the Greek Text. quoted above.

(f) That belong’d before to *Beza*.

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“ Sabbath Day, he told him ; O Man
“ thou art happy if thou knowest what
“ thou dost ; but if thou knowest it not,
“ thou art cursed, and a Transgressor of
“ the Law.” *Grotius* doubts not of this
Addition being spurious ; yet I do humbly
think it worthy of Jesus Christ, and entire-
ly consistent with his Resolution of abo-
lishing the tiresome Ceremonies of the
Law. Why should we not suppose that
some attentive Disciple of Jesus Christ
found out this Design, and acted accord-
ingly ?

Luke xxiii. in the 43d. Verse the same
Manuscript (g) has the following Words
which Mr. *Le Cene* receives : “ As he was
“ in a cruel Anxiety Jesus told him,” *Verily*
I say unto thee, to Day shalt thou be with
me in Paradise.

Luke xxiii. v. 54. I do not know where
Mr. *Le Cene* found these Words, “ And
“ he (*Joseph of Arimathea*) roll’d a large
“ Stone, which Twenty Men scarce could
“ have moved, to the Door of the Se-
“ pulchre.”

John vi. v. 56. Here is another confide-
rable Addition, of which Mr. *Le Cene* gives
no manner of Account, nor does he say
from whence he took it : (b) “ As my

B b 2

“ Father

(g) See the same Greek Test.

(b) It is taken from the *Cambridge* MS. See the Greek
Test. above.

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“ Father is in me, I am also in my Fa-
“ ther. Verily, verily I say unto you,
“ that if you do not receive the Body
“ of the Son of Man, as a Bread which
“ gives Life, you shall not have Life by
“ him.”

The Author leaves us also in the dark
as to the following Addition :

Acts v. 38. “ Take Care, *says Gamaliel,*
“ you do not to others what you would
“ not have to be done to you.”—This
looks like the Reflection of a Commem-
tator—So does the following.

Act. vi. 10. (i) “ He would convince
“ them with Freedom, and no Body could
“ resist Truth.”—I cannot help having the
same Opinion of what is inserted in

Acts x. v. 41. (k) “ We have conversed
“ with him during forty Days.”

Acts xi. v. 1. I do not know what to
think of the genuineness of the following
Sentence ; “ For some time before *Peter*
“ was wishing to return to *Jerusalem* :
“ Having then called the Brethren toge-
“ ther, he confirmed them by a long Dis-
“ course, and preached in their Countries,
“ and after he told them the Favour, God
“ had granted” *to the Gentiles.*

Acts

(j) This is found in the MS. of the *Bodleian Lib.* Ibid.

(k) Idem & ibid.

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Acts xv. v. 20, 29. The following Addition authorised by the *Cambridge* MS. (1) seems to me to be very important and worthy the Attention of the justly celebrated Council of *Jerusalem*, the only one, whose Decrees are binding. 'Tis a glorious Assertion of the religious Liberty every Man ought to enjoy: After desiring the new Converts to Christianity to *abstain from Meats offered to Idols*, they add, "and
" take Care not to do to others what you
" would not have to be done to you; but
" be led by the Holy Ghost." That is,
" Take Care not to take from others that
" Liberty of Conscience, the Freedom of
" thinking and acting which you feel is your
" undisputable Right, but follow rather the
" mild and peaceable Directions of the
" Spirit of God, such as they are to be
" found in the Gospel, and in your own
" Hearts." — — What a glorious Example!
Why was it so ill followed! Here is a Council of Apostles, who declare they have no Power over People's Consciences, but only to advise them to do what they would require from others in the same Circumstances; whilst all the Councils, Synods, &c. that met since, in Imitation of this (as they pretended,) have, more or less, in a manner
conspired

(1) See the same Gr. Text.

conspired against the Liberties of Mankind, and essentially injured them.

(m) *Rom.* xi. v. 1. Mr. *Le Cene* receives these Words from the *Alexand.* MS. in the King's Library, *Hath God cast away his People*, "which he had *approved* before."

(n) So does he translate constantly the Greek Word *προγινώσκω*; especially in *Rom.* viii. v. 29 and 30. where this Translation makes a very different Sense from that which the common Reading offers.

Rom. xiv. v. 24. Here Mr. *Le Cene* places the three last Verses of the following Chapter, according to the Manuscript of St. *Paul's* Epistles kept in *Emanuel's* College at *Cambridge*.

1 *Tim.* iv. v. 1. Our Author adopts these Words of *Wechelius's* Manuscript: (p) "For they will be Worshippers of the Dead, such as were worshipped in the Land of *Israel*."

1 *John* ii. v. 23. Mr. *Le Cene* took the following Addition out of the *Alexand.* Manu-

(m) I pass over the Additions contained in the following Places, as being of no Consequence, and for which I refer the Reader to the Greek Test. above quoted. *Mat.* xvi. 10. 35. 39. 40.—xviii. 8. 27.—xix. 1. 5. 9. 14.

(n) See the same Gr. Test.

(o) See the Greek Test. above quoted—*Synops. Critic.* vol. V. pag. 305. 327, 328.—& *Knatchbul* pag. 102.

(p) *Wecheli* five Fr. Junii *Lecti*ones.

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Manuscript: "Whofoever acknowledges,
" *or receives*, the Authority of the Son,
" acknowledges also that of the Father."

I *John* v. ver. 20. He also adopts from the same valuable Manuscript the Word *God* which fixes better the true Meaning of this disputed Passage: It runs thus in his Translation: *We know that the Son of God is come, and that he has given us Intelligence to know the true God; and we are devoted to this who is the true one, by his Son Jesus Christ; That one is the true God, and the Author of eternal Life.*

Jude v. 22 and 23. I do not know from whence Mr. *Le Cene* took these Words. "There are some, whom you are to convince they are already condemned." *Save the others with Fear, pulling them out of the Fire:* "Have Compassion of others, and Fear for yourselves."

Revelat. iv. v. 8. The Words Holy—Holy—Holy, are repeated twice more, that is nine Times in all, in a Manuscript which Mr. *Le Cene* follows here. I suppose it is from these three Times repeating these three Words that they have been look'd upon as a strong Argument in Favour of the *Trinity*, in the common Way of explaining it.

I intend

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I intend to give in some other Part of this Journal an Account of the Omissions in Mr. *Le Cene's* New Testament, and shall close this Abstract with this Observation.—The small Number of Additions, for the most Part very inconsiderable, which are found in such a Variety of ancient Manuscripts, discovered at different Times, and in different Parts of the World, must be to every unprepossessed Mind, an undeniable Proof that these Manuscripts are genuine. (*q*)

(*q*) See this more enlarged upon pag. 244—246. of this Journal.

ARTICLE

ARTICLE XII.

Literary News.

MUSCOVY.

PETERSBOURG.

AS I had not room in the I. Part of this Journal for an Abstract of the Memoirs of the Royal Academy of this City for the Year 1738, mentioned in my last, I shall barely give the Titles of the Articles contained in it.—This Volume is composed of 24 Memoirs,—16 of Mathematics,—4 of Natural History,—3. of History and Criticism—and one of astronomical Observations.—Here are the Latin Titles of the Memoirs of Mathematics. 1. Georg. *Wolff. krafft.* Observatio solstitii Æstivi, facta Petropoli Anno 1730.—2. *Ejusdem* de Ungulis Cylindrorum varii generis. —3. Leonhardi *Euleri* Solutio singularis Casus circa Tautochronismum. —4. Jacob *Hermani* de superficiebus ad æquationes locales revocatis, variisque earum affectionibus.—5. Leon. *Euleri* Methodus generalis summandi progressionibus.—6. C. G. Criteria quædam æquationum, quarum nulla radix rationalis est.—7. Leon. *Euleri* Observationes de Theoremate quodam Termatiano, aliisque ad numeros primos pertinentibus.—8. Dan. *Bernoulli* Theoremata de Oscillationibus Corporum filo flexili connexorum & catenæ verticaliter suspensæ.—9. Leon. *Euleri* Problematis Isoperimetrici in latissimo sensu accepti solutio generalis — 10. Georg. *Wolf. krafft,* de Lunulis quadrabilibus, e variarum curvarum combinatione Ortis. — 11. Leon. *Euleri* Specimen de constructione

PART II. C c æquationum

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æquationum differentialium, five indeterminatarum separatione — 12. *Ejusdem* de solutione Problematum Diophantæorum per numeros integros — 13. Jac. *Hermanni* de quadratura curvarum Algebraicarum, quarum Æquationes locales coordinatas sibi invicem permixtas involvunt. — 14. *Ejusdem* Supplementum ad schedam in Mense Augusto Actorum Eruditorum, 1719. circa problemata a Taylero Mathematicis non Anglis propositum, editam. — 15. Leon. *Euleri* de formis Radicum æquationum cujusque ordinis conjectatio — 16. *Ejusdem* constructio æquationis differentialis $a X^n dX = dY + Y^2 dX$.

The Memoirs of Physics are the following, 1. I. G. D. — de mutilatione Brachiorum in puero, cujus Tom. III. Comment. facta est Commemoratio, Dissertatio Anatomico—Physiologica. — 2. Jos. *Weitbrecht*, de Cordibus villosis. — 3. *Ejusdem* de Circulatione sanguinis Cogitationes Physiologicae. — 4. I. G. D. Aortæ & Spinæ dorsalis mira Corruptio: præmittuntur animadversiones generales super Spinæ dorsalis structuram. — The Memoirs of History and Criticism, are all three of the late Mr. *Bayer*. 1. De Litteratura Mangiurica. 2. De Lexico Sinico cù guéy, 3. De Russorum prima Expeditione Constantinopolitanâ.

The Astronomical Observations for the Year 1738, are of Mr. *de l'Isle*, Professor in our University.

Mr. *Siegesbeck*, M. D. has published his Botanosophiæ varioris brevis Sciagraphia, &c. 4°.

This University has suffered a great Loss by the Death of Dr. *Amman*. He was born at *Schaffausen* in *Switzerland*, had studied at *Leyden*, and had the Happiness of living some Years at Sir *Hans Sloane's* in *London*. Botanicks were what he excelled in,

S W E D E N.

S T O C K H O L M.

They are reprinting here a Work of *M. Magnus de Bromell*, intituled, Mineralogia & Lithographiæ Suecicæ, 8°.

U P S A L,

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U P S A L.

On the Representations of Professor *Andrew Celsus*, the late Diet made a considerable Correction to the Kalendar.

We forsake the cyclic Computation to find out *Easter*, which is to be fixed according to the true *Æquinox* of *Easter*, as determined by astronomical Calculation. *Easter* being in this Manner fixed to the first Sunday after the Full Moon, which follows immediately the vernal *Æquinox*, we shall keep it the same Day as other People ; the Date only shall differ as long as the old *Stile* shall be in Use in *Sweden*.

D E N M A R K.

C O P E N H A G E N.

Mr. *Pontoppidanus* is going to print a considerable Work of his, in *German*, on the ecclesiastic Annals of *Denmark*.

Knitlinga-saga ; that is to say, the History of the Posterity of the Canuts, by Mr. *Gramm* in the *Icelandish* Tongue, with a *Latin* Translation found in the Papers of the learned *Arnas Magnæus*, and revised by the Author.

Young Mr. *Tycho Hofman* has published a Collection of the Lives of some illustrious *Danes*, — The I. vol. contains four Lives, with this Oddity, that each of them is written in a different Tongue — I. The Life of Admiral *Troile*, in *Danish* — II. Of Count *Annibal Schestedt* Great Treasurer, in *French* — III. Of the Great Admiral *Cort-Adeler*, in *German*, and IV. Of *Peter Laffon* Counsellor, in *Latin*.

Nicolai Klimii Iter subterraneum, novam Telluris Theoriam ac Historiam quintæ Monarchiæ adhuc nobis incognitæ exhibens, e Bibliotheca B. *Abelini*. 8vo. — This Work is already translated into *French* and into *German*.

The Court has given the proper Orders for a new *Danish* Version of the Bible ; and all the Learned of the Kingdom are invited freely to give their Advices. — I wish this noble Example may be followed in other Countries.

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A L T E N A.

Mr. *Bernard Clement Mettingh* a Civilian of this City, has given a considerable Work intituled, *De statu Militiæ Germanorum Principalis & Accessoriæ Veteris & Medii Ævi.*

P R U S S I A.

D A N T Z I G.

Mr. *Schott* is going to give the second Part of his *Christian Prussia*, and is about publishing a Periodic Work intituled, *Acta Polono — Boruffica.*

Mr. *Lengnich* has published the 1. Vol. of his *Public Law of Poland.*

T H O R N.

Professsor *Schultz*, has published a considerable Work on the Chancellors of *Poland*: — *Commentarius de Cancellariis Regni Poloniæ*, 4to. with the Literary Programma of Chancellor *Andr-Zaluski*. To which is added a small Treatise which was very scarce: — *Reinold Heidenstenii solensis secretarii Regii Cancellarius, five de dignitate & Officio Cancellarii Regni Poloniæ.*

K O N I G S B E R G.

Mr. *Hilienthal* is about giving a Book intituled *Bibliotheca exegetica*; or the Commentators of the Bible; as a Supplement to *Fabricius*, *Thomasius*, *Reimmann*, and *Stolle*.

They print here the I. Part of the V. Vol. of *Prussia* illustrated.

G E R M A N Y.

V I E N N A.

Two excellent MSS. of *Hippocrates's* Works being fallen in the Hands of Dr. *Make* he resolved to make use of them for a new Edition of those Works, with various Readings and the Notes of Messieurs *John Cornaro* and *John Sambucus*, two learned Physicians, to whom these MSS. did formerly belong. They say this Edition is to exceed in all respects any of those we have already.

Mr. *Phil. James Lambacher*, has wrote a curious Pamphlet on the Time that the Collection of Laws stiled *speculum suevicum*, was compiled,

Mr

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H O F F.

Mr. *Longolius* has given us a new Edition of *Aulus Gellius*, with a copious Table and a Preliminary Differtation.

A L T O R F.

We are printing here Mr. *Schwartz's* large Commentary on *Pliny's* Panegyric, 4to.

Mr. *John Heumann* wrote lately a Differtation on the ceremonies to be observed at the Death of an Emperor, entituled, *de Imperatore mortuo*.

M E M M I N G E N.

Mr. *Schelborn* is giving a new Edition of a Work first printed in 4to at *Ingolstadt* in 1618; but extremely scarce, because all the Copies were taken up by Emiffaries from *Rome*: It is the Defence the Emperor *Lewis* of *Bavaria* made against *Bzovius*, as it was written by Counsellor *Christ. Gewold*. The Calumnies of the Continuator of *Baronius* are invincibly confuted in this Book.

N U R E M B E R G.

Mr. *John James Schubler*, a celebrated Mathematician, died here lately.

Mr. *Doppelmayer* another Mathematician, is writing a Book on the Phænomena of Electricity after the Discoveries of *Hauksbee* and *Gray*; and the Experiments of Mr. *Du Fay*; —also an Introduction to Astronomy.

F R A N C K F O R T on the Mein.

They have translated here into *German* the Sermons of Mr. *George Whitefield*.

The Bookseller *Hutter* is printing by Subscription an Abridgment of the *Theatrum Europæum*, which contains in 21 Vol. Fol, with a great number of Figures, the History of what passed in *Europe* from 1619 to 1718.

Mr. *Falken* hath not yet found a Bookseller willing, or able, to take upon him the printing of his *Traditiones Corbeienfes*.

Regeſta Chronologico-Diplomatica, in quibus recensentur omnis generis Monumenta & Documenta publica,

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publica, &c. by Mr. *Peter Georgisch*. — This work bears a good Reputation in *Germany*.

G I E S S E N.

Flores sparfi ad Jus Aufregarum, tam legalium quam conventionalium; — a long Dissertation by Mr. *Senckenberg*, wherein he makes many learned Observations on the Origin and History of those Arbiters called *Aufstregæ*.

Mr. *Neubauer* is carrying on a Work began by Mr. *Moser*, and with his Approbation, viz. An Historical Dictionary of the learned yet alive, both among the Reformed and the Lutherans of *Germany*.

W E T Z L A R.

Traſtatus Juridico-Hiſtoricus de Matrimonio Principis, Liberique Domini cum Virgine nobili Inito. — This question has been long debated in *Germany*, and has been attended with ruinous Law-suits, viz. Whether the Children of a Prince by a Wife not born a Princess, tho' of noble Deſcent, may inherit of their Father's Eſtate and Privileges. — Mr. *Ludiger de Mansback* the Author of this Book endeavours to ſolve this puzzling Queſtion.

M A R P U R G.

De Lingua Novellarum Juſtiniani Originaria, — by Mr. *Homberg*.

Mr. *Cramer* hath given a Pamphlet on this Queſtion. What puniſhment a young Woman under Age deſerves, if engaged by her Mother to deſtroy her own Child.

Mr. *Hartman* has given the 1ſt. Vol. of his *Hiſtoria Haſſiaca*, 8vo.

J E N A.

They are printing here an Hiſtorical Dictionary of learned Phyſicians, 4to. by Mr. *Chr. Will. Keſtner*; alſo an univerſal Law Dictionary in 2 Vol. fol. by Mr. *John Jer. Hermann*.

E R F U R T.

Dr. *George Helmerſhaufen* has published a very curious Academical Diſſertation on the Archi-Chancellors of the Empire.

C O B U R G.

They have reprinted here a Work grown very ſcarce,
written

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written in the 15th. Century by one *Andrew Guarna* an *Italian* : — *Bellum grammaticum Nominis & Verbi Regum de obtinendo in Oratione Principatu.* The Editor has added to it the following Piece : — *Duellum de Orthoponia & Orthodia Græca.*

L E I P Z I G.

Mr. *Huhn* has given a Dissertation — *de Conscientia Dei* ; wherein he treats this Question ; — whether we can say, that God has a Conscience, and in what it consists. The Author is for the affirmative.

De Professoribus veteris Ecclesiæ Martyribus. — Mr. *Rivinus* the Author of this Dissertation speaks only of those Martyrs that went of their own accord to accuse themselves before the Judges appointed to condemn them to Death, and he endeavours to vindicate this Behaviour against the Objections of Mr. *Le Clerc*, *Barbeyrac*, &c.

Historiæ Provocationum & Appellationum apud veteres Romanos Specimen. — A short but well wrote Pamphlet, by Mr. *Kisner*.

Theoria Radicum in Æquationibus. — An Academical work of Mr. *Kästner*.

De Natura Quanti. — Philosophical Theses, by Mr. *Bærmann*. Here is his Definition : — *Quantitas est homogeneitas, Multitudo, & Contingentia, eorum, quibus Ens constat.*

Artis Medicæ per Ægrotorum apud Veteres in Viis publicis & Templis Expositionem Incrementa ; by Mr. *Hundertmark*.

Commentarii de rebus Imperii Romani a Conrado I. usque ad Obitum Henrici III. — by Mr. *Mascou*. 4to.

De Victu & Regimine Lactantium, by Mr. *Pauli*.

The Magistrate of this Town has a Greek Work wrote in the XII. Century and complete. It is a Ceremonial of the Court of *Constantinople* composed by the Emperor *Constantine Porphyrogeneta*. It contains all the Ceremonies practised at *Constantinople* during the IX. and X. Century ; and is the only one in the World, since neither *F. Montfaucon* nor any other Bibliothecarian have mentioned it. A Gentleman of this University intends to give this Work to the public, with a Latin Translation, — several Remarks — and a Greek Glossary

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Glossary of 400 Words deficient in *Du Fresne's*—
The Edition is to be in fol. and shall be equal in Size
and Beauty to the *Louvre* Edition of the Constantinopolitan Historians.

Reflexions Philosophiques, &c. or Philosophical
Reflections on the Immortality of the reasonable Soul.
12mo. 1744. —This Book is well wrote but very ab-
struse.

Richard's Leben, &c. or the Life and memorable
Actions of *Richard* elected Emperor of the *Romans*,
Earl of *Cornwall* and Count of *Poitou*, by *Geo. Chr.*
Gebauer, 4to. with Cuts.— I intend to give an Ac-
count of this Book in some other Volume of this
Journal.

GOERLITZ.

Historia Doctrinæ recentius controversæ de Mundo
optimo ; by Mr. *Baumeister*.

WITTENBERG.

The celebrated Dr. *John Will. Hoffmann* died here of
an Apoplectic Fit.

Primordia superioritatis Saxonicæ, ex antiquis Saxonum
& Francorum Rebus eruta ; by Mr. *Hanack*.

Historia Astronomiæ ; sive de ortu & progressu As-
tronomiæ Liber singularis, a 4to. By Professor
Weidler.

LUBBEN.

Here is a curious and instructive Pamphlet by Dr.
Adami : De materia calcaria post Diuturnam Arthri-
tidem per vias urinarias educta, observatio singularis.

LAUBAN.

Mr. *Gude* has given a Collection of Tracts on Ec-
clesiastical History, especially on the Means *Julian* the
Apostate made use of to favour Paganism.

HALL.

Dr. *Baumgarten* has published some Dissertations,
De Legione Fulminatrice, in answer to *Woolston*.

The celebrated Mr. *Wolff*, who had left this Uni-
versity about fifteen years ago, because some Divines
had been pleased to misrepresent his Philosophical Way
of

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of Thinking to our late King, and had settled at *Marpurg*, is come hither again at the desire of his *Prussian* Majesty.

F R A N C F O R T on the Oder.

De Causis præcipuis hodierni frequentioris Polyporum proventus. — A long Dissertation by Mr. *Ebert*. He imputes the Polypus to two different Causes: I. To the use of strong Liquors. II. To the Jesuit's Bark.

A Physician is generally look'd upon as a Man engaged by his Profession to follow Nature; here is a Man who pretends to master it. — De Medico Naturæ Magistro; — an Academical Dissertation by Mr. *Oehme*.

B E R L I N.

The very learned, and justly celebrated, Mr. *Alph. Des Vignolles* died here lately, aged 94 years and some months. We are to have soon an Account of his Life written by a Gentleman of this City, of which I will give an Abstract when it comes over; I shall confine myself for the present to the Catalogue of his Works taken from a Manuscript wrote with his own Hand.

I. The History of Pope *Joan* by Mr. *Lenfant*: the fourth Part by Mr. *Des Vignolles*, with the Life of Pope *Joan*. — An historical List of 150 Witnesses, and several inconsiderable Articles — Wrote in 1694.

II. *Discussio Chronologica de periodica Revolutione Cometæ annorum 1668. 1702.* inserted in the I. Tom. of *Miscellanea Berolinensia*, Anno. 1710. — Wrote in 1707.

III. *Epistola Chronologica adversus Harduinum*; added to *Vindiciæ veterum Scriptorum*, against the same by Mr. *La Croze* 1708. — As soon as Father *Hardouin* saw this Work he sent his *Retractation* to *Amsterdam*, where it was inserted in a new Edition of his Works.

IV. *Discours, &c. or, a Discourse on the Time of Nero's Persecution against the Christians.* The Author fixes it to the 64th year of Jesus Christ, the 15th

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Noyember. The Dissertation is inserted in *Histoire critique de la Republique des Letters*, Tom. VIII. and was wrote in 1713.

V. Extract of a Book of Cardinal *D'Ailly* on the Calendar, inserted in Mr. *Lenfant's* History of the Council of Constance.—Wrote in 1713.

VI. A Letter to Mr. *Masson* on a Medal of *Augustus*.—1713.—Hist. Crit. Tom. IV.

VII. Critical Remarks on the Pythic-Games. Hist. Crit. Tom. V.—1713.

VIII. A Dissertation on the same Subject. — Hist. Crit. Tom. VI.—1713.

IX. Two Latin Letters to the learned Mr. *Liebe*, of *Leipzig*, on a Medal of *Lewis XII.* with this Motto, *Perdam Babylonis Nomen*.—1714.

X. Two Discourses on the Birth-Day of *Augustus*.—Hist. Crit. Tom. XI. and XII.—1714.

XI. Remarks on a Passage of *Lactantius* on *Nero's* Persecution against the Christians.—1715.—Hist. Crit. Tom. IX.

XII. Extract of a Letter to Mr. *Masson* on a Passage of *Pliny*.—Hist. Crit. Tom. X.—1715.

XIII. A Dissertation on Christmas-Day. — The Author fixes it to the 20th of May.—Biblioth. Germanique. Tom. II.—1717.

XIV. Remarks on a Memoir of l'Abé *Renaudot* on the Origin of the Sphere, the first of l'Academie des Inscriptions & Belles Letters.—Bibl. Germ. Tom. V.—1719.

XV. An Answer to what concerns the Author in a pretended Pastoral Letter of Mr. *Dartis*. This Answer with those of Messieurs *Lenfant* and *de Beaufobre* make a Volume 4to. printed at *Berlin* in 1720.

XVI. A Plan of the Author's Treatise of Chronology, began in 1713 and published in 1738. Bibl. Germ. Tom. III.—1720.

XVII. The Elogy of Mrs. *Kirch*, and of some other Ladies renown'd for their Knowledge in Astronomy. Bibl. Germ. Tom. III.—1722.

XVIII

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XVIII. Three Dissertations on the Eclipse in *China* at the Time of our Saviour's Death; — in which the Author discovers a Cycle of 60 Days, the Use of which is manifest in Chronology. — Biblioth. Germ. Tom. V. — 1722.

XIX. The Adventure of a Dog which swallow'd some Rags wash'd with Soap, and threw them up at several Times in eight Days. — Bibl. Germ. Tom. VII. — 1723.

XX. A Letter on the Chinese Chronology in answer to Mr. *Koes* Professor at *Kiel*. — Bibl. Germ. Tom. XIV. — 1725.

XXI. Abstract of the first Memoirs of the Academy at Petersburg. — Bibl. Germ. Tom. XIII.

XXII. Two Answers to Mr. *Kohltreiff*, who had attack'd the Author's Plan of Chronology No. XVI. and one of his Dissertations on the Eclipse at *China*, No. XVIII. — Bibl. Germ. Tom. XIV. — 1726.

XXIII. An Abstract of Tom. III. of Miscellanea Berolinensia for the Year 1727. — Bibl. Germ. Tom. XIX. — 1728.

XXIV. A Letter with an Abstract of the Work of Mr. *Kirch*. — Bibl. Germ. Tom. XX. — 1730.

XXV. De annis Egyptiacis. — Miscell. Berol. Tom. IV. Anno, 1734. — 1731.

XXVI. De Cyclis Sinensium Sexagenariis. — Miscell. Berol. Tom. IV. — 1732.

XXVII. A Relation of two Cataracts the Author had, and how he was cured of them. — Miscell. Berol. Tom. IV. — 1732.

XXVIII. Parergon Sinicum; or Explanation of a Chinese Calendar for the Year 1654. — Miscell. Berol. Tom. IV. — 1733.

XXIX. Abstract of the Tom. IV. of Miscell. Berol. for the Year 1734. — Bibl. Germ. Tom. XXXI.

XXX. A Letter concerning young Mr. *Baratier*. — Bibl. Germ. Tom. XXXII. — 1735.

XXXI. A Defence against the Aristarchus's of *Trevoux*, who had attacked the Plan of Chronology of the Author. — Bibl. Germ. Tom. XXXIII. — 1735.

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XXXII. A Conjecture on the IVth. Eglog of *Virgil*, intituled *Pollio*.—*Bibl. Germ.* Tom. XXXV. —1736.

XXXIII. Supplementum ad Disquisitionem de Cyclis Sinensium. N^o. XXVI.—*Miscell. Berol.* Tom. V.—1736.

XXXIV. Observationes ad Epistolam Gaubilii, A Missionary of *China*, who had attacked the foregoing Dissertation.—*Miscell. Berol.* Tom. V.—1736.

XXXV. Abstract of Tom. V. of *Miscell. Berol.* —*Bibl. Germ.* Tom. XXXVIII.—1737.

XXXVI. Remarks on the return of the Comets, which Mr. *Cassini* had foretold, and yet did not happen. —*Bibl. Germ.* Tom. XXXIX.—1737.

XXXVII. Chronology of the sacred History, and of the foreign Histories relating to it. From *Moses* to the *Babylonian* Captivity.—Quarto 2. Vol. —*Berlin*, 1738.—(This Chronology bears a very high Character abroad).

Mr. *Hen. Pott* has publish'd one Vol. Quarto, of Chymical Observations:—*Observationum Chymicarum, præcipuè circa sal commune, acidum salis vinosum, & Wismuthum, versantium, Collectio prior.* —The Second Vol. is impatiently expected.

Mr. *Jordan* has Published Mr. *La Croze's* Letters on several Branches of Learning—Those of his Friends to him, (except Mr. *Cuper's* printed elsewhere*, —and several Remarks of Mr. *La Croze*, on the Greek and Latin Authors.

The Life of *Cicero* by Doctor *Middleton* was translated here into *German*.

B R E S L A U.

Dr. *Kundman* published an History of the Universities, Colleges, and Schools, of *Germany*, Quarto.

Silesia Diplomatica, Quarto, 2. Vol. by Dr. *Walther*.

S T E T-

* See p. 233. of this Journal.

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S T E T T I N.

Differtatio Historico—Genealogica Sistens gesta notatu digniora Imperatorum Gentis Austriacæ inde ab Interregno Magno ad Carolum usque quartum ex Diplomatibus, Scriptoribusque coævis eruta ——— by Mr. *Ewald Fred. de Hertzberg.*

J E V E R N.

Historiæ Medicinales, by Mr. *Moehring* ——— It is a Collection of Cases which happened in the Course of his Practice—The Book is well wrote.

R O S T O C K.

Animadversiones Philologico-Criticæ, or a Collection of Errors committed by the Learned in Point of Rabbinic Erudition; ——— by Mr. *Carpou.*

H A M B U R G.

Conspectus Bibliothecæ Chronologico—Diplomaticæ; or a Collection of Diplomas concerning 1. The Empire in general. 2. It's Temporal and Spiritual Princes. 3. It's Nobility. 4. The Cities of *Germany*,—a considerable Work by Mr. *John Paul Fincke.*

Here is a Work of Algebra in which it is said Mathematicians will find something curious and new—Specimina Algebraica, Methodo Mathematica pertractata. Primum de permutationibus & combinationibus Quantitatum, in genere vero, Variationibus: Alterum, de natura Æquationum a priori quoque demonstrata; — by Mr. *Ludolph Fred. Weifs.*

Jo. Winckeleri Dieferici Disquisitiones Philologicæ, Scripturæ sacre quædam loca, & Antiquitatis, tam Ecclesiasticæ quam profanæ monumenta illustrantes, Octavo.

The Antiquitates Selectæ of *Briffonius*, were reprinted here with some Remarks of the Editor Mr. *Trekell.*

Professor *Reimari* is going to publish a new Translation of *Dion Cassius*, with several Remarks of the late celebrated Mr. *Fabricius.*

W O L

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WOLFENBUTTEL.

Traditiones Corbeienfes, illustrationi obfcuræ Doctrinæ de Pagis Germaniæ, & imprimis Saxoniæ infervientes, Quarto, by Mr. *Falken*.—— He had the Advantage of examining the Archives of that famous Abby (*Corvey*), a Permiſſion which the late Mr. *Leibnitz* could never obtain.

HILDESHEIM.

They have printed here lately the Memoirs of *Col. Chriſt. Wrifberg*, wherein many Tranſlations of the XVIth Century are illuſtrated, by Mr. *Loſius*.

HELMSTADT.

Mr. *Schlager* has given us the two following Works, which are much eſteem'd here.—*Hiſtoria litis de Medicorum apud veteres Romanos degentium conditione—De Debitore obærato, ſecundum jus Hebraicum & Atticum Creditori in ſervitutem adjudicando.*——

De Imperatoris Capitulatione Diſquiſitio,—by Count. *Jof. Anth. of Oettingen*.

GOETTINGEN.

Specimen Juris prudentiæ Conſultatoriæ de abuſu Juramentorum e Republica proſcribendo ; by Mr. *Winckler*, Quarto.

Profeſſor *Haller*, hath juſt published a conſiderable Work of Botaniicks, Folio; he acknowledges his having received conſiderable helps from Meſſieurs *Stathelin*, *Koenig*, *Gefner*, *Divernoi*, *Huber*, *Schollen*, & *Gagnebin*.

The *Theſaurus Antiquitatum Germanicarum*—by Mr. *Treuer*, is ſoon to come out.

Mr. *Guden* has given a very uſeful Work for the Hiſtory of *Germany* : *Codex Diplomaticus exhibens anecdota ab anno D CCCLXXXI ad M CCCC Moguntiaca, Jus Germanicum & S. R. J. Hiſtoriam illuſtrantia*.—It may ſerve as a Supplement to the *Scriptores Rerum Moguntiacarum*.

Elementa Juris Canonico-Pontificio Eccleſiaſtici tum Veteris tum Hodierni; — a conſiderable Work by Mr. *Kable*.

B R E-

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B R E M E N.

Historia Fistulæ Eucharisticæ, by Mr. *Vagt*.—It is the History of an antient custom of sucking the Wine out of the Eucharistic Cup by a Pipe made of a small Reed.—This Custom still prevails in some *Roman*—and also in some *Luthern* Churches.

L E M G O.

De Jurisdictione Germanica : A Work of Mr. *Is. de Puffendorf*, reprinted by *Meyer*.

Pharos, or an account of some *Ægyptian* Antiquities, Quarto, by Mr. *Koch*.

D U I S B U R G.

Jus Pagasianum, sive ea Justiniani Pandectarum Capita quæ Pegasi ICulti sententias, & opiniones de Jure referunt ; — a Quarto by Professor *Pagenstecher*.

S W I T Z E R L A N D.

L A U S A N N E.

I said in the first Part of this Journal (*b*) that the new Edition of Sir *Is. Newton's* Opuscula, which they are printing here, was undertaken with the approbation of the Royal Society in *London*. So it was affirmed in the *Bibliothèque raisonnée*, and the *Nouvelle Bibliothèque* at the *Hague*. But I have seen since in La Bibliothèque Française, a Letter of the Editor, wherein he disclaims all Pretension to such an Approbation of the Royal Society, and says that he did not even ask it ; being not sufficiently known by the Members that compose that illustrious Body to take such a Liberty.

B A S I L.

The Bookseller *Imhoff* has reprinted *Cave's* historia Literaria, according to the *Oxford* Edition of 1740.

B E R N.

Tentamen Theologiæ dogmaticæ methodo scientifica pertractatæ, by Mr. *Wythenbach*, who professes himself an Imitator of Messieurs *Leibnitz*, and *Wolff*.—Shou'd the Apostles of J. Christ see what is here called his Religion appear in that scientific Dress, they wou'd, I believe, be much surprised.

N E U-

(*b*) *Literary News*, p. 215.

NEUFCHATEL.

The celebrated Mr. *Ostervald* has just published a new Translation of the Bible. He has added to each Chapter a reasoned Summary of what it contains, and moral Reflections at the End of it. It must be taken notice of, that this Edition is the only one that deserves the name of *Ostervald's Bible*; that of *Amsterdam*, which bears that Name, being really Mr. *Martin's* Translation, to which the Editor added Mr. *Ostervald's* Reflections, such as they had been printed separately, and to which the Author makes several Amendments for this Edition. Mr. *Ostervald* also gives this further Notice, that he disavows the following Books printed in his Name in *London*, at *Amsterdam* and at the *Hague*; viz. *Ostervald's Compendium Ethicæ*, 8vo.—*Ostervald Theologia*, 4to.—and *de l'exercice du Ministère sacre*, 12mo.—he chiefly complains of this latter, in which some Disciples of his, who are the true Authors of the Book, make him say almost at every Page, what he never dream'd of.

PARIS.

Mr. de *Fonquieres* has translated into *French* a considerable Work of his Highness *Demetrius Cantimir* Prince of *Moldavia*; it is an History of the *Ottoman Empire*, in 2 vols. 4to.—of between 500 and 600 pages each vol.

Father *Charlevoix* already known by his Histories of *Japan*, and of the Island *Hispagniola*, has published an History of *New France*, in 3 vol. 4to. or 6. vol. 12mo. with Geographical Maps.

M. *Philippe* has given a beautiful new Edition of *Lucretius* in 12mo. with Cuts, a well wrote Preface, and a Catalogue of the former Editions of this Poet, which are 55 in number.

Recherches, &c. or Critical and Historical Enquiries into the several States and Progresses of Chirurgery in *France*, 4to. 1744.

La Chyrurgie Complete, &c. or a Complete System of Chirurgery; the modern way of explaining it. 12mo, 2 vol.

Entretiens

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Entretiens Mathematiques, &c. or Mathematical Discourses of Father *Regnault*.

Le parfait Cocher, or the perfect Coachman. 12mo.

UNITED PROVINCES.

H A G U E.

Eman. Swedenborgii Regnum Animale 4to.

Supplement aux Memoires de *Condé*, &c. A Supplement to the Memoirs of *Condé*, with the Anti-Cotton, &c. The whole Work is in 7 vol. 4to.

LE Y D E N.

The Bookseller *Leuzac* intends to print by Subscription, a new Translation of *Job* by Mr. *Ruchat* a Professor of *Lausanne*.

A M S T E R D A M.

The *Roman* History by the late Mr. *Rollin* is continued by Mr. *Crevier*. The 10th Tome is out;—as well as the 6th of *Drakenborch's* *Livy*, 4to.

Institution, &c. or, Military Institution of *Vegetius*, 8vo. fig. a very fine Edition.

L'Art de trouver la verité, or the Art of discovering truth, by F. *Regnault*, 12mo.

Le Guide d'Angleterre, or, the Guide through *England*, &c.

The Bookseller *Wetstein* has added 3 vols. to the 12 he published some time ago, of *Baronius's* grand Collection. *Annales Ecclesiasticæ Cæsaris Baronii*, Card. cum critica subjecta *Antonii Pagi*, Continuatione *Odorici Raynaldi*, Notisque *Dominici Georgii* & P. *Joannis Dominici Mansi*, &c.

Sermons de Mr. *Henry Chatelain*. 8vo. 2 vol.

G R E A T - B R I T A I N.

L O N D O N.

They have printed here in French, the Memoirs of *Count de Guiche*, to serve as a Supplement and a Continuation to *d' Aubberry's*, *Du Maurier*, and *Count D' Estrade's* Memoirs. 12mo. 1744.

What Mr. *Foster* says on the Theocracy of the Jews (Vol. III. Serm. XV.) hath been attack'd by Mr. *Lowman*.

PART II.

E e

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446 *A Literary Journal.* Art. 12.

An Address to Deists, &c. by *Eben. Hewlet*, 8vo.

Mr. *Warburton* is (they say) writing the Life of his good Friend Mr. *Pope*.

Mr. *Lockman* has translated from the French of *La Fontaine*; the Loves of Cupid and Psyche, &c.

Germana quædam Antiquitatis eruditæ Monumenta: quibus Romanorum Veterum Ritus varii tam sacri quam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur. Romæ olim maxima ex parte collecta ac Dissertationibus, jam singulis instructa, à Conyers *Middleton*, 4to.

A Continuation of the Life and Adventures of *Don Quixot*; by Mr. *Baker*, 2 Vols.—Cuts.—

The Justice of Peace, by Mr. *Barlow*, Fol.

Excerpta quædam ex *Luciani* operibus, by Mr. *Kent*; 2d, Edit.

A Paraphrase and Notes on the II. of *S. Peter*, and the Epistle of *S. Jude*; after Mr. *Locke's* manner.

Seed's Sermons at Lady's *Moyer's* Lecture; 2 Vols. 2d. Edit.

An Account of Commodore *Anson's* Voyage to the South Sea, by *Pascoe Thomas*.

Columella's 12 Books of Husbandry, 4to.

The Bishop of *London's* last Charge to his Clergy,

Dr. *Mead* on Poisons. 3d. Edit.

Pococke's Description of the East; 2d. Vol. Fol.

The Life of *John* Duke of *Argyle*, by *Robert Campbell*, Esq;

The 4th Vol. of Cardinal *Wolsey's* Life is come out, Discourses on Trade and other Matters relating to it; by *J. Cary*, Esq;

The present Practice of Conveyancing by *J. Mill*.

Nelson's Justice of Peace, 12th Edition, continued to the present Time.

The Ground and Foundation of Morality considered, by Mr. *Chubb*.

Dialogues concerning Education. 4to.

E D I N B U R G.

Messieurs *Mc Laurin* Professor of Mathematics, and *Andrew Plummer* Professor of natural Philosophy, were appointed

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appointed Secretaries to the new Society erected here for the Improvement of natural History. All the Learned in *Europe* that have any thing to communicate to the Public, by the means of this Society, are desired to direct their Letters to either of the two above-named Gentlemen.

An historical and critical Commentary on *Eustachius*, by the late Dr. *George Martin*, and published by Mr. *Munro*, Professor of Anatomy.

D U B L I N.

Mr. *Hawkey* is going on with his beautiful Edition of Latin Classics, undertaken by the Approbation of, and promoted by Encouragement from, our University, and printed in the College. *Virgil* is already come out, and fully answers the Expectation of the Public. *Horace* is now in the Press.—A few Setts are printed on Royal Paper for the Curious, and will exceed any thing of the Kind published in this Kingdom. Each Subscription for common Setts is a British half Crown.

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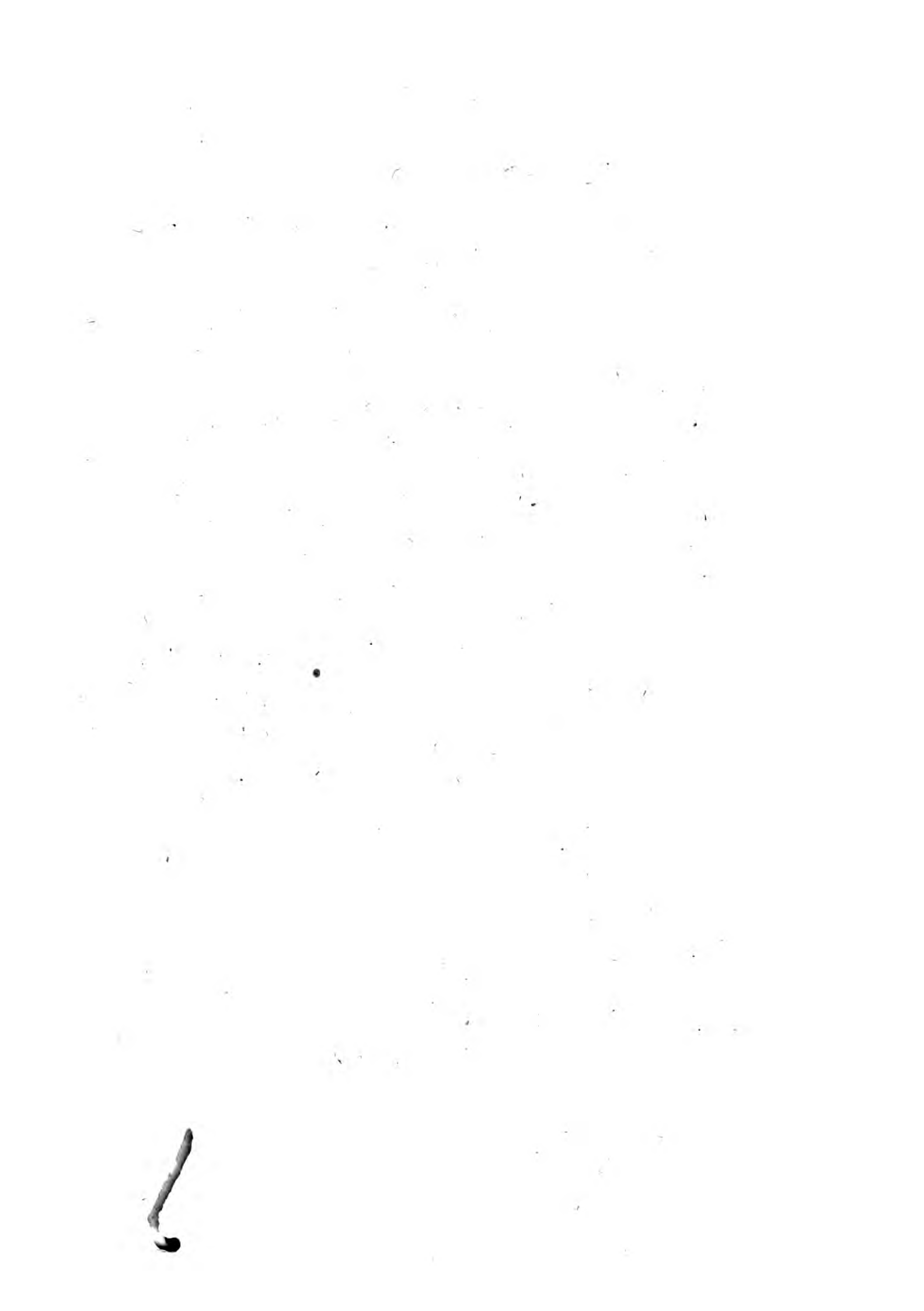
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