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**ANNEX**







**T H E  
E L E M E N T S  
O F  
U N I V E R S A L E R U D I T I O N,**

**CONTAINING AN  
ANALYTICAL ABRIDGMENT  
OF THE  
SCIENCES, POLITE ARTS,  
AND  
BELLES LETTRES,**

**BY BARON BIELFELD,  
SECRETARY OF LEGATION TO THE KING OF PRUSSIA, PRECEPTOR TO PRINCE FERDINAND, AND CHANCELLOR OF ALL THE UNIVERSITIES IN THE DOMINIONS OF HIS PRUSSIAN MAJESTY, AUTHOR OF THE POLITICAL INSTITUTE, &c.**

*Indocili discant, & ament meminisse periti.*

**TRANSLATED FROM THE LAST EDITION PRINTED  
AT BERLIN**

**By W. HOOPER, M.D.**

**VOL. III.**

**L O N D O N :**

**PRINTED BY G. SCOTT,**

**FOR J. ROBSON BOOKSELLER IN NEW-BOND STREET,  
AND B. LAW IN AVE-MARY LANE.**

**MDCCLXX.**





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O F T H E

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# BOOK THE THIRD.

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## CHAP. I.

OF THE

## BELLES LETTRES,

AND THE

## Sciences of Memory in General.

I. **W**HETHER we consult the voluminous dictionaries of the French language, or those treatises that profess to point out the method of studying and teaching the Belles Lettres, we find not, in the one or the other, either a clear definition, or a succinct explication of the words Belles Lettres, nor any summary of those sciences which are comprehended under that general and collective denomination. It appears to be a vague term, under which every one may include what-

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ever

ever he thinks proper. Sometimes we are told that by the Belles Lettres is meant, "the knowledge of the arts of poetry, and oratory; sometimes, that the true Belles Lettres are natural philosophy, geometry, and other essential parts of learning; and sometimes, that they comprehend the art of war, by land and sea: in short, they are made to include all that we know, and whatever we please; so that in treating on the Belles Lettres, they talk of the use of the sacraments, &c.\*" In a word, it were an endless task to attempt to enumerate all the parts of literature that different learned men have comprehended under this title. The same indecision is to be found in the term *humanity* or classical learning; under which they include at pleasure, either more or less of the preparatory parts of learning, as grammar, rhetoric, &c. which are taught at schools, or in colleges, to such as are intended for the study of the superior sciences. In the midst of this uncertainty, it seems to be lawful for a private foreigner, who dwells at two hundred leagues distance from Paris, and is much embarrassed by so many different respectable authorities, to fix for himself the true import of the term; provided, however, that he humbly acknowledge his error whenever any master of the French language shall prove, by well-established usage, that he is wrong.

## II. We

\* Rollin's method of teaching and studying the Belles Lettres.

II. We comprehend, therefore, under the term *belles lettres*, all those instructive and pleasing sciences which occupy the memory and the judgment, and do not make part, either of the superior sciences, of the polite arts, or of mechanic professions, &c. To these we consecrate this third volume of the analysis of the sciences; and we trust that we shall not omit any of them that ought naturally to be here included: for we hope, that memory and judgment will serve us as companions and guides in this long and difficult career.

III. All that relates to history or philology, requires at first, nothing more than sight and memory. In our earliest years those faculties are in their greatest vigour; all objects that then present themselves make the most lively and lasting impressions: the memory seems to trace on a young mind all those sciences which it is capable of comprehending, with indelible characters. The discerning faculty is formed more slowly; the mind requires a longer time to attain the capacity of distinguishing those objects that are presented to it by the sight or the memory. The judgment, or understanding, requires still more time to combine those objects, to compare them with each other, to draw from particular inferences general conclusions, to form them into systems, and to reduce them into sciences. Lastly, the genius, or inventive faculty, by aid of the senses, the me-

#### 4 UNIVERSAL ERUDITION.

memory and the judgment, creates, produces, or discovers, either new truths, or undiscovered combinations, or brilliant comparisons, and striking images. This appears to us to be the natural progress of the faculties of the human mind, and by this progress man is conducted in the career of his studies. He should begin, in his early days, to apply to those sciences that exercise the memory; proceed to the forming of the discerning faculty; then elevate his mind to those superior sciences that occupy the judgment; and at length launch forth into the sublime regions of the polite arts; which are the produce of a well stored memory, an enlightened judgment, and a fruitful genius.

IV. The peculiar employment of childhood should be the learning of languages: for they are the instruments with which his mind is to work. To the beginning of youth, should be given a rough draft of the principal sciences of the memory, such as contains only facts, dates, and axioms: a sketch, for example, of history, a kind of gazette of simple events, without inferences or reflections, moral or political, without characters, and without ornaments. In the dawn of manhood, while the young student is preparing for the university, he should make himself a thorough master of logic, or the art of reasoning: he should then likewise acquire some tincture of the philosophic sciences; and make a second, more comprehensive, and more rational

rational course in history. Now opportunities should also be given him of making some essays of his genius, that it may be conjectured of what future productions he may be capable. The university will furnish him with the necessary instructions in the superior sciences, and he will at last advance to the practice of the polite arts: he will invent, improve, produce; he will become at once a learned man, and a resplendent genius; even a Leibnitz, if providence shall permit.

V. History ought in a peculiar manner to be the study of every one, who would attain a liberal education; as it is a general storehouse for all the sciences, and a school for all the virtues. Whoever is appointed to instruct the children of princes, of the nobles, or principal inhabitants of the land, should endeavour, in the first place, strongly to impress on their minds a chronological series of all the remarkable events that are recorded in history, from the creation of the world down to the present day; making them well observe at the same time the several synchronisms, or the various events that have happened at the same period in different parts of the world. By these means he will open in their minds a repository, where every particular event may hereafter be ranged in its proper place; for, otherwise, without this, history would present a mere chaos to the memory, without order or connexion. When the student has  
thus



thus acquired a ready knowledge of chronology, he may undertake, with his tutor, a complete and rational course of history: and there Clio should pluck for him the golden apples of the garden of the Hesperides. The animated and striking pictures of history offer two sorts of examples, the one to imitate, and the other to avoid. It is the business of an able instructor carefully to point out, in the annals of all nations, those facts and characters that must inspire their pupils with admiration or horror; and consequently excite in their minds a desire to imitate their virtues, and avoid their vices. The portraits of the truly great, as well as the tyrants of antiquity, when lively drawn, must strongly affect the young student; for they will seem to say: "Future generations, princes, heroes, statesmen, scholars, philosophers! Providence, for our greater reward, or more exemplary punishment, has placed our statues in this gallery, to serve as amiable or detestable models to future ages. Emulate our virtues, and have a just abhorrence of our crimes. Know that your real characters, that your actions, however absurd or unjust, and with whatever veil you may cover them, or under whatever mask you may disguise them, will, like ours, stand naked before posterity. The piercing public eye will penetrate the most secret folds of your hearts. A thousand sagacious observers continually surround you, and a thousand pencils are constantly ready to paint

“ paint you to posterity, such as you really are.  
 “ History flatters not : it is the witness, not the  
 “ adulator of mankind.”

VI. We must here make a few observations on the degree of credibility that a rational mind should give to the truth of history, or, in other words, on *historic faith*. No act or event can possibly happen, but such as is the result or produce of human actions, or the effects of nature : all actions must therefore arise from situations, circumstances or relations. We may be well assured, that all human actions, however extraordinary and wonderful, never have been, nor ever can be supernatural or miraculous ; except those signal miracles only which God vouchsafed to operate, in order to establish the Judaic and Christian religions ; and of which they are the foundations. These objects of our religious faith, of our piety and profound veneration, are as much above our weak comprehension, as sacred revelation is above philosophy, or mere human reason. It is with a lively, evangelic faith, that we are to acknowledge the truth and evidence of these facts. The historic faith on the contrary is, if we may use the expression, strictly argumentative. It examines, it doubts ; and here doubt is the beginning of wisdom, for, as abbé Vallemont has very justly observed, there is no merit, either before God or man, in a stupid credulity.

VII. We

VII. We should take due care, therefore, not to push our historic faith so far as to believe all the prodigies, all the fables and extravagancies that are related by profane history, and especially that of the ancients. It would certainly be ridiculous to doubt that there have been such princes as Cyrus, Alexander, and Cæsar, and that they were great conquerors: but it would be still far more absurd to give credit to all the marvellous stories that have been related by historians: it would be madness to believe that Romulus and Remus were suckled by a wolf; that Numa Pompilius held an intercourse with the nymph Egeria; that the head of Ancus Martius burned in the Capitol; that Curtius threw himself into a gulph; or that the gods spoke by the means of oracles. Is it not ridiculous enough to see, in the eighteenth century of Christianity, a learned, elaborate and very serious dissertation, to prove that the oracles did not cease to speak at the coming of Jesus Christ; when it is evident to every man of any knowledge, that there never was any such beings as Jupiter or Apollo, and consequently that they never did speak? Such subjects as these ought to be ranked with the stories of giants, or the Tale of a Tub; and, whenever we meet in profane history with like accounts of prodigies and miracles, historic faith, or rather human credulity, should cease, and the sensible part of mankind should reason thus: either the gods were to blame so to dispose the order of  
nature,

nature, that it is not capable of producing the complete felicity of created beings, and especially of mankind, or else those gods were guilty of an absurdity, by interrupting the established order of nature, to produce effects, that might have been produced by merely following that eternal order. It is to be observed here, that we are now speaking of the gods of paganism only.

VIII. Historic faith is moreover founded entirely on human testimony, and that foundation is unfortunately very weak. What assurances have we, that the witnesses of events have never been deceived? or even that they have never been willing to be deceived? The same, and still more may be said of historians, who have been very rarely witnesses of the facts they relate, but have taken them merely from report. Now, if we suppose these facts to be certain, we must conclude, that these witnesses and historians were angels; for it is not in the nature of man to be infallible. The more witnesses likewise any prodigy has, for the most part, the more reason there is to suspect it: for the multitude are constantly inclined to deceive themselves; are fond of the marvellous, and drown the voice of the small number of the discerning part of mankind. We have seen the miracles of the blessed abbé Paris, that were attested by thousands of witnesses, whose veracity was indisputable, and yet they have at last been proved to be nothing more than artful impostures.

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IX. The

expedition of the Argonauts; of the siege of Troy, &c. &c. though he do not give the same credit to these as to the gospel. It is of little import to us, whether these relations be true or not, either in substance or in circumstance; it is sufficient that we know in what manner history relates them. These marvellous stories even sometimes furnish assistance, pleasing ideas and allusions, to poetry and eloquence. The strict veracity of facts does not appear to become interesting to us, but in proportion as history approaches those ages that immediately precede the present; for the titles, the possessions, and pretensions of modern princes and nations, are entirely founded on these historical facts, and on the minutest circumstances that have attended them. The real influence of these facts and events on the interests of modern nations, can go very little further back than the time of Charlemagne. The principal points are, to determine in what state that monarch found Europe; what were then the rights of the people; after what manner he conquered them; by what method he established the western empire; what rights he thereby acquired; and what are the revolutions that have happened in the world from that period down to the present day.

XII. It is therefore from this famous epoch, that it concerns us thoroughly to know the veracity of facts, and of all their circumstances.

Those

Those of the preceding ages being more the objects of curiosity than utility, we shall leave them to the learned researches of critics, antiquaries, and commentators; acknowledging the obligation we have to their laborious inquiries. We shall say nothing here of the study of the other parts of historic and philologic science. That only requires, as we have already observed, good eyes, a just discernment, and a happy memory. What remarks may be necessary relative to that matter, we shall make in the course of our analysis of those sciences.

XIII. The love of truth obliges us to make here one observation, and which we do at the risk of offending, and regardless of the consequence. Every man who would acquire a true knowledge of the historic sciences (and frequently of the philosophic also) should learn them from such works as are wrote by Protestants. The inquisition of the church of Rome strikes all catholic writers, and especially historians, with a wretched timidity, that constrains them to disguise the truth, or at least to suppress it, and be silent on all those matters that can in the least affect their religion. In all such facts as relate to the origin and increase of the hierarchy, those authors are to be altogether suspected; especially when they belong themselves to the ecclesiastical state, and their fortune visibly depends on the court of Rome. We will defy any one to produce a single work of this kind,  
in



in which we cannot point out visible marks of this unhappy truth ; and which we find ourselves obliged, however unwilling, to declare in this place. The inconvenience is greater than is easily imagined.

XIV. And now, ye Studious Youth, who seek to inform yourselves by this abridgment of the course you should pursue in the study of the sciences, constantly remember, that theory alone, however perfect it may be, will perpetually remain a barren knowledge ; that history, especially, should direct you to a sagacious conduct, should inspire you with a love of virtue, and with an aversion to folly and to vice. Be not therefore content with knowing much, but let your knowledge be the guide to your talents ; for, in a word,

*Omnia tendunt ad praxin.*

CHAP.

## CHAP. II.

## MYTHOLOGY.

I. **T**HE word *mythology* is a Greek compound, that signifies *a discourse on fables*; and comprehends, in a collective sense, all the fabulous and poetic history of pagan antiquity. It follows therefore, that this science teaches the history of the gods, demi-gods, and fabulous heroes of antiquity; the theology of the pagans, the principles of their religion, their mysteries, metamorphoses, oracles, &c. By this definition, it appears sufficiently what are the objects of which we are to treat in this chapter.

II. If we well consider the matter, we shall find, that there were, in pagan antiquity, three different religions. First, That of the philosophers, who treated metaphysically of the nature, the attributes, and of the works of the Supreme Being. They endeavoured to discover the true God, and the manner in which he ought to be worshipped.

It

It is not wonderful, that these men of exalted genius should in some degree ridicule, in their works, the two other positive religions, and their gods on whom they were founded; at the same time that they outwardly professed the established religion, in order to preserve the peace of society, and to avoid the persecutions of the legislature, and the insults of the populace. For in fact, was it possible for them to believe the pagan fables? Must they not foresee, that their religion would one day give place to another, while their own works would pass with their names to the latest posterity? And could they suffer the thought, that their reputation would be tarnished in the eyes of that posterity, by having it imagined they believed such idle tales as were broached by the priests of their times? Could Plato, Socrates, Seneca, and Cicero, be unconcerned for their fame among future generations, and future philosophers? And what should we at this day have said of those great men, had they been so political, or hypocritical, as to have entirely concealed their sentiments with regard to these matters?

III. The second religion was that of paganism, which was the established religion of all the ancient nations, except the Jews. This was the doctrine that was taught by the priests, and protected by the sovereigns. Its dogmas were demonstratively false, but not always so absurd as may at first appear, especially if we annex (as I think

think we should) to the divinities, and to the religious ceremonies of the pagans, a sense that is frequently mystic, and always allegoric; if we remember, that the first heathens deified those great men to whom the rest of mankind were indebted for any signal benefits, as Jupiter, Apollo, Ceres, Bacchus, Hercules, Æsculapius, &c. in order to induce others, as well of the present as future ages, to reverence and to imitate them. Would not an ancient pagan, if he were to return upon the earth, have specious arguments, at least, to support his religion, when he saw weak mortals beatify or canonize, merely by their own authority, other weak mortals (frequently mere pedants) and place them in heaven, without the permission or approbation of the Supreme Being? Happy is it for mankind, when at different times sagacious pontiffs purge the calendar, and the brains of the people, from a herd of pretended saints, and prevent them, at least after their death, from doing injury to society, by interrupting the industry of the laborious inhabitants with keeping their festivals.

IV. The third religion was idolatry, or the religion of the populace. For the common people, born to be deceived in every thing, confounding in their imaginations the statues of the gods, the idols of their divinities, the emblems of their virtues and of religious worship, with the gods, divinities, virtues and worship themselves, adored these images, and proceeded to

extravagancies the most ridiculous, and frequently most criminal, in their ceremonies, feasts, libations, sacrifices, &c. It is to be feared, that, as long as there are upon the earth men of our limited capacities, this triple religion will constantly subsist under different forms; and we are much deceived, if it may not be found under the empire of Christianity itself, notwithstanding the purity of its doctrine. It will be easily conceived, that it is not of the religion of philosophers, nor that of the populace, of which we are to treat in this chapter on Mythology; but of that which subsisted under the authority of the magistracy and the priesthood, and consequently of paganism in general.

V. As far as we are able to judge by all the ancient authors we have read, the pagans adored the Sovereign Lord of the universe under the name of *Fate* or *Destiny*, (*Fatum*) which we must not confound with *Fortune*, who was regarded as a subaltern divinity. Jupiter himself, all the gods, every animated being, the heavens, the earth, the whole frame of nature was subservient to *Destiny*, and nothing could reverse its decrees. This divinity was so highly adorable, as to be above all rank, and was regarded as too supreme to be represented under any sensible image or statue, or to have any temple erected for its worship. We do not remember to have read, that any sacrifice was ever offered to this *Destiny*, or that any temple or city was ever dedicated to its name.

name. We are almost inclined to think, that the pagans were sensible, that the temple and the worship of the God of gods ought to be in the heart of man. Mention is made, indeed, of a temple that was dedicated to the unknown God, but we are ignorant whether or not Destiny were thereby meant. We must not confound this Destiny, moreover, with the goddess of Chance, of which there are some antique statues that represent her in a recumbent posture, and playing with little bones; for this was nothing more than an invention of some statuary.

VI. After this general and philosophical idea of the Supreme Being, comes the positive religion of the pagans. This was entirely founded on fable, which took its rise either from ancient traditions, or historical events, altered or augmented by the imaginations of the poets, by superstition, or by the credulity of the people; or else it consisted of allegoric or moral fictions. A crowd of writers, and among the rest Noel le Comte, (Natalis Comes) the abbots Bannier and Pluche, &c. have made many researches into the origin of fable: and they think they have discovered its source, 1. in the vanity of mankind; 2. in the want of letters and characters; 3. in the delusive eloquence of orators; 4. in the relations of travellers; 5. in the fictions of poets, painters, statuaries, and dramatic writers; 6. in the diversity and uniformity of names; 7. in the ignorance of true philosophy;

8. in the foundation of colonies; and the invention of arts; 9. in the desire of having gods for our ancestors; 10. in the imperfect or false interpretation of the holy scriptures; 11. in the ignorance of ancient history; 12. in a like ignorance of chronology; 13. in that of foreign languages; 14. in the translation of the religions of the Egyptians and Phœnicians into Greece; 15. in the ignorance of geography; and 16. in the belief that the first people had of the intercourse of gods with men. It is certain, that all these matters taken together are sufficient to produce many thousands of fables; are more than sufficient to enable us to deceive ourselves and others, and to give rise to infinite revivies. But we should take care how we draw from these sources demonstrations that might be used, by infidels, as arguments to overthrow the history of the Jews; a people the most stupid, most credulous, and ostentatious of all others. In the mean time, the pagan philosophers themselves asserted, that it was a god who invented the fable: so much they were convinced of its ingenuity, and of its strong tendency to instruct mankind in their duty.

VII. Mythology therefore, when properly treated, begins with making learned researches into the real origin of fable, of paganism, and of that idolatry which was its consequence: it recurs for this purpose even to the beginning of the world; and after finding that Laban, the father-

father-in-law of the patriarch Jacob, was a maker of idols, and that he had his little images, or household gods, which he formed of baked earth, and which shows, that idolatry existed in the greatest antiquity, it then explains *cosmogony*, and *theogony*, or the belief that the first inhabitants of the earth entertained of the creation of the universe, and what the pagan theology taught of the genealogy of their false gods. It begins with the tradition of the Chaldeans, a people so ancient, that Nimrod was their first king; but at the same time, so credulous and superstitious, that we may regard them as the authors of all those fables, and the propagators of all those visions, that have since blinded human reason. According to this tradition, a monster named *Oannes*, or *Oes*, half fish and half man, sprang from the sea, before the chaos was completely dispersed, and gave laws to the Chaldeans. A woman, called *Omerka*, reigned over all the earth; *Bel* cut her in two, and made of one moiety the heavens, and of the other the earth. They likewise invented the two primitive beings, of which the good one, who was named *Ormazdes*, had the direction of heaven, and the other called *Arimanius*, that of hell.

VIII. The science of mythology then teaches the theogony of the Phœnicians; concerning whom it draws great lights from Sanchoniathon, a priest of Beryte, who lived before the Trojan wars, more than four hundred years before He-

fiot



fiød and Homer, and of whom Eusebius has preserved considerable fragments. From thence it passes to the theogony of the Egyptians, of whom *Tbot* or *Tbaut*, the founder of that nation, was likewise, they say, their first historian, that Sanchoniathon even copied from him; and of whom we find many relations in the Greek historians, especially in Herodotus, Diodorus Siculus, and in Eusebius of Cæsarea. It then examines the theogony of the Atlantides, who dwelt on the western part of Africa, and of whom Diodorus alone has preserved any account. From thence it proceeds to the theogony of the Greeks, which is far better known to us, as we find accounts of it, more or less particular, in numberless Greek and Latin writers. This theogony had the same foundation as that of the Romans; the latter having only extended it by adding to the Greek divinities certain gods or demi-gods, formed of their heroes, and certain symbolical and allegoric divinities, which mythology explains at the same time; and it is on this occasion, that it enters into a particular explication of the cosmogony and theogony of Ovid; whose book of metamorphoses contains as copious descriptions as we could desire of the fable of the ancients: what was their belief concerning the habitations of the blessed after their death, or of the Elysian fields; as well as of their hell or Tartarus; of the dog Cerberus; of the ferryman Charon; of the Furies; of the four rivers, Cocytus, Lethe, Phlegethon and Styx, which water the  
Tartarian

Tartarian regions, &c. The learned have likewise made many inquiries, and many ingenious discoveries concerning the theogony of the ancient Germans, Celts, the Scythian and Hyperborean nations. In the last place, this science furnishes great lights on the theogony of the Bramins, the Troglodytes, the Indians, the Chinese, and even the Americans; all which it concludes with a regular and minute examination of the pagan theology, and particularly that of the poets.

IX. All these matters being well digested in the minds of those who would make a regular study of pagan theology, they continue their researches into the time, the epoch and place of the real origin of paganism and idolatry, and they prove that the pagans began by adoring the heavenly bodies, the stars and planets. They next examine into the progress of idolatry, what were the temples of the pagans, their altars, their enclosures, their sacred groves, their asylums, the idols and statues of their deities; in what manner they were represented, what were their sacrifices, the victims that were offered, what were the sacred vessels, the censers and other instruments that were used in the sacrifices, libations, and other religious ceremonies; concerning the priests, priestesses, and other attendants on the service of each divinity: what were the festivals that were celebrated among the Greeks and Romans, as well

well as among the Orientals: what they do of penitence and supplication, the feasts of the gods or Jochisterna, their invocations or incantations, and exorcisms, the religious ceremonies observed at laying the foundations of cities, &c. &c. *Book the sixth of the History of the World*

X. Divination, or the prediction of future events, a weakness that has at all times possessed the human mind, forms also an important article of pagan theology. It is therefore in this place, that mythology considers the nature of Oracles, and in particular, 1. The oracle of Dodona, the most ancient of Greece. 2. That of Jupiter Hammon or Ammon, in Lybia. 3. That of Jupiter Philus. 4. That of Apollo, both of Heliopolis. 5. That of Apollo of Delphos. 6. That of Trophonius in Beo-tia. 7. That of Venus of Aphaea, a country between Byblos and Heliopolis, situate on a small lake; and a great number of other oracles of less note, dispersed over Greece and other countries. It also examines in what manner these oracles gave their answers, the ceremonies that were observed in consulting them, the frantic emotions of the priestess Pythia on her tripod; and those of other priests. It then endeavours to determine if there ever were in fact any Sibyls; which, whatever has been said is still very doubtful. It draws, however, from all the sources of antiquity, a kind of history of these Sibyls and of their prophecies. It

next

nerd passes to the examen of the nature of auguries, auspices, haruspices, presages, prodigies, and phenomena, of expiations and ablations; of the magic and astrology of the ancients; &c. Whoever has thoroughly studied all these objects, is fully provided with the preliminary knowledge that is necessary to enable him to proceed steadily and securely through the darkness of ancient mythology, and he may thereby advance more confidently to the examination of the nature of the pagan divinities themselves.

XI. The celebrated treatise of Cicero *de natura deorum* will here furnish great lights; but modern authors who have treated on these matters, have not been contented with this alone; they have, so to say, extracted the essence of all antiquity, of which they have formed systems; but unluckily these scarce ever agree with each other. As philosophers, it is of very little importance for us to know what was the nature of these gods; seeing we know that they were merely fabulous: but as historians and antiquaries, it concerns us to know what was the nature that was attributed to them in general, and in particular, what were the origin, genealogy, rank, functions, authority and operations, that were attributed to each divinity; and it is on these matters that we have still some remarks to make.

XII. The

XII. The gods of the ancient Greeks and Romans were all either *Dii majorum gentium*, or *Dii minorum gentium*: that is, of the first or second order. The former were also called *consentes*, *magni consultores*, &c. According to Ennius they were twelve in number, and are included in these verses:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercurius, Jovis, Neptunus, Vulcanus, Apollo.

To these were added eight others under the title of *selesti*, which were Sol, Luna, Tellus, Genius, Janus, Saturnus, Liber, and Pluto. The second order, or *minorum gentium*, were called *Adscriptitii*, *Medioximi*, *Minuscularii*, *Putatitii*, *Indigetes*, *Semones*, &c. the principal of which were *Æsculapius*, *Bacchus*, *Castor*, *Fauna*, *Hercules*, the *Lares* or *Penates*, *Pohlux*, *Quirinus*, *Semo Saneus* or *Dius Fidius*, &c.

XIII. According to the second division, all their divinities were classed into, 1. Celestial gods, 2. Terrestrial gods, 3. Sea gods, and 4. the Infernal deities, or *Infeti*. The celestial gods were Jupiter, Juno, Apollo, Aurora, Cupid, Cybele, the Graces, Hebe, Iris, Luna, Mars, Mercury, Minerva, Nemesis, Saturn, Themis, Venus, &c. The terrestrial gods were *Æolus*, *Astræus*, *Astræa*, *Ceres*, *Diana*, the *Fauni*, *Feronia*, *Flora*, *Janus*, *Momus*, the *Muses*, *Pales*, *Pan*, *Pomona*, *Priapus*, the

the Satyrs, Silenus, Silvanus, the god Terminus, Vesta or Rhea, Betecynthia, Vulcan, Harpocrates, &c. The sea gods were Neptune, Amphitrite, Thetis, Canopus, Glaucus, Ino, the Nereids, Nereus, Oceanus, Palæmon, Triton, &c. The infernal gods were Pluto, Proserpine, Charon, Minos, Æacus, Rhadamanthus, the Furies, Death, Night, the Fates, Plutus, &c.

XIV. The third division ranged the divinities according as they presided, 1. Over the pregnancy of women (*Prægnantium.*) 2. At parturitions (*Parturientium.*) 3. At births (*Nascentium.*) 4. At adulteries. 5. At marriages: to which they added, 6. Dii morales, or moral gods, and 7. Funeral gods. The gods of pregnancy were Pilumnus, Intercidona, and Deverra: the gods of parturition, Juno, Lucina, Diana, Egeria, Prosa, Postverta, Menagenata, Latona, the gods that were called Nixi, or of labor, &c. The gods of birth were Janus, Opis, Nascion, Cunina, Carmenta, Vaginianus, Levana, Rumia, Potina, Educa, Ollago, Carneia, Nundina, Statilinus, Fabulinus, Paventia, &c. The gods of adultery were Juvencus, Agenoria, Strenua, Stimula, Hortia, Quies, Murcia, Adeona, Abeona, Voluptas, Orbona, Pellonia, Numeria, Camoena, Sentia, Angerona, Heres, Marteia, Laverna, the god Averruncus, Consul, Catius, Volumnus and Volumna, Honorius, Aius Locutius, &c. The nuptial gods were Diana, Domiduca,

Domiduca, Domitius, Hyocentus or Hytem,  
 Jugatinus, Jupiter perfectus, Juno perfecta, Juno-  
 cinxia, Junonuxia, Lucina, Mantua, Matinosa,  
 Dea Mater preta, Suada, Thalaffis, Venos, &c.  
 The moral gods were called Virtus, Honor,  
 Fides, Spes, Justitia, Pietas, Misericordia,  
 Clementia, Pudicitia, Veritas, Mens, Con-  
 cordia, Pax, Salus, Felicitas, Libertas, Pro-  
 curia, Ritus, Invidia, Contumelia, Impuden-  
 tia, Calumnia, Fraus, Discordia, Furor, Fama,  
 Fortuna, with all their epithets good or bad,  
 Febris, Pavor and Pallor, Paupertas, Neces-  
 sitas, Tempestat, Silentium, &c. The func-  
 tal gods were Pluto, Libitina, Nænia, Death,  
 the Fates, &c.

XV. Hesiod indeed pretends that all these  
 gods derived their origin from chaos, but we  
 have already pointed out more just sources. It  
 is almost incredible to what a prodigious number  
 the superstition and weakness of the Greeks and  
 Romans multiplied these divinities; there have  
 been thirty thousand of them enumerated. It  
 will not be expected that we should here at-  
 tempt to describe them, nor will it be remark-  
 able if we have forgot to mention even some of  
 the first rank. Although vast as this company  
 of gods is, mythology does not omit to trace  
 the history of the greatest part of them, as it is  
 taught by paganism; and they who are desirous  
 of particular information in these matters may  
 consult with advantage the theogony of Hesiod,  
 the

the catalogue of Apollodorus, the Metamorphoses of Ovid; the fables of Hyginus; Lucii Gregorii Gyraldi Syntagma de Diis Gentilium; the mythology of Natalis Comes; the books of Gerard Vossius de Idolatria Gentilium; Johannis Bottrani Genealogia Deorum; the Pantheon of Pomroy; the history of heaven by abbé Pluche; the historic explanation of fables, by abbé Bannier; and numberless other works of the same kind in all languages.

XVI. There were still many other distinctions, of which the pagans made use to mark their rank, the functions and nature of their several divinities. For example, the goddess Vesta, or the mother of all the gods, was adored by all people in general. Mars, Bellona, Victoria, Fortunata, &c. assisted all parties. The *topical gods*, on the contrary, were adored in particular countries only; as Astartà in Syria, Derceto and Semiramis among the Assyrians. Isis and Osiris by the Egyptians; Quirinus at Rome, &c. The title *Semones*, which was given to a certain class of divinities, was doubtless derived from *Semi-hominès*, that is, *demi-men*, and signified the same as *semi-dii*, or *demi-gods*. These were monarchs and illustrious heroes, or those great men who were the founders of cities and nations, that were deified by way of apotheosis. Pythagoras had taught the Chaldeans the doctrine of transmigration, and that after their death, those who were virtuous, would be elevated



elevated to the rank of divinities. This doctrine was adopted by all the pagan world. The apotheosis, after they had erected temples and altars to the new gods, was celebrated with much solemnity. In the last ceremony, an eagle was fixed on the catafalk, or funeral pile, on which was placed the image of the hero, and when the pile began to burn, the eagle was let loose, who, mounting into the air with the flames, seemed to carry the soul of the departed hero up to heaven.

XVII. Mythology informs us also, who those persons were that antiquity regarded as the children of the gods, such as Theseus, Hippolytus, Paris, &c. what the pagans believed, with regard to the nature of their Genii and Demons, of their Dryades, Hamadryades, Nymphs, Tritons, Sirens, Fawns, Silvans, Centaurs, and other subaltern divinities; and in this manner it explains all the systems of the positive religion of the Greeks and Romans. They who are desirous of extending their knowledge of paganism still further, of knowing the dogmas of each particular people, what were their gods, and the various manners in which they were worshipped, such as Apis, Isis, Osiris, &c. the adoration of crocodiles and onions, &c. among the Egyptians, must study the different theogonies of these people, and notwithstanding all the informations which ancient and modern authors afford, this study is yet boundless, and attended  
with

with many difficulties and uncertainties. Though it appears demonstrative, that the origin of paganism, and of idolatry in general, was derived from the Chaldeans, from whom the Egyptians drew that doctrine which they after transmitted to all other nations; and consequently, that the primordial divinities were the same, under different denominations, among all the idolatrous nations of the earth.

XVIII. The nature of this work will not permit us to descend to further particulars. But to give our readers an idea of the manner in which mythology treats its subjects, and of the method that should be observed in studying fable, or the history of the gods of antiquity, we shall here give, by way of example, a cursory description of Parnassus and its inhabitants.

Parnassus was a mountain of Phocis, that had two summits, one of which was called Tithoreus, and the other Hyampeus. Others say, that one of these hills was named Helicon, and the other Cytheron, and that it is an error to imagine, that Helicon was a mountain of Bœotia. However that be, this double hill was consecrated to Apollo and the muses, who there held their usual residence. According to fable, there had been a remarkable combat on this hill, between Helicon and Cytheron. Whoever slept on Parnassus, when he waked, became a poet. Apollo had there

there a temple. There also was the fountain Castalia, into which Apollo had metamorphosed a nymph that he loved, and had given to its waters the power of making all who drank of them poets. At the foot of Parnassus flowed the river Hippocrene, that had the same virtue; and the source of which was opened by a stroke of the foot of the horse Pegasus. This river nourished a great number of swans, that were regarded as sacred. Pegasus was a winged horse, that belonged to Apollo, and grazed on the summit of Parnassus. He sprang from the blood of Medusa, when Perseus cut off her head, which was placed among the stars. Such was the delicious abode of Apollo, the son of Jupiter and Latona, who was born, with his twin sister Diana, in the island Delos. He killed the Cyclops who forged the thunder bolts with which Jupiter had overthrown his son Æsculapius; but for that presumption, he was forced to leave heaven, and to become an inhabitant of the earth. He guarded the oxen of Admetus; he aided Neptune to build the walls of Troy; and Alcotheus in forming the labyrinth. He killed the dragon or serpent Python. He invented music and physic; and was honoured as the god of poets and physicians. He was represented as a young man, without a beard, his head surrounded with rays, and bearing in his hand a bow, or a lyre. As the ancients denoted the sun by the name of Apollo, they sometimes represented him also as seated in a chariot, drawn by two white horses,  
preceded

preceded by Aurora and the star Venus: Phaeton his son, being desirous of conducting these horses, was thrown into the sea. Apollo was also called Phoebus, Titan, and Sol. He is known to have had amours with Arsinoe, Corycia, Melcene, Cyrene, Mantho, Sinope, Calliope, and others; by whom he had Delphe, Naxe, Miletus, Arabe, Garamas, Sirius, Linus, Orpheus, and other children. He had peculiar honours paid him in the Pythian games at Delphos, and in the secular games at Rome.

XIX. The Muses were the companions of Apollo in his rural abode. They were likewise called the learned sisters; as also the Camoënian, Helliconian, Parnassian, Aonian, Pierian, Pegasusian, Aganippian, Thespian, Libethrian and Castalian sisters. They were the daughters of Jupiter and Mnemosyne, and were regarded as the goddesses of sciences and arts in general. There were nine of these muses, to whom they attributed, 1. to Clio, history, 2. to Melpomene, tragedy, 3. to Thalia, comedy, 4. to Euterpe, flutes and other pneumatic instruments of music, 5. to Terpsichore, the harp and the dance, 6. to Erato, the lyre and the lute, 7. to Calliope, heroic verse, 8. to Urania, astronomy, and 9. to Polyhymnia, rhetoric and eloquence. The Graces also sometimes quitted Venus to pay their court to Apollo.

XX. Such was the idea they entertained of Parnassus and its inhabitants. There is no doubt but that under these fabulous representations, these sensible images, were concealed allegoric and moral meanings; nor can it be denied but that their method of cultivating the arts and sciences, by this manner of expressing their ideas, was as ingenious and pleasing as it is possible to imagine. Every other subject that paganism embraced, it treated with the same genius and in a manner equally pleasing; and though that religion was altogether fallacious, yet we must allow that it was extremely well calculated to promote the polite arts, by those refined, noble, graceful, brilliant images, by those charming subjects which it constantly presented, and which it still offers to the poet, painter, sculptor and every other artist.

XXI. But this was not a power sufficiently strong to secure paganism against that vicissitude, that decline and dissolution, which finally attends all the productions of this world. This religion, which had subsisted near five thousand years, and almost from the origin of the human race, gradually declined in proportion as the lights of Christianity and philosophy illumined the minds of mankind. For though the pagan religion, and the fables on which it was founded, were pleasing and favourable to the polite arts, they were not however calculated to satisfy the minds of philosophers, nor to promote the real good of mankind,

mankind, by securing their temporal and eternal happiness. It is even surprising, that so great a genius as the emperor Julian should attempt to revive the embers of paganism; which insensibly declined, and had received a mortal blow at the beginning of the fourth century by the emperor Constantine the Great. Julian employed all the resources of his imagination, of his eloquence, of his power, and even of his own fatal example, to revive it; but in vain. The fatal period of paganism was arrived; and nothing could save it from destruction. The furious Theodosius, to whom bigotted priests and historians have assigned the name of Great, totally overthrew it toward the close of the same century; destroyed those temples and altars which yet subsisted, dispersed its colleges and exterminated its priests. From that dire epoch, nothing of paganism has remained, except some ruins dispersed in the remote parts of the earth, and among people wretched and almost unknown; where this religion, once so flourishing and universal, is now degenerated into gross and disgusting idolatry.

## C H A P. III.

## C H R O N O L O G Y.

I. **C**Hronology is the science that teaches *the method of measuring time and distinguishing its parts.* It is more difficult, than may at first appear, to determine the precise idea, and clearly to explain the nature of time. That ingenious and subtile impostor Mahomet has given in his Alcoran some traces of very refined ideas of this subject. But, leaving these metaphysical researches, we shall content ourselves with saying, that by time we here mean the duration and succession of created beings. To determine a fixed and sensible measure of duration, it is necessary to find some motion that is constantly uniform, which may serve as a scale for that measure. From the creation of the world, it has been observed that the courses of the heavenly bodies afford the most universal measure of motion to all the inhabitants of the earth. As it was originally imagined that the sun turned round the earth, his annual and diurnal revolutions were fixed on for the common measure of time; and by this measure they divided the duration

ration of beings into years, months, weeks, days, hours, minutes and seconds. It may seem strange to an astronomer, or chronologist, to read, in the first chapter of Genesis, that God did not create the sun, moon and stars till the fourth day, and that there were days and nights before there was any sun. But who can say what is there precisely meant by the word day? Moses, who lived about three thousand years after the creation, wrote the origin and history of the Jews. In order to which he recurred to the origin of all things: he began with the creation itself: but he wrote to men, and to men who were even less enlightened than we are, especially in matters of astronomy. He was therefore obliged to make use of expressions that were to them intelligible. The scriptures were moreover given to mankind to serve them as guides in matters of religion, and not to teach them astronomy; of which were they ignorant, they would be obliged to believe, for example, that the sun moves round the earth, and that it was stopped, though a thousand times greater than the whole terrestrial globe, by the desire of Joshua at Gibeon; and that the moon halted in the valley of Ajalon, &c. all which is directly contrary to the eternal laws of nature, and therefore, taken in the strict letter, cannot be true. But who knows what means Providence may have employed to produce these appearances? Without making further inquiry into these matters, let us acknowledge the goodness of the Holy Spirit



Spirit that has vouchsafed to speak to mankind in a language adapted to their capacities, in pointing out the path that leads to eternal felicity; where those dark clouds which now surround the human understanding shall be dispersed, and it will then perhaps discover many of those positions to be errors which philosophers and astronomers now regard as axioms, or incontestable truths.

II. Since Copernicus has discovered that the earth moves in its orbit round the sun, it necessarily follows, that the measure of time arises from the motion of this our globe. But as chronology is founded on apparent astronomy, or on that part of it which considers the celestial bodies and their motions as they appear to our senses, and forms its calculations in consequence, all that we shall here say of its operations, will therefore relate to that part of astronomy which is regulated by appearances.

III. The term chronology, when taken in its full extent, has two objects that may seem to be in a manner two different sciences, but which have a natural connexion. The first is the measuring of time and its different divisions; now this part of chronology is regulated by astronomical calculation, and consequently makes a part of mathematics. And it is by this method that we are enabled to make complete calendars or almanacs. The second part of chronology consists

consists in fixing the dates of all those events that are related in history, and of ranging them in the several divisions of time in which they occurred: and by this means chronology becomes one of the essential parts of history. This second part of chronology draws its principles from the first; but it has need of other supports, as of criticism, of the testimony of authors, of ancient coins, medals, inscriptions, &c. of such epochs in history as are incontestable; of eclipses of the sun and moon, and other astronomical observations, &c. We shall now make the analysis of chronology according to this natural division, and shall consider it from these different points of view.

IV. The time that the sun employs in going completely round the earth is called a day. We also call that time the sun remains above the horizon, day; and the time he is under it, night. As the sun's motion is slower when he is in the apogee than when in the perigee, it follows that the first sort of days, which are also called natural days, must be shorter in summer than in winter. The natural day is divided into four-and-twenty hours, the hour into sixty minutes, and the minute into sixty seconds. As the point of mid-day or noon can be observed, by means of the meridian, with the greatest precision, astronomers begin the day at that point, and count twenty-four hours in succession; which, when thus counted, are called astronomic hours. The common people, on the contrary, begin

begin the day at midnight, and count twelve hours to mid-day, and from thence twelve hours more to midnight; and these are called European hours.

V. The ancient Arabs, and some other nations, began their day with the astronomers; but the Egyptians and Romans at the same time we do. The Italians and Chinese (as did also the Athenians) begin their day at sunset; and the modern Greeks, by the example of the Babylonians, begin it at sunrise. The hours therefore that are counted after the former method are called Italian, and the latter Babylonian hours: and in both methods they count twenty-four hours in succession. The Jews begin the day also at sunset: anciently they divided each day, whether long or short, into twelve hours, and the night the same. These unequal hours are called Judaic or planetary hours: the Judaic hours therefore are long or short, according to the duration of the day. The Chaldean scruple is the  $\frac{1}{60}$  part of an hour. The Jews, Arabs, and other oriental nations, make use of this division, and call these scruples *Helakim*. Eighteen Chaldean scruples are equal to one minute, and consequently 15 minutes are equal to 270 scruples.

VI. A week is the space of seven days. This division of time took its origin from the creation. It was adopted by the patriarchs and other Jews, and has passed from them to most other nations.

The

The Persians, however, do not count by weeks, nor do some of the Indian nations. We owe the names of the days to the Egyptians and astrologers, who have given to each day the name of that planet, which, according to them, reigns over the first hour of that day, beginning with Saturday. They therefore range the days as follows:

|   |                       |   |    |   |            |
|---|-----------------------|---|----|---|------------|
| ♄ | <i>Dies Saturni,</i>  | - | or | - | Saturday.  |
| ☉ | <i>Dies Solis,</i>    | - | -  | - | Sunday.    |
| ♁ | <i>Dies Lune,</i>     | - | -  | - | Monday.    |
| ♂ | <i>Dies Martis,</i>   | - | -  | - | Tuesday.   |
| ☿ | <i>Dies Mercurii,</i> | - | -  | - | Wednesday. |
| ♃ | <i>Dies Jovis,</i>    | - | -  | - | Thursday.  |
| ♀ | <i>Dies Veneris,</i>  | - | -  | - | Friday.    |

Christian astronomers and chronologists have preserved these signs of the Latin names in their almanacs; but we begin the week with Sunday (*Dies Solis*) the day that Christians consecrate to devotion, and to the memory of the resurrection of our Saviour; their week therefore ends with Saturday, or the day of the Jewish Sabbath. Sometimes they also mark the seven days of the week in the calendar by the first seven letters of the alphabet; thus,

- A. Sunday.
- B. Monday.
- C. Tuesday.
- D. Wednesday.
- E. Thursday.
- F. Friday.
- G. Saturday.

Which

Which is of use in calculating the days, as each letter or sign, that is once adopted to signify any particular day, constantly denotes the same day throughout the year.

VII. A *solar month* is the space of time that the sun employs in passing through a sign of the Zodiac. The solar months are equal among themselves, and, according to the mean motion, each solar month is equal to 30 days, 10 hours, 29 minutes, and 5 seconds. But this kind of month cannot be used in the common affairs of life, as we can there only count by whole days. A *lunar month* is the space of time from one new moon to another. The duration of a lunar month being 29 days, 12 hours, 44 minutes, and 3 seconds, cannot, for the same reason, be observed in common life.

VIII. A *solar year* is the time in which the sun runs through all the twelve signs of the Zodiac, and is consequently composed of twelve solar months. But there are here two necessary observations to be made. The first is, that the solar year, consisting of 365 days, 5 hours, and 49 minutes, it cannot likewise be observed in common life; and great confusion would arise if the year did not constantly begin on the same day. The solar year, therefore, is reduced to 365 days only, and when the odd hours and minutes amount to a day, it is added to that year, which then consists of 366 days. The second observation is, that when 365 is divided by 12, the

the quotient is  $30\frac{1}{4}$ ; therefore, as the solar year consists of twelve months, seven of these months should have 30 days, and five 31; and when the year consists of 366 days, there should be six months of 30 days, and six of 31. But in our chronology a different method is observed. In the common year, of 365 days, the months of January, March, May, July, August, October and December, have 31 days each; those of April, June, September, and November, 30; and the month of February 28 days: but when the year consists of 366 days, February has 29 days: such a year is called Bissextile, or Leap-year, and the day that is added is called the Intercalary day. It is also necessary to observe, that as the time above 365 days consists of 5 hours 49 minutes, there will be in a century, beside the 24 intercalary days, a surplus of 5 hours and 40 minutes, which, in 400 years, will amount to 22 hours 40 minutes, or almost a day, which must therefore be also intercalated at the end of the fourth century.

IX. The *lunar year* is composed of 12 lunar months, and consists of 354 days, 8 hours, 38 minutes, and 36 seconds: consequently the difference between the solar and the lunar year, amounts to 10 days, 21 hours, 24 seconds. Chronology therefore demonstrates, by the aid of astronomic calculation, that, in a hundred lunar years, there must be intercalated about 53 months; unless we would have the beginning of  
the

the year run through all the seasons, and fall sometimes in summer, and sometimes in winter.

X. The *common Julian year* has 365 days, and the bissextile 366. The fourth year is always bissextile. The emperor Julius Cæsar, the reformer of the Roman calendar, fixed the solar year, by the advice of his astronomer Sosygenes, at 365 days, 6 hours, and consequently at 14 minutes more than the truth; and which produced, in a hundred years, a difference of 18 hours and 20 minutes. The Julian year was used throughout all Christianity till the year 1582, when pope Gregory again altered the calendar.

XI. The *common Gregorian year* consists, like the Julian, of 365 days, and the bissextile of 366. But as in a hundred years there can be only 24 bissextiles, at the end of four hundred years there will consequently be a surplus of 22 hours; Gregory therefore appointed the bissextile every fourth year, but at the end of the century he directed there should be three common years together, and has fixed the bissextile only at the end of the fourth century: which makes a difference with the true solar year of 1 hour and 20 minutes in 400 years, and consequently a whole day in 7200 years. On the other hand, the Gregorian year begins, in 400 years, always three days sooner than the Julian year. This difference had increased, from the time of the council of Nice to the pontificate of Gregory, to 10, and at the beginning of the present century,

to 11 days. These 11 days have therefore been rescinded from the calendar, and this last reformation is called the New Style, and has been adopted by all the nations of Europe.

XII. The names of the months, and the number of days they contain, are to be found in all almanacs. The Romans reckoned at first only 10 months, from whence came the names September, October, November, December. They had also a peculiar method of counting the days. The first day in each month they called the Calends. The calends were followed in the months of March, May, July, and October, by six Nones, and in the other months by four Nones. These Nones were also followed by eight Ides, and the rest of the days were called the Calends of the succeeding months; as appears by these verses :

*Prima dies mensis cujusque est dicta Calends.*

*Sex Maius, Nonas, October, Julius & Mars,*

*Quatuor at reliqui; dabit Idus quilibet astra.*

*Inde dies reliquus omnes die esse Calendas.*

All this was counted backward. We begin the year with the first day of January, as did Julius Cæsar; and which is nearly at the time that the sun enters the sign Capricorn.

XIII. The Egyptian years of Nebusbadnezzar are all of 365 days, and the twelve months each of 30 days, which making only 360; they added five



five days to the end of each year, which they called the *supernumerary days*: Nebuchadnezzar king of Babylon began to reign in the year of the world 3257, and, by the agreement of all chronologists, 747 years before the common æra. The æra and year of Nebuchadnezzar should be clearly determined, in order to be made use of in drawing lights from the astronomic observations of Ptolemy. The *year of the Moors* was much the same with that of the Egyptians.

XIV. The *Persians* had anciently the *Yezdegird year*, which agreed in all respects with that of Nebuchadnezzar, except that it began on the 16th of July, and that of Nebuchadnezzar on the 26th of February, of the Julian year. The five days that were added they called *Musteraka*: but, under the reign of the sultan Gelal, they changed their year, and adopted the space of the solar year; that is, 365 days, 5 hours, 49 min. 15", 0", 48". They still reckoned 30 days to each month, and the 5 *Musteraka* at the end of the year: but after inserting six or seven times in the fourth year an intercalary day, they made once, in five years only, a *bissextile*. They called it the *Gelalian year*; and it proves that the *Persians* have been, for time immemorial, very expert in astronomy; that they knew very accurately the space of the solar year, and how to intercalate the days in the most proper manner, in order to make the equinoxes and solstices fall always on the same days of the year.

The

XV. The *Syriac year* agrees in all things with the Julian, except that the months bear other names, and that the beginning of this year falls in the month of October of the Julian year. Ulugh Beigh, Albareignius, and other oriental authors, count by Syriac years.

XVI. The *Attic year* of the Greeks is a lunar year, and consists of 12 months, which have alternately 29 and 30 days. But to prevent it from beginning at all the seasons of the solar year, the Greeks made a *bissextile* of 13 months, and counted the sixth month twice. So that in a revolution of 19 years, the 3, 5, 8, 11, 14, 16 and 19th, were always *Bissextile* years. The beginning of this year was fixed to the day of the new moon which immediately preceded the summer solstice. In the time of Meton and Eudoxus, they placed it on the 8th of June; and, in the time of Timocharis and Hipparchus, it was fixed on the 27th of July. The Greeks were of all people the most wretched astronomers, and their chronology is consequently full of confusion. The lunar year of the Macedonians agreed with the Attic, and the solar year with the Julian. The Macedonians sometimes divided the year, moreover, into four equal parts, on the sun's entrance into the four cardinal points, and they allotted to each quarter 91 days.

XVII. The *Arabic or Mahometan year* is a lunar year that has 354 days. But as the Arabs adopted

adopted the lunar astronomic year of 354 days, 8 hours, 48 minutes, they sometimes inserted a day at the end of the year, so that in the space of 29 years, the 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, and 29th years were Bissextiles. Their months were alternately of 29 and 30 days, and in the bissextile years the last month, Dulheggia, was also of 30 days. The first year of this period began on the 15th July of the Julian calendar.

XVIII. The year of the modern Jews is also a lunar year of 354 days, and has twelve months that consist alternately of 29 and 30 days. They sometimes added to the month *Odar*, or March, another entire month of 30 days, which they called *Veodar*, or more than March. Their intercalary years are, in 19 years, the 3, 6, 8, 11, 17, and 19th. The Jewish year begins on the day of that new moon, which, according to the moon's mean motion, is nearest to the autumnal equinox. Sometimes they rescind from the common year, as well as from the bissextile, a day of the month *Kistow*, or December; so that the common year then consists of 353 days only, and the bissextile of 383. Sometimes also they add a day to each of these sorts of years, and then the former is of 355, and the latter of 385 days; the reason of which is, because they must not celebrate the new moon of the month *Tischer*, or October, on the 1, 4, or 6th days of the week, or begin the new year on those days.

as that would be contrary to the institutions of their ancestors.

**XIX.** The solar year of the Jews is exactly the same as the Julian. It is divided into four equal parts; which are called Tekuphas, and are severally named Tekupham Tifchri, Tebeth, Nisan and Tamuz; and are distinguished by the sun's entrance into the four cardinal points, Aries, Cancer, Libra, and Capricorn; and these days they celebrate with great solemnity.

**XX.** The point of time, from whence any number of years is begun to be counted, is called a *period, era, or epoch*. The word era comes from the Latin *as*, because the Romans marked their years with a kind of small brass nails. The difference between the terms era and epoch is, that the eras are certain points fixed by some people or nation, and the epochs are points fixed by chronologists and historians. The idea of an era comprehends also a certain succession of years, proceeding from a fixed point of time, and the epoch is that point itself. Thus the Christian era began at the epoch of the birth of Jesus Christ.

**XXI.** *Chronological characters* are those marks by which one point of time is distinguished from another; which, by its resemblance, might otherwise be mistaken for it. Now, as the eclipses of the sun and moon, the sun's entrance into the

four cardinal points, the new and full moons, the relative positions of the planets, and other celestial phenomena, can be calculated to the greatest precision, they may be regarded as infallible marks of time. Therefore, when we know the year of any people, and find a fact related by an author according to the chronologic date of another people, and that author also makes mention of another event that happened at the same time among the former people, we may find, by the known year of one of these people, the unknown year of the other. According to these two methods of calculating, we may also find, by years that are known, how many years have passed between them and the time any event has happened, the precise date of which has not been marked by historians. For example, the year that a prince came to the crown may not be mentioned in the annals, but we may find that in a certain known year of his reign there was a remarkable eclipse of the sun; from whence we may easily calculate the precise year that he began to reign.

XXII. Mathematic chronology teaches us, moreover, the method of reducing, by means of calculation, the different years and periods of different people to one common measure; to compare the one with the other, and thus to find the precise time in which every event recorded in history has arrived. By these means we are enabled not only to range the facts of various nations,

pations, whose history is known to us, with their dates, in a regular series; but also to reduce all these events either to the Christian era, or that of the creation of the world. To facilitate this business, the celebrated Joseph Scaliger has contrived a particular method, which we shall presently explain.

XXIII. The *cycle of the sun* is a revolution of years, at the end of which, the letters that mark the Sundays and other feasts return in the same order in which they were in a former year. This revolution is performed in 28 years. The sun has no particular relation to this period, and it is only so called because the letter of Sunday is principally sought after. Chronology furnishes rules also for finding the Sunday or *Dominical letter*, and consequently those of the other days of the week.

XXIV. The *cycle of the moon* is a revolution of 19 years; at the end of which, the new and full moon fall on the same day of the Julian year. This method was invented by Meton the Athenian, who first observed, that after this term the lunations were the same. But this lunar cycle will not hold true for longer than 310 years in succession. The number that shows the year when the lunar cycle begins is called the *golden number*.

XXV. The *epacts* are the supernumerary days and hours that the Julian and Gregorian months have more than the lunar months. These latter months being of 29 days, 12 hours, 44 minutes, 3 seconds, it follows that a common month of 31 days must have 1 day, 11 hours, 15 minutes, 57 seconds, and a month of 30 days will have 11 hours, 15 minutes, 57 seconds, more than a lunar month. The *annual epacts* form in like manner the difference between a solar or civil year, and a lunar astronomic year.

XXVI. The *cycle of indiction*, or Roman cycle, is a revolution of 15 years. This method of computing was made use of by the ancient Romans, and it is still used in bulls and apostolic rescripts, as well as in instruments drawn up by German notaries. It is not certain by whom, or for what purpose, this cycle was first invented; but, by comparing it with the number of years from the birth of Christ, its first year falls three years before our Saviour's birth; though it does not clearly appear that the indiction was then in use.

XXVII. The *Julian period* is a space of time that includes 7980 years. Scaliger, who invented this period, composed it of the solar cycle of 28 years, the lunar cycle of 19 years, and the indiction of 15 years. For these three numbers, multiplied into each other, produce 7980. If we suppose, therefore, that the world has not yet existed

existed 6000 years, this imaginary period goes higher than the creation. But as all the years since the creation bear distinct characters in all the three revolutions we have mentioned, Scaliger made good use of it to compare and reduce, with more facility, the years and epochs of different nations of the earth.

XXVIII. Modern Christians count the years from the birth of Christ; but the first Christians reckoned from Dioclesian, and which they called the Dioclesian era, or the year of martyrs. The Moors still make use of it in calculating their festivals, and call them the years of grace. We shall presently speak more fully of these different eras, and especially that of modern Christians.

XXIX. In the Christian calendar the *feasts* or *festivals* are divided into *moveable* and *immoveable*. The *moveable* feasts, or those that do not always fall on the same day of the year, are Ash-Wednesday, Good-Friday, Easter-Sunday, Ascension-day, Whitsunday, Trinity-Sunday, &c. The *immoveable* feasts are New-year's day, the Epiphany, Lady-day, St. John Baptist, Michaelmas, Christmas-day, &c. By virtue of the *canons* or *decrees* of the Council of Nice, "*The feast of Easter is to be for ever celebrated on the first Sunday that follows the first full moon after the vernal equinox; and if that full moon fall on a Sunday, Easter-day shall be kept the Sunday following.*" Mathematical chronology shews different methods of calculating,



culating, according to this decree, which is followed by all Christian nations, the day of the year on which Easter will always fall; as well in the Gregorian as Julian calendar.

XXX. Lastly, this part of chronology teaches the method of constructing a complete calendar, as follows: 1. To find the feast of Easter, and the dominical letter. 2. To divide the calendar into weeks, and regulate the moveable feasts by that of Easter, inserting at the same time the immovable feasts, with the names of those saints that are appointed for each day. 3. To extract, from those tables that are called Ephimeres, the place of the sun and moon in the zodiac, as well as of the other planets; to find the rising and setting of the two former, the duration of the twilight, and the length of the days and nights; and to insert all these matters in their proper places. 4. To remark when a planet is visible to us, and when it is hid by the sun's rays. 5. At the beginning of each month to make observations on the seasons, and to give account of the eclipses of the sun and moon, and of other celestial phenomena.

XXXI. Thus far we have treated of mathematic chronology. We shall now, in as brief a manner as possible, make the analysis of historic chronology, or of that science which teaches to distinguish the several events related in history according to the order of time in which they happened.

pened. It is in this science that Julius Africanus, Eusebius of Cæsarea, George Cyncelle, John of Antioch, Denis, Petau, Cluvier, Calvinus, Usher, Simson, John Marsham, and many other learned men, have excelled. It consists of four principal parts, that form the foundations on which all its learned researches rest. These are,

1. Astronomic observations, and particularly on the eclipses of the sun and moon, combined with the calculations of mathematic chronology on the different eras and years of different nations.

2. The testimonies of credible authors.

3. Those epochs in history which are so determined and evident that no one has ever contested them.

4. Ancient medals, coins, monuments, and inscriptions.

We shall examine these four principal parts in the order they here stand, and conclude with some reflections on the uncertainty that still reigns, notwithstanding these lights, in chronological history.

XXXII. It is with great reason that the eclipses of the sun and moon, and the aspects of the

the other planets, have been called public and celestial characters of the times, as their calculations afford chronologers infallible proofs of the precise epochs on which a great number of the most signal events in history have occurred. So that in chronological matters we cannot make any great progress, if we are ignorant of the use of astronomic tables, and the calculation of eclipses. The ancients regarded the latter as prognostics of the fall of empires, of the loss of battles, of the death of monarchs, &c. And it is to this superstition, to this wretched ignorance, that we happily owe the vast labour that historians have taken to record so great a number of them. The most able chronologers have collected them with still greater labour. Calvisius, for example, founds his chronology on 144 eclipses of the sun, and 127 of the moon, that he says he had calculated. The grand conjunction of the two superior planets, Saturn and Jupiter, which, according to Kepler, occurs once in 800 years in the same point of the zodiac; and which has happened only eight times since the creation, (the last time in the month of December 1603) may also furnish chronology with incontestable proofs. The same may be said of the transit of Venus over the sun, which has been observed in our days, and all the other uncommon positions of the planets. But among these celestial and natural characters of times, there are also some that are named *civil* or *artificial*, and

and which, nevertheless, depend on astronomic calculation. XXXIII. Such are the solar and lunar cycles, the Roman indiction, the feast of Easter, the bissextile year, the jubilees, the sabbatic years, the combats and Olympic games of the Greeks, and hejira of the Mahometans, &c. And to these may be added the periods, eras, epochs, and years of different nations, ancient and modern. We shall only remark on this occasion, that the period or era of the Jews commences with the creation of the world; that of the ancient Romans with the foundation of the city of Rome; that of the Greeks at the establishment of the Olympic games; that of Nebuchadnezzar, with the advancement of the first king of Babylon to the throne; the Yezdegerdic years, with the last king of the Persians of that name; the hejira of the Turks with the flight of Mahomet from Mecca to Medina, &c. The year of the birth of Christ was the 4713th year of the Julian period, according to the common method of reckoning. Chronology teaches us to calculate the precise year of the Julian period on which all these epochs happened.

XXXIV. The testimony of authors is the second principal part of historio-chronology. Tho' no man whatever has a right to pretend to infallibility, or to be regarded as a sacred oracle, it would, however, be making a very unjust judgment

ment of mankind; to treat them all as dupes or impostors; and it would be an injury offered to public integrity, were we to doubt the veracity of authors universally esteemed, and of facts that are in themselves right worthy of belief. It would be even a kind of infatuation to doubt that there have been such cities as Athens, Sparta, Rome, Carthage, &c. or that Xerxes reigned in Persia, and Augustus in Rome; whether Hannibal ever was in Italy; or that the emperor Constantine built Constantinople, &c. The unanimous testimony of the most respectable historians will not admit any doubt of these matters. When an historian is allowed to be completely able to judge of an event, and to have no intent of deceiving by his relation, his testimony is irrefragable. But to avoid the danger of adopting error for truth, and to be satisfied of a fact that appears doubtful in history, we may make use of the four following rules, as they are founded in reason.

1. We ought to pay a particular regard to the testimonies of those who wrote at the same time the events happened, and that have not been contradicted by any cotemporary author of known authority. Who can doubt, for example, of the truth of the facts related by admiral Anson, in the history of his voyage round the world? The admiral saw all the facts there mentioned with his own eyes, and published his book when two hundred companions of his voyage

age were still living in London, and could have contradicted him immediately, if he had given any false or exaggerated relations.

2. After the cotemporary authors, we should give more credit to those who lived near the time the events happened, than those who lived at a distance.

3. Those doubtful histories, which are related by authors that are but little known, can have no weight if they are at variance with reason, or established tradition.

4. We must distrust the truth of a history that is related by modern authors, when they do not agree among themselves in several circumstances, nor with ancient historians, who are to be regarded as original sources. We should especially doubt the truth of those brilliant portraits, that are drawn at pleasure by such as never knew the persons they are intended for, and even made several centuries after their decease.

XXXV. The most pure and most fruitful source of ancient history is doubtless to be found in the Holy Bible. Let us here for a moment cease to regard it as divine; and let us presume to consider it as a common history. Now, when we regard the writers of the books of the Old Testament, and consider them sometimes as authors,

authors, sometimes as ocular witnesses, and sometimes as respectable historians; whether we reflect on the simplicity of the narration, and the air of truth that is there constantly visible; or, when we consider the care that the people, the governments, and the learned men of all ages have taken to preserve the true text of the Bible; or that we have regard to the happy conformity of the chronology of the holy scriptures with that of profane history; or if we observe the admirable harmony that is between these books and the most respectable historians, as Josephus and others; and lastly, when we consider that the books of the holy scripture furnish us alone with an accurate history of the world from the creation, through the line of patriarchs, judges, kings and princes of the Hebrews; and that we may, by its aid, form an almost entire series of events down to the birth of Christ, or the time of Augustus, which comprehends a space of about 4000 years, some small interruptions excepted, and which are easily supplied by profane history: when, we say, all these reflections are justly made, we must constantly allow that the scriptures form a book which merits the first rank among all the sources of ancient history. It has been objected, that this book contains contradictions; but the most able interpreters have reconciled these seeming contradictions. It has been said, that the chronology of the Hebrew text and the Vulgate do not agree with the chronology of the version of the Septuagint; but

but the soundest critics have shown that they may be made to agree. It has been observed, moreover, that the scriptures abound with miracles and prodigies; but they are miracles that have really happened: and what ancient history is there that is not filled with miracles and other marvellous events? And do we for that reject their authority? Cannot the true God be supposed to have performed those miracles which pagan historians have attributed to their false divinities? Must we pay no regard to the writings of Livy, because his history contains many fabulous relations?

XXXVI. The *epochs* form the third principal part of chronology. These are those fixed points in history that have never been contested, and of which there can, in fact, be no doubt. Chronologers fix on the events that are to serve as epochs, in a manner quite arbitrary; but this is of little consequence, provided the dates of these epochs agree, and that there is no contradiction in the facts themselves. When we come to treat expressly on history, we shall mention, in our progress, all the principal epochs. In order rightly to understand and to range each epoch in its proper place, it is necessary to remember the signification of the following terms, beside those we have already explained in the course of this chapter.

AN



An *age* or *century* is the course of a hundred years, or solar revolutions:

*Lustrum* is the space of five years. The poets make frequent use of this term.

*Olympiad* is a space of four years, which the Greeks counted from the celebration of one of the Olympic games to another. The first Olympiad began in the year of the world 3228, and consequently 776 years before the common era.

*Epoch*: To what we have just said on this term, it is proper to remark here, that chronologers distinguish three sorts of epochs: the first they call sacred; the second, ecclesiastical; and the third, civil or political.

*Era*: Beside what we have said in the twentieth section, we must here observe, that the word probably took its rise from the ignorance of copyists, who, finding in ancient manuscripts the letters A. E. R. A. *Annus Erat Regni Augusti*, made of them the simple word era, or, as the Latins write it, *era*.

The *Seleucian era*, from whence the Macedonians began to count, is also denoted by the *Grecian years*, of which the Jews principally made use after they were subdued by the Macedonians. It began with the great Seleucus, sur-  
named

named Nicator, in the year of the world 3692, and 312 years before the vulgar era.

The *Spanish era* began with the year of the world 3966, and 38 years before the common era. This era is very famous in the councils, and in the ancient monuments, of Spain.

*Anachronism* is an error in the calculating or fixing of time. So Virgil committed an anachronism in making Æneas and Dido live at the same time, when there were 300 years distance between them.

*Synchronism* is, as we have already said, the concurrence of different events at the same time. A general synchronism is a description of all that happened in the various parts of the world at the same period.

XXXVII. Medals, monuments, and inscriptions, form the fourth and last principal part of chronology. It is scarce more than 150 years since close application has been made to the study of these, and we owe to the celebrated Spanheim the greatest obligations, for the progress that is made in this method: his excellent work, *De præstantia et usu numismatum antiquorum*, has shown the great advantages of it; and it is evident that these monuments are the most authentic witnesses that can be produced. It is by the aid of medals that M. Vaillant has composed

posed his judicious history of the kings of Syria, from the time of Alexander the Great to that of Pompey: they have been, moreover, of the greatest service in elucidating all ancient history, especially that of the Romans; and even sometimes that of the middle age. We shall have occasion to speak more fully of their use in the chapter where we expressly treat of medals and antiquities. What we here say of medals, is to be understood equally, in its full force, of ancient inscriptions, and of all other authentic monuments that have come down to us: as the famous *Arundel marbles*, which an English nobleman of that name purchased from the Turks in the Levant, by William Petre, whom he sent thither for that purpose. These marbles, which were ranged at London in the rooms and garden of the earl of Arundel, on the border of the Thames, were found in the island of Paros, and contain a chronicle, wherein the principal epochs of the history of the Athenians are exactly and distinctly marked, from the first year of the Cecrops, which began 1582 years before the Christian era. John Selden composed a book in 1629, the title of which is *Marmora Arundelliana*, wherein he explains these valuable antiquities. Who can say what happy discoveries of monuments, Fortune, propitious to letters, may have reserved for us in the ruins of Herculaneum: and which may serve as well to elucidate as to establish ancient history?

**XXXVIII.** Every reader, endowed with a just discernment, will readily allow that these four parts of chronology afford clear lights, and are excellent guides to conduct us through the thick darkness of antiquity. That impartiality, however, which directs us to give a faithful relation of that which is true and false, of the certainty and uncertainty of all the sciences, obliges us here freely to confess, that these guides are not infallible, nor the proofs that they afford mathematical demonstrations. In fact, with regard to history in general, and ancient history in particular, something must be always left to conjecture and historic faith. It would be an offence against common probity, were we to suffer ourselves to pass over in silence those objections which authors of the greatest reputation have made against the certainty of chronology. We shall extract them from their own works; and we hope that there is no magistrate, theologian, or public professor in Europe, who would be mean enough to accuse us of a crime, for not unworthily disguising the truth.

**XXXIX.** 1. The prodigious difference there is between the septuagint Bible and the vulgate, in point of chronology, occasions an embarrassment, which is the more difficult to avoid, as we cannot positively say on which side the error lies. The Greek Bible counts, for example, from the creation of the world to the birth of Abraham, 1500 years more than the Hebrew and Latin

Bibles, &c. 2. How difficult is it to ascertain the years of the judges of the Jewish nation, in the Bible? What darkness is spread over the succession of the kings of Judah and Israel? The calculation of time is there so inaccurate, that the scripture never marks if they are current or complete years. For we cannot suppose that a patriarch, judge, or king, lived exactly 60, 90, 100, or 969 years, without any odd months or days. 3. The different names that the Assyrians, Egyptians, Persians, and Greeks, have given to the same prince, have contributed not a little to embarrass all ancient chronology. Three or four princes have borne the name of Assuerus, though they had also other names. If we did not know that Nabucodonosor, Nabucodrosor, and Nabucolassar, were the same name, or the name of the same man, we should scarcely believe it. Sargon is Sennacherib; Ozias is Azarias; Sedecias is Mathanias; Joachas is also called Sellum; Asaraddon, which is pronounced indifferently Esarhaddon and Asarhaddon, is called Asenaphar by the Chaldeans, and by an oddity of which we do not know the origin, Sardanapalus is called by the Greeks Tenos Concoleros. 4. There remain to us but few monuments of the first monarchs of the world. Numberless books have been lost, and those which have come down to us are mutilated or altered by transcribers. The Greeks began to write very late. Herodotus, their first historian, was of a credulous disposition, and believed all

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the fables that were related by the Egyptian priests. The Greeks were in general vain, partial, and held no nation in esteem but their own. The Romans were still more infatuated with notions of their own merit and grandeur: their historians were altogether as unjust as was their senate, toward other nations that were frequently far more respectable. And, with regard to the Jews in particular, it seems, whatever Josephus may say, that their nation, who possessed only that small country called Palestine, never made a sufficient figure in the world to attract the regard of the historians of other civilized people. 5. The eras, the years, the periods and epochs were not the same in each nation; and they, moreover, began at different seasons of the year. All this has thrown so much obscurity over chronology, that it appears to be beyond all human capacity totally to disperse it.

XL. Christianity itself had subsisted near 1200 years, before they knew precisely how many years had passed since the birth of our Saviour. They saw clearly that the vulgar era was defective; but it was a long time before they could comprehend that it required four whole years to make up the true period. Abbé Denis the Little, who, in the year 532, was the first among the Christians to form the era of that grand epoch, and to count the years from that time, in order to make their chronology altogether Christian, erred in his calculation, and led all Europe into his error.

They count 132 contrary opinions of different authors concerning the year in which the Messiah appeared on the earth. M. Vallemont names 64 of them, and all celebrated writers. Among all these authors, however, there is none that reckon more than 7000, nor less than 3700 years. But even this difference is enormous. The most moderate fix the birth of Christ in the 4000th year of the world. The reasons, however, on which they found their opinion, appear to be sufficiently arbitrary.

XLI. Be these matters, however, as they may, the wisdom of Providence has so disposed all things, that there remain sufficient lights to enable us nearly to connect the series of events: for in the first 3000 years of the world, where profane history is defective, we have the chronology of the Bible to direct us; and after that period, where we find more obscurity in the chronology of the holy scriptures, we have, on the other hand, greater lights from profane authors. It is at this period that begins the time which Varro calls *historic*: as, since the time of the Olympiads, the truth of such events as have happened shines clear in history. Chronology, therefore, draws its principal lights from history; and, in return, serves it as a guide: as we shall see in the following chapters.

THE HISTORY OF THE WORLD, FROM THE BEGINNING TO THE PRESENT TIME.

BY JOHN HAYWARD, ESQ. OF LINCOLN'S INN.

LONDON,

1727.

CHAP.

## C H A P. IV.

## ON HISTORY IN GENERAL,

## AND ITS

## D I V I S I O N S.

**W**E are now come to one of the most pleasing prospects in the vast empire of the sciences; to one of the most important objects of universal erudition; to a study worthy to engage the attention of the first of mankind. History is now the subject of our reflections. All who have hitherto treated on this interesting part of literature, and have attempted to point out the most proper method of attaining it, have constantly repeated what Cicero and their other predecessors, ancient and modern, have said in praise of history. We do not think it necessary here to enumerate those encomiums, but shall endeavour to add to their sagacious reflections some further remarks on the utility of this admirable science.

II. Ignorance was ever disgraceful to humanity; and it is more especially so in an age which offers



offers so many sources of instruction, that it cannot proceed but from negligence or idleness. Even among the least civilized people, history has been at all times held in esteem. Before the use of letters were known to mankind, they transmitted to their posterity the actions of their ancestors, their heroes, and the founders of their nations, by hymns or songs, in which poetry, ignorant as it then was, constantly mixed fable with truth. It is for this reason, doubtless, that the most ancient people, and even the Greeks, confounded these two terms, calling history sometimes fable, and fable, history. For the word *history* is derived from the Greek verb *ιστορειν*, which signifies to contemplate or consider. Under this collective term, therefore, they comprehended not only the knowledge of things past, but also mythology, Elopean and Milesian fables, romances, tragedy, comedy, pantomimes, &c. But words like these, which are too universal, constantly discover the indigence of a language; for, by comprehending too many objects, they serve only to create confusion in our ideas, as well as in the sciences. It is for this reason that the most sagacious of modern literati endeavour to dispel the chaos of erudition, and to give to each word, each term of art, a fixed and determinate signification, and not to comprehend, under the denomination of a science, any objects that do not absolutely and necessarily relate thereto.

III. According to reason, therefore, as well as the practice of modern writers, *history is a true relation of real facts and events that have occurred in the world.* If mere curiosity did not excite in the mind of man a rational desire of knowing what has passed on the earth, that is remarkable and interesting, from the creation to our own time; and if the knowledge of all these matters did not improve the understanding of those who are destined to live among the intelligent part of mankind; and did not render their conversation more pleasing, more striking and instructive, yet would they find, in the study of history, numberless other advantages, that are still more important, and that prove its excellence. History, being the faithful depository of all the actions, good and bad, of the whole race of mankind, who have lived in all ages, and have performed any distinguished part on the theatre of the world, forms the most powerful incentive to virtue, and preservative from vice. The most successful usurper, the most absolute and cruel tyrant, would not have his memory appear loaded with infamy in the eyes of posterity. To cover the iniquity of his enterprises, he accompanies them with manifestoes, and other memoirs of justification. But history here tells him, that his efforts are vain; that the time will come when his iniquity will be unavailed, and the secret folds of his heart laid open; when neither the arts of his worthless ministers, nor the eulogies of venal pens, will be able to defend him: that posterity will

will be his judge; and that the only method of obtaining a favourable sentence, is, by performing worthy actions: that true glory is never to be found but in real merit: that history flatters not: that it treats the wicked even with an inexorable severity; and that it pays no respect to sceptres or diadems.

IV. History likewise forms, so to say, a course of experimental morality and politics, where the causes and effects of human actions are exposed to our sight. It is a scene where the characters and precepts of Theophrastus, la Bruyere, and Shaftesbury, are put in action. Here all takes a body, a mind, a soul. Experience, which costs mankind so much time, and so many errors, is here acquired at once, or, at least, by a single study. Princes especially, and they whom Providence has called to the government of a people, or to the dictating of laws, should never be ignorant of this science: for, though they ought not to draw their maxims of government, or their laws, from history itself, seeing that would render them pitiful imitators, by chance, of the wisdom, but much more frequently of the folly and depravity of past ages, history, nevertheless, will warn them of numberless rocks that are but just covered by the vast ocean of politics, and against which they would be in continual danger of rushing, if they were not directed by this skillful chart.

V. We

To **us** we have three objects to explain in this chapter, which are, **1.** The manner of writing history: **2.** The manner of studying it: **3.** The different divisions, or species of history.

With regard to the manner of writing history, the first fault that we find in all historical writings, ancient and modern, and which appears to us of no small magnitude, is, that they consist of a mere description of those wars that have desolated the earth from the origin of the human race. It should seem as if mankind found nothing great in nature, nothing worthy their attention, but that which ought to cover them with shame and confusion: that which arises from their depravity, a mad desire of victory, of destroying each other; a barbarous custom of maintaining their pretensions by the force of arms; of imagining that superior force gives right; and the folly of placing a vain honour, a false glory, in their brutal quarrels and combats. Follies are frequently contagious: that of heroes has infected their historians: blood must be constantly spilt: if they were to place only one man upon the earth, they would make him fight, either against the gods or devils, or with serpents and monsters, or else with his own shadow, rather than paint him peaceful and amiable. If they should suppose two men to exist, it would be merely with a design that they might destroy each other, or at least that one of them might murder his companion.

tion. When they made Cadmus sow the earth with teeth, from whence men sprung up, it was necessary that these first of human race should immediately attack and butcher each other.

Barbarians! to whom no object appears great but that of war? The nurture of the human race, their establishments, their migrations, the founding of cities and colonies, the progress of the human mind in the arts and sciences, grand inventions and discoveries, as that of navigation and a new world; and a thousand like objects; Are not these worthy of regard? A king came to the crown on such a day, in such a year: without the least reason he attacked such a people, and after that so many others; or he was himself attacked; and such were the consequences of his wars, he overthrew so many cities, he took so many prisoners, and left so many dead upon the field; and at last this mighty monarch himself is killed, or he dies with remorse in his bed. You have here, in a few words, the substance of history in general; some little ornaments of moral and political reflections apart.

VI. The second fault of historians is, the bad proportions they observe in the arrangement of their works. Each history, whether universal or particular, resembles a peacock, who, to a very small head, and a body indifferently large, has joined an enormous tail, which continually extends as it approaches the extremity. The best

best writers of history are faulty in this respect. Every one can repeat those excellent lines with which Tacitus begins his annals; and when they shall remark the concision he there observes, and compare it with the prodigious number of animadversions that are spread over his history, and the prolixity with which he concludes, they will be convinced that our observation is just. It is to be wished, therefore, that the writers of history would acquire the art of extending their introductions, and of contracting their conclusions, that there might be more uniformity in the parts, more regularity and harmony in the whole. Curious and learned researches, pleasing and useful reflections, are very natural amplifications. And why are not facts that occur in the beginning of a history as worthy of our attention as those of latter times? We know there are many who are of a contrary opinion, but we think they deceive themselves. All the details of recent events serve only to promote chicanery and the quarrels of sovereigns: their ministers make use of them to produce arguments in defence of their pretensions. But, should history be debased to such purposes as these? Are there not memoirs, periodical productions, and archives, sufficient to kindle these disputes, to furnish deductions, and to support these literary wars?

VII. All modern capital histories have likewise the fault of being highly prolix. What life is sufficiently long, what eyes are good enough,

enough, and what memory is strong enough, to read and retain these works? Those of de Thou, Mariana, Rapin Thoyras, Barre, Daniel, and the rest of this class? By naming a few historians only, it is easy to enumerate several hundred folio and quarto volumes: and if we reflect that M. le Long, in his Historical Bibliotheque, has produced the names of more than twenty thousand authors who have wrote the history of France only; and that the late count de Bunau collected above thirty thousand German historians, whom they call *Scriptores rerum Germanicarum*, we may easily conceive how enormous a chaos all this must form, and what indefatigable labour it would require to wade through this vast, barren desert of erudition. In proportion as the world increases in years, this historic body increases in bulk, and must at last sink by its own weight. All that can be done in this case is, to regard these voluminous works as historic dictionaries, that are not to be read, but consulted occasionally.

VIII. Independent of these faults, which the historian ought to avoid, there are also some precautions to be observed, in order to which it will be proper here to lay down certain precepts. i. No one should attempt to write a history without a perfect knowledge of all its parts. By constantly running, a man may excel in the race, but he will never excel as a historian, merely by writing. It is true, that in the course of the work

work he may frequently make curious and useful discoveries, but the ground of the subject on which he is to treat ought to be familiar to him; he should therefore well consider his strength before he attempts the enterprise. 2. When a choice is judiciously made, he should examine the sources (*fontes*) from which the facts are to be drawn. Original memoirs, manuscripts, archives, and other scarce papers, are of an inestimable value to an historian, by enabling him to present the public with subjects that are new and interesting. But, if he be not provided with these, he ought at least to consult the historical bibliothèques, in order to inform himself of those authors who have wrote on that part of history; to procure their writings; to make a careful examination of them, and to extract all that can be of use to his subject. A judgment more than common is here necessary, in order to distinguish the false, the fabulous, exaggeration and prejudice, from truth and impartiality; and to determine the degree of credibility that is to be assigned to each author. The chapter, in which we shall treat of the knowledge of authors, will contain some further instructions on this subject.

IX. When the historian is provided with these materials, he should, 3dly, begin his work by extracting those articles that are to compose his history. And here it is indispensably necessary to make a judicious choice, and to range them in a clear order. Nothing that is interesting should  
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be omitted, and nothing which can be omitted should hold the place of that which is interesting. An historian should faithfully relate all that is commonly said of an event, and of its circumstances, without being obliged to be answerable for the strict truth of what they may sometimes contain that is marvellous or incredible. He that would write the history of Rome, and should pass in silence the tradition of Romulus and Remus being suckled by a wolf, would commit an egregious fault. No reasonable man can believe that Hatton, archbishop of Mayence, was devoured by rats, and yet it would be unpardonable to make no mention of such report, when writing the history of that archbishoprick. An able writer will endeavour, in the first place, to reconcile these sorts of popular traditions with the truth, and which if he cannot effect, there is a certain manner of relating such stories, by which the reader will immediately perceive that the historian gave them no credit. The following words of a celebrated author, contain also an important observation: "There are a thousand incidents that are interesting to a cotemporary, but which are lost to the eyes of posterity; and which, disappearing, leave those great events only visible, that have determined the fate of empires. Every thing that is done, does not deserve to be written." For the rest, he will produce a mere chaos only, painful and disgusting to the reader, who, after having made choice of the matters he would relate, does not reduce

reduce them to a regular chronology, by making a rough draft of the history he proposes to write, by carefully observing the several epochs, by never losing sight of the synchronisms, and by taking special caution to avoid all anachronisms, which are the most unpardonable faults in history.

§ X. 4. Particular anecdotes are of the highest use in ornamenting a history, but we should take care not to be too lavish in these ornaments, for, by that mean, they become insipid. The historian should therefore be moderate in the use of these, and have constantly before his eyes the gravity and majesty of history. 5. We have so often said that an historian should be impartial, that he should have neither country, nor particular religion, and the observation is itself so manifest, that it may seem almost superfluous in this place. An excessive predilection, notwithstanding, is a fault with which the generality of French historians may be justly reproached. They see nothing great, but what is to be found among themselves. They are so much possessed with this prejudice, that, in an universal history, they fix the periods, by the annals of their own monarchy, and make, for example, an epoch of the time that Lewis XIV. after the death of his prime minister, resolved to govern by himself. We should be glad to know of what importance this was to the rest of the world. It appears to us to be a mean and ridiculous piece of flattery.

XI. The

XI. The style is so important an object in writing a history, that we cannot sufficiently recommend an attention to it. How excellent soever are the matters that a book contains, is of little importance, if, for want of perspicuity and elegance in the writing, we cannot be induced to read it. If, in the choice of a style, we were obliged to make use of that which is very concise or very diffused, we should incline to the former. The point of perfection is, however, in a just medium. Style is a gift which every writer receives from nature. We know of no two that are precisely the same. If we may be permitted to propose the best French models of style, we think they may be found in the History of Charles XII. and in the Age of Lewis XIV. by M. Voltaire; in the Revolutions of the abbé Vertot, in the Historic Pieces of the abbé St. Real, in the Universal History of M. Hardion, and in some other modern historians. The style that M. Bossuet, bishop of Meaux, has employed in his Discourse on Universal History, is inimitable, and might serve as a capital model, if that prelate had not endeavoured after too much eloquence, and if he did not sometimes do violence to the truth, in order to be always favourable to religion; of which he appears to be the panegyrist.

XII. Facts and events make the body of a history; the instructions they afford make the soul of it. A history must resemble a journal or gazette, if the author does not introduce those efficacious

allusive reflections, which sometimes discover the secret causes of human actions, and sometimes point out their consequences. And here a bold and lively genius is necessary; one that can break through those obstacles which stop the vulgar mind, and that can produce thoughts where truth and novelty are united: it is here that an uncommon discernment is requisite; a marvellous sagacity that can penetrate the human heart, that can make its way into the cabinets of princes, and into the minds of ministers and generals, that can unfold what passes there, and that judges of their thoughts by their actions, rather than by their words and writings. All these reflections, moreover, should arise from the subjects themselves, and not be forced into the work. They should likewise be made with moderation, and not in the manner of Tacitus, who, so to say, drowns all events in the sea of politics. Lastly, as all the reflections that a history contains should tend to form the heart as well as the mind of the reader, to render virtue amiable, and meliorate the human race; all malevolent satire, all fallacious reasoning, all impiety, all ridicule of religion, are at once ill placed, and highly blameable in history. The writer who shall think to shine by these means, will find he makes a very different appearance in the eyes of the sagacious part of mankind, though he may sometimes dazzle the ignorant: and he will be the less esteemed for these ratioceries, as they are

far from being so difficult to produce as some may imagine. It is a general custom to make from a history a gallery of portraits, formed of the chief facts of the principal actors that are introduced on the scene: to paint their exterior figures, as well as their manners, passions, &c. We do not entirely disapprove of this custom; but whoever shall consider how difficult it is for a painter to catch the likeness of an object that he has before his eyes, and of a discerning person to paint the mind even of those with whom he is intimately acquainted, will easily judge what kind of regard is to be paid to these sort of portraits that are drawn several ages after the existence of their originals; the features of which are collected from ancient authors, who frequently knew no more about them than the modern painter. One of the best drawn portraits we have ever read, is that which M. Ducloux has placed at the end of his excellent history of Lewis XI. And yet we imagine, that if any courtier who was admitted to a familiar acquaintance with that monarch, was to come now upon the earth, he would scarce know his master. As to those formal panegyrics which some historians make on their heroes, there is nothing which appears to us more insipid, and more unworthy of the truth and gravity of history.

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§ XIV. 9. Almost all the ancient historians have an idle method of crowding their histories with a number of harangues. We will for once assume a decisive vote, and pronounce all these harangues, that are pretended to have been addressed to whole armies, to be either fictions or absurdities; for it is impossible for the commander of an army to make himself heard, even by a whole regiment that is nearest to him, and still much less by a numerous army extended by ranks and files. For even the proper officers would scarce be able to make the words of command heard on the day of action, though pronounced in monosyllables, and with a loud voice, if the soldiers were not previously acquainted with them. The general therefore, who should strain his throat with making a long florid harangue before a battle, to an army that could not possibly hear it, would be deservedly regarded as a madman. Those orations which are supposed to be made from the rostrum to an assembly of the people, by an ambassador to a monarch, or by a public orator to a senate or council, are more just, more natural and probable. But even supposing them to be true, they ought not to be very frequently introduced; for they are a sort of machinery that lose their power when too often used.

XV. 10. Lastly, in writing a history we may sometimes make an advantageous use of letters, discourses, reflections, sayings and writings

## UNIVERSAL ERUPTION.

kings of these kings, heroes or magistrates, of whom we are speaking, by relating them either entire or in abstract: and this is an advantage that ought not to be neglected; for nothing gives history a greater air of veracity, or better proves its authenticity. When with these precautions the writer is sparing in his accounts of wars, when he avoids all long descriptions of battles and sieges, which, after all that can be said, from the time of Joshua and Cyrus down to the present age, strongly resemble each other, and are attended with a disgusting uniformity; and if instead of these he explain the causes of grand revolutions and remarkable events, and especially if he be strictly true, judicious and impartial in his relation, he may safely indulge in the pleasing reflection of having wrote a history worthy the approbation of the present age, and of posterity.

XVI. Most of the precepts we have here given for the manner of *writing* history, have an intimate connexion with the manner of *studying* it. Whoever would apply to this study, ought in the first place to recollect all that we have said in the preceding chapter on chronology; for if we do not carefully distinguish the several *eras, periods and epochs*, we shall never be able to form in our minds a regular and fundamental system of history, and to range each fact in its proper place. The method that appears

of us of all others the most eligible, is nearly contained in the following particulars:

XVII. We would begin by placing before the eyes of our pupil a sketch, the mere outlines of universal history, or chronological tables, or rather a large historical and chronological chart, such as that of which Justus Lipsius conceived the idea, and which we have frequently intended to execute, had not other very different occupations diverted our attention. When we perceived that this general draught had made a sufficient impression on the mind of our pupil, we would make him read aloud the most concise and finished abridgment of history we could procure; taking particular care to remark to him, as he went on, the several synchronisms or events that happened at the same period among the different nations of the earth. By this mean we should by degrees fill up our sketch, and provide our pupil with what is called the thread of history. This preliminary study would take up but little of his time, and would be of great use to him during the whole course of his life. We have elsewhere wished that the histories of all nations, ancient and modern were wrote on the model of the chronological abridgment of France by the president Henault, which we cannot too often repeat; and we have the high satisfaction to see that our wish is daily carrying into execution.



XVIII. We would then pass with our pupil through a cursory lection of those authors, as well ancient as modern, that are called the sources of history (fontes): of these we would choose but a small number, and would take particular care to select those only whose authenticity appears unquestionable. After this, we would go through a complete course of universal history, which we would endeavour to enliven with moral, political and military reflections, with critical remarks on dubious facts, &c. And here especially, we would place before his sight the portraits of those great men who have filled the throne, or directed the cabinet, have commanded armies, adorned the mitre, or illumined the sciences. We would endeavour here to point out their virtues and their vices, their sagacious and their futile actions, their glory and their shame. We would paint the tyrant, the rapacious minister, the senseless or brutal commander, the bigoted priest, and the idly laborious scholar, in their proper and disgusting colours: in a word, it is here that we would endeavour to draw all that comprehensive and lasting utility which history is capable of affording.

XIX. In the last place; during the remainder of those years which are consecrated to his education, we would teach him the history of each particular modern nation, beginning with that of his own country: and here we would point out

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the sources from whence he might draw the history of each particular province or district, the annals of each city, &c. And in the course of our progress we would study ecclesiastic history, that of literature, and those other matters, with the enumeration of which we shall conclude this chapter, and which will make the subjects of some of those that follow.

XX. History in general is divided into

1. Civil or political history, which relates all the revolutions and all the memorable events that have occurred in governments; and gives an account of the method by which all nations have been founded, established, maintained and improved; of their increase, decline, and final dissolution.

2. Military history, which recounts the wars that each people have sustained, their battles and sieges, the good and bad success of all their military operations; those generals that have distinguished themselves, &c. Xenophon, Polybius, Vegetius, Quincy, and many others, have wrote military histories.

History, as well civil as military, is subdivided into

The ancient.

That of the middle age.

The modern.

The three following chapters will explain these subdivisions, and give their analysis.

3. Religious history; which treats in general of the religion and worship of all nations; both ancient and modern; of religious ceremonies; and of the origin, progress and decline of each religion.

4. Ecclesiastic history, or that of the Christian church in particular; which teaches the birth and revolutions of the true religion, of the oppositions and persecutions it has sustained, of the success it has met with, and of the triumph it has finally obtained; from the commencement of the world to the present time. It comprehends also the history of the various heresies and schisms of the popes and reformers, &c. and is subdivided into

The history of the church of God under the Old Testament. And

The like history under the New Testament.

5. The history of literature, which treats of the progress of the human mind in general, and comprehends

Physical or natural history, which relates all that has arrived, or rather all that has been discovered and observed, that is remarkable, from the time of the creation; either in the heavens, in the elements, or among men, animals, insects, plants, and in general among all the parts and productions of nature.

Philosophic history, that teaches the progress of philosophy among all the people of the earth.

The

is the history of tradition, which gives an account of the state of the other sciences among all nations.

Technical history, that treats of the progress of the arts, as well liberal as useful.

The history of the learned, which relates the lives and productions of the learned men of all ages, in those works that are called Biographies.

Miscellaneous history (*Historia mixta vel miscellanea*); which contains all sorts of anecdotes, political, ecclesiastic, military, literary and civil, that are of any importance, and that are not included in pragmatic or political history.

XXI. They make in the schools still other divisions of history, as into

Sacred and profane.

Universal or fundamental, and particular or special.

Real and poetical or fabulous.

Antediluvian and postdiluvian.

European, Asiatic, African, American, &c.

But without attending to these divisions, which are founded less in the nature of the objects that relate to history, than in the imaginations of those who profess it, and which, far from elucidating this science, serve only to perplex it, by overloading the memory; we shall content ourselves with thus merely enumerating the

cipal of these divisions, that our readers may not be quite ignorant of them, and shall immediately pass to the analysis of the real objects of history.

It is not necessary to say more of this subject, as it is well known to all who are conversant with the history of the world.



It is not necessary to say more of this subject, as it is well known to all who are conversant with the history of the world.

## CHAP. V.

It is not necessary to say more of this subject, as it is well known to all who are conversant with the history of the world.

# ANCIENT HISTORY.

It is not necessary to say more of this subject, as it is well known to all who are conversant with the history of the world.

**WE** can write that only which we know, and in all the historic sciences, we can learn that only which is written. From this incontestable axiom we may draw some instructive consequences. The first is, that our ancient history cannot go higher than Adam, who is represented to us by Moses (the most ancient of all those authors and historians whose works have come down to us) as the origin of the human race. We know indeed, that in working a quarry of porphyry they have lately found, in the middle of a block of a prodigious size, a bar of wrought-iron, and that according to the

The calculations of the most skilful naturalists, it would require more than ten thousand years for so large a mass of that hard marble to grow round a bar, and if they knew the art of forging iron more than ten thousand years since, the world must be much older than Moses makes it to be. We know also that the world has numberless other natural marks which seem to prove an antiquity still far greater. We are not ignorant moreover of all the arguments that may be drawn from the chronology of the Chaldeans, Egyptians, and Chinese, which go vastly higher than that of Moses: but it seems to us, at the same time, that the world also affords numberless marks of a recent state, which counterbalance the former, and at least reduce the several arguments to conjectures only. All the chronologies of the Chaldeans, Egyptians and Chinese, are founded moreover entirely on traditions, and on certain vouchers that are equally equivocal and suspicious. During the first ages of all nations the art of writing was unknown. It was a long time before letters were invented: and what confidence can be placed on a chronology, supported only by traditions, and, what is worse, by the traditions of the Orientals, whose heated imaginations have at all times produced swarms of reveries, fables and extravagancies?

But let us suppose for a moment that there have been Promamites. This might in-  
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just us much as Christians, because if this fact could be established, it would render the Mosaic history very doubtful; but it would be of very little use to us as historians. For what could history have to do with these preadamite people, of whom we know nothing, either by writing or tradition? Beside, all the ancient chronology of the Egyptians and Chinese is the most wretched that can be conceived, built on the weakest foundations, and so confused, that it is impossible to deduce any one fact from it that bears the least character of authenticity. Reason and religion therefore equally require that we begin our ancient history with the creation of the world, according to the account of Moses, and consequently that we regard Adam as the first of mankind.

III. The second consequence we draw from our first principle is, that the greatest part of those ancient people, who inhabited the different countries of the earth, being ignorant of letters, could not transmit the history of their own nation, even to their descendents, and still much less to others. There may have been thousands of nations, whose very names are not come down to us. Some of these names indeed were by chance transmitted by oral tradition to those people who first knew the use of letters, and particularly to the Greeks; but these Greeks were at once credulous and fallacious. Herodotus, the first of their historians, readily believed all the fables and

and traditions which the Egyptian priest had told him on his travels, and of these he composed nine poems in prose, each of which he dedicated to one of the muses, and recited them one after the other at the Olympic Games, and which the people greedily received, admiring all his marvellous stories.

IV. The third consequence we draw from our principle is, that ancient history is less the knowledge of what has really happened in the world, than of that which historians have related, and what they have affirmed as facts. And, in truth, is not this sufficient? Does it not contain sufficient matter fully to satisfy our curiosity? Do we not find in history, as it now is, so vast a compilation of facts and events, that the longest life, and most happy memory, is scarce sufficient to learn, and retain them. Is not the time of antiquaries, critics, and commentators, fully employed in learned researches? And of what consequence is it to us, after all, to know the exact truth of each ancient fact or event? Would this precise knowledge render us in any respect better, or can it in the least contribute to our happiness? On the contrary, it is easy to prove, that the present generation are more obliged to an ancient historian who has recounted an event somewhat fabulous in its circumstances, but in a manner that is interesting, agreeable and useful, than to one who has related facts that are precisely true, but in a manner cold, dry, and disagreeable.



interesting. A fable teeming with instruction appears to be, in this case, far preferable to a barren truth.

V. We by no means despise the efforts of those men of transcendent genius and indefatigable application, who pass their whole lives in making judicious inferences, or ingenious conjectures, in order to reconcile passages, discover truths, or diffuse lights over the history of the first ages of the world: but we think, at the same time, that their labours are not accompanied with any real certainty, or any direct utility to mankind. While I was writing the above I discovered, from the window of my closet, a large hole in my garden wall; I enquired among my domestics, I consulted even my chaplain, concerning the cause of this hole. Each of them assigns the reason at a venture, and all of them support their opinions with warmth. An arch fellow steps up and tells us we are all in the wrong, discovers the real fact, and leaves us all sufficiently confounded. I imagine the inquirers into the facts of ancient history are frequently in the same circumstance with me and my wall.

VI. When we duly consider the matter, we find that ancient history may be divided into two parts. The first contains the history of the Jews, or Hebrews, or of those who are called the people of God. Independent of that religious faith which this history requires of Christians,

seeing

being it forms the basis of their religion, it merits likewise a peculiar regard by all mankind, considering it merely as profane annals. 1. Because it carries with it the marks of veracity, while the ancient history of other nations, especially during the first ages, is manifestly nothing more than a collection of fables. 2. Because it contains a chronological succession of events, almost without interruption, which we do not find in any other history; as we shall see further on. And 3. Because it forms a general scale, a common measure of chronology for all other histories; for, without this, we should not find in any of them any measure of time, nor any certain epoch; all ancient history would be a mere chaos, impossible to be reduced into any form; a region covered with impenetrable darkness.

VII. This history, which, on more than one account, deserves the title of sacred, admits of many divisions, of which we shall here mention two only, and these appear to us natural, and remarkable by the importance of their epochs. For, in the first place, we may consider the Jews under four kinds of governments; as,

1. The patriarchal, under 22 patriarchs,
  2. The judiciary, under 22 judges,
  3. The royal, under 22 kings,
  4. The sacerdotal, under 22 pontiffs; among whom some have born the title of kings, as Aristobulus, Alexander, Hircan, Antipater, Herod, &c.
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The Jewish history differs from all others in this particular division. It may, moreover, be divided into different ages, which may be thus fixed :

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|--|----------------|
| The 1. Beginning with the creation of the world, and ending with the universal deluge, comprehends   | Years.<br>1657 |
| 2. Beginning immediately after the deluge, and ending with Abraham, in the year of the world 2083, comprehends   | 426            |
| 3. Beginning with Abraham, considered as the father of the Jewish nation, and ending with the departure from Egypt, which was in the year 2513, comprehends  | 430            |
| 4. Begins with the going out of Egypt; when Moses, becoming the legislator and judge of the people of Israel, conducted them through the desert, and left to Joshua, his successor, the care of the conquest of the country of Canaan, and the establishment of the Jews in that promised land. This age begins with the Judaic republic, and continues to the time of the establishment of the royalty : it comprehends | 396            |
| 5. Begins with the reign of Saul, the first king of the Jews, who was anointed by Samuel, in the year 2909, and concludes with the end of  |                |

|     |   |               |
|-----|---|---------------|
| 324 | of the captivity of that people in Babylon when Cyrus permitted them to return, in the year of the world 3468. This period includes also the division of the Jewish monarchy, with the establishment of the kingdom of Judah and that of Israel; it consists of | Years.<br>559 |
| 324 | 6. Begins with the liberty that Cyrus granted to the Jews; and ends with the birth of Jesus Christ, which was about the year of the world 4000, and consequently comprehends  | 532           |
|     | In all,   | 4000          |

This epoch includes, among the rest, the wars that the Jews had to sustain against the Romans, and which ended in rendering them tributary to that monarchy.

VIII: At the beginning of the seventh age, there appeared, among the chosen people, *the Messiah, the Saviour, the Redeemer of mankind.* Forty years after the death of Christ, Jerusalem was destroyed by Titus, the son of Vespasian, and, after him, emperor. The Temple was pillaged, the inhabitants partly exterminated, and partly carried away captive, and dispersed over the face of the earth. Thus finished the republic of the Jews, who, from that fatal period, have never been able to assemble as a nation. — They who followed the Messiah and embraced his holy

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doctrine,

doctrine, which may be said to be grafted on that of the Hebrews, called themselves, after his name, Christians; and dated the epoch of their history from the birth of Christ. This epoch, as we have said, began about the year of the world 4000; and, to the time of writing this work, it has continued 1765 years. So that, without entering into a minute chronology, the world, according to common opinion, has subsisted, from the epoch of the creation to the present time, 5765 solar years of 365 days.

IX. The history of the Jews, as we find it in the holy scriptures, and as it is confirmed by Josephus, one of the best historians the world has produced, serves also to diffuse great lights over the histories of those ancient people with which this first nation had wars, alliances, or connections: and in these histories, fable is consequently less mixed with truth, than in those of other ancient nations, which are founded entirely upon doubtful traditions and monuments. We are, however, to draw, from profane authors also, all information that can be of any use in elucidating the histories of these nations, and of reducing them into the form of a system, however imperfect it may be. But, notwithstanding these aids, and all the pains that have been taken, there are still many chasms to be supplied in these histories.

X. Of all these ancient nations, whose names, as well as their actions, have not been destroyed by the length of time, the distance of place, and the ignorance of letters, there now remain only,

1. The history of the Moabites, from their founder, Moab, the son of Lot, to the time of Nebuchadnezzar.

2. The history of the Ammonites, from Ammon to the same Nebuchadnezzar.

3. The history of the Midianites, from Midian, the fourth son of Abraham, to their two last kings, Zeba and Zalmuna, who were vanquished by Gideon.

4. The history of the Edomites, the descendants of Edom, the son of Isaac, to the time of Joram, the king of the Jews, by whom they were destroyed.

5. The history of the Amalekites, whose founder was Amalek, the grandson of Esau, to the time of Saul and David, when they no longer subsisted as a nation.

6. The history of the Canaanites, properly so called, from their founder Canaan, the son of Ham, to the time of Solomon, when they were confounded in the common name of Phoenicians.

7. The history of the Philistines, from Mizraim, the son of Ham, their founder, to the time they were in part overcome by king Hezekiah, when their capital, Asdod, was destroyed by the Assyrians; and finally, to the time that

the last kings of Gaza, of that nation, were vanquished by the Egyptians, and their nation entirely extirpated.

8. The history of the ancient Syrians, as well those of Zobach, as those of Damascus, from Rehob, the first king, who lived in the time of David, to the reign of Jeroboam, who destroyed Damascus.

9. The history of the Phoenicians, from Agenor, the first king of Sidon, who reigned a short time before the Trojan war (though, according to Josephus, Sidon, the eldest son of Canaan, gave his name to that city and the country round about) to the time that Sidon, as well as Tyre, were reduced under the yoke of Alexander the Great.

10. The history of the Assyrians, from Pul, or Phul, to Sardanapalus. The capital of this empire was Nineve.

11. The history of the Babylonians or Chaldeans. This nation was more ancient than that of the Assyrians. Their founder was Nimrod, and Neboassar their first king, whose consort was the famous Semiramis. Nebuchadnezzar, 17th king of Babylon, destroyed the kingdom of the Assyrians; and that of Babylon fell in its turn, in the reign of its twentieth king, Nabonadus (who was the Assuerus of the scripture) into the hands of the Medes and Persians.

12. The history of the Medes, whose empire arose out of the ruins of that of Assyria, or rather became formidable, when they were freed from

from the yoke of the Assyrians. Their first king was Arbaces. The epoch of their grandeur was in the reign of their seventh king, Cyaxares, who conquered, in conjunction with Nebuchadnezzar, the city of Nineve. Assisted by the Persians, they also took, during the same king's reign, the city of Babylon; and lastly, Astyages (the Balthazar of the prophet Daniel) became possessed of the whole empire.

XI. 13. The history of the Persians, or Elamites; who owed their origin to Elam, the son of Sem. The first king, of whom there is mention made in the scripture, was Kedorlaomer. Cyrus, the founder of the new empire of the Persians, made himself master at the same time of those of the Medes and Babylonians. Their last king, Darius, surnamed Codomanus, was vanquished by Alexander.

14. The history of the Scythians, or Chome-reans, who were also called Cimbri, or Celts, and were descended from Gomar, the eldest son of Japhet. Their first king was Scythes, a pretended son of Hercules; and their last Atheas, who was conquered by Philip, king of Macedon.

15. The history of the Phrygians, who are said to be descended from Thogarme, the son of Gomar. Midas was one of their most ancient kings; he reigned soon after the deluge of Deucalion. After the death of Adrastus, who lived in the time of Cræsus, the royal house was extinct, and Phrygia became a province of Lydia.

16. The



16. The history of Phrygia Minor, or Troy. Dardanus and Teucer were its first kings, and Æneas its last.

17. The history of the Mysians. Olympus is situate in this country; and the first king of Mysia was also called Olympus in history. The last was Arius; though there are mention made of kings of Mysia in the time of the Attalian kings of Pergamus.

18. The history of the Lydians. Their first king was Mones, and their last Cræsus, who was vanquished by Cyrus.

19. The history of the Lycians. Their origin, and a great part of their history, belongs to fabulous times. One of their kings, named Cyberæus, commanded in the fleet of Xerxes against the Greeks.

20. The history of the Cilicians. It is pretended that they drew their origin from Tarsis, the son of Javan, who peopled Cilicia, and gave his name to the city Tarsus. This people had kings at Thebes and Lyrnessus, who all bore the common name of Syennesis. Cilicia did not become a province to Macedonia till after the destruction of the kingdom of Persia.—And such were the principal ancient nations, of whom any history, though imperfect enough, has come down to us.

XII. The second part of ancient history contains, “The history of the other empires, monarchies, republics and lesser states, that have  
anciently

anciently subsisted in the world, and of whom no knowledge is to be had, but from profane writers." And among whom we consequently find more obscurity, less order, less connection, and less certainty. But, before we proceed to the analysis of these histories, let us here make some general reflections, that perhaps may not be without their use. If we consider the vast extent of the known part of the earth, and remember that it has always been divided into great, middling, and small states; and if we reflect on the immense number of mankind that must have there existed, and that the human race have constantly been divided into nations, governments, and colonies, more or less numerous, we must be surprized to find, in the general system of ancient history, which comprehends a space of 4000 years, so small a number of particular histories. It is therefore necessary to observe, that, in the first ages of the four quarters of the world, Asia alone was civilized; and, consequently, the first order of men was to be found in that country only. Europe and Africa were scarce discovered, or at most their borders, and the people who inhabited them, only were known. The center of Europe was as unknown as the center of Africa is at this day. That center is about the country which is now called Franconia; for, if we place one point of a compass on that part where stands the city of Nuremberg, and describe a circle with the other, we shall comprehend very nearly all our part of the globe.

globe. The septentrional regions were entirely unknown, though they were very populous. But all these inhabitants of Europe and Africa, especially those who lived toward the two poles, were nothing better than a sort of savages, without manners and without knowledge, ignorant of the use of letters, and, in a word, such as mankind in general are, without arts and sciences. The Romans discovered them by degrees, subdued them, and sent among them a sort of polishers, to make them more tame and tractable, and to inspire them with notions of humanity, as in our days we send missionaries into the southern countries as we discover them. The Romans bestowed on all these people the title of barbarians, which they right well deserved: they also sometimes sent their criminals amongst them, by way of banishment. Now, if we even knew the history of these people, it would not certainly be worth the while to write it or study it. For a history that affords no instruction becomes an object of mere idle curiosity, and is only an useless burden to the memory; it would perhaps be altogether as interesting to know the history of a colony of baboons, as such figures of men as these. On the contrary, it is of consequence to us to know the history of those polished nations who inhabited ancient Asia and its neighbouring countries, and, in general, of all civilized people; and of these we have sufficient accounts in the annals that are come down to us.

XIII. America remaining undiscovered till the beginning of the fifteenth century, the knowledge of its first inhabitants cannot make any part of ancient history. For the rest, we must here observe again, that as the second part of ancient history, which is called profane, includes so many obscurities and fables, which preceded the real facts, Varro has divided time into three parts. The first comprehends obscure and uncertain time, which is, from the origin of the human race to the deluge of Ogyges, about the year of the world 2208; 1796 years before the common era, and 1020 before the first Olympiad. The second includes the fabulous time, and begins with the deluge of Ogyges, and continues to the Olympiads, that is, to the year of the world 3228, and 776 before the common era: this continued 1020 years. The third comprehends the historic time, and begins with the Olympiads, that is, in the year of the world 3228, and 776 before the vulgar era. It is called Historic, because, since the Olympiads, the truth of facts that have occurred has been confirmed by history.

XIV. The poets have also divided history after their manner, that is to say, by fictions. They distinguish, first, the golden age, which they attribute to Saturn and Rhea; the second is the silver age, ascribed to the reign of Jupiter. This age they extend to the time that tyrants appeared among the human race; who, to  
render

render themselves powerful, oppressed mankind by violence and injustice. The silver age, therefore, must terminate with the time that Nimrod, the grandson of Cham, rendered himself terrible, built Babylon, and laid the foundation of the empire of the Chaldeans, about the year of the world 2771, and 115 years after the deluge. The third was the brazen age, which was, when rapacious men, possessed with the lust of dominion, endeavoured to reduce their brethren to a state of slavery. The siege and burning of Troy by the Greeks happened in this age, with which likewise the poets finish the time when those heroes they called demi-gods appeared upon the earth. The fourth age is that of iron, which began with the first Olympiad, that is, in the year of the world 3228. About this time Hesiod complains of living in an iron age; and Ovid, in the description he gives of it, says, that all sorts of crimes began then to prevail. They pretend it still continues, but we may say with the worldling,

*Oh! le bon tems, que ce siecle de fer!*

XV. As we comprehend, in the idea of ancient history, a continued series of all facts and events that have happened among civilized nations, from the creation of the world to the birth of Christ, being a space of about 4000 years, we are here to consider, under profane history,

1. The

1000.

(1.) That of the empire of *China*. They call much of the chronology of this people, which according to Father le Compté\*, includes more than 40,000 years from the foundation of their empire; but unless it can be clearly proved, that the Chinese have known the use of letters for 40,000 years past; we must regard their chronology as fabulous, chimerical, and altogether ridiculous: for there is no tradition, no other monument or voucher that can last so long. And supposing the Chinese to have existed for so great a period, must there not have been other people upon the earth? Were not India, and all other countries adjacent to *China* inhabited? And must not these people have learnt from the Chinese, in 40,000 years, the use of letters? Is it possible, that the communication between neighbouring nations could be so far interrupted? The ridiculous fables likewise, with which the antient Chinese history is crowded, from beginning to end, confirm, in every rational mind, a contempt for their boasted chronology. Their most sagacious historians, moreover, commonly suppose that Fohi, their first king, mounted the throne 2252 years before the birth of Christ. The character they draw of this Fohi, is not unlike that of Neah, who may also very well be that Saturn of whom the poets talk, and who lived about the same time. Confucius the philosopher, a priest and legislator of the Chinese, flourished

about 550 years before the common era. In the year of Christ 1279, the Tartars made themselves masters of this empire, and their family bore the name of Iven.

XVI. (2.) The history of *Egypt*. The chronology of the Egyptians is altogether as extravagant as that of the Chinese, and has no better foundation. The Chaldeans or Babylonians assigned myriads of years to their monarchy. The Egyptians, piqued at their pretensions, would not yield them the preference in point of antiquity. Their priests, and those they called sages, asserted that gods and demi-gods reigned in Egypt 42,984 years before their kings. It would be some satisfaction to know by what channel, or rather by what miracle, the knowledge of this has come down to our days, supposing it to be true. They have found means however to gain credit for these reveries with Diodorus Siculus, Herodotus, Manethon, and many others equally weak, credulous, and fond of marvellous relations. The indefatigable labours of that learned writer John Marsham, united with those of Usher, and some other able chronologers, have helped to dissipate, in some degree, this real Egyptian darkness, and to reduce the history of this country, quite fabulous as it is in its origin, to a system tolerably rational. This history then is divided into dynasties, or races of sovereigns that have reigned in Egypt. Seven of these dynasties comprehend the reign of gods, from Vulcan to Typhon : nine, the

the reigns of the demi-gods from Orus to the demi-god Jupiter. It is easy to conceive what credit is to be given to such history. Then come the obscure dynasties of the kings of Thebes, Thin, Memphis, and Heliopolis; and all this brings their history down to the time of Sesostris, or Sethosis, or Sefac, who reigned in the year of the world 3033. He made many conquests in Asia, and took Jerusalem in the fifth year of Rehoboam king of Juda. It is here that many historians quit Marsham, and follow the system of Usher. They begin the history of Egypt with the year of the world 1760; and consider this kingdom, 1st, as under unknown kings during 160 years; 2d. under six pastoral kings during 260 years, that is to the year 2180, when Amasis drove out these royal shepherds; 3. under 48 kings that are named Pharohs, during 1299 years, that is to the year 3479, when Cambyfes king of Persia conquered Egypt; 4. under two Persian kings during 164 years to the year 3673, when Alexander joined Egypt to his other conquests; 5. under the Greeks, that is, under Alexander six years; 6. under 13 Ptolemies and Cleopatra the last queen of Egypt, during 294 years, which comes to the year 3974, when Augustus, after the death of Cleopatra, reduced Egypt to a province of the Roman empire, and lastly, 7. under the dominion of the Caliphs and Ottomans, from the time that Omar the second caliph, or heir of Mahomet, conquered Egypt in the year 637.



XVII. (g) The history of the *Assyrian Monarchy*. We have already mentioned this history in the bench section, but we cannot avoid speaking also here, as one of the *four grand monarchies*, so called by way of excellence, and so which it is frequently the custom to reduce almost all ancient history. From this point of view, therefore, we regard the Assyrians, not as a particular nation, but as the sovereigns of Syria, Mesopotamia, Babylon, Persia, and, in a word, of all Asia except India. It is all these countries united that are comprehended under the name of Assyria the Great, which formed the empire of Ninus and Semiramis, and which is called for that reason *the first monarchy*; and sometimes it is also called the monarchy of the Babylonians, Chaldeans, Assyrians, &c. by which is always meant the same empire; and which they make to commence, for that reason, not before the year of the world 2737, with Ninus the son of Bel, and with Semiramis his consort; and to finish with Balthazer, who was slain by the soldiers at the taking of Babylon by Cyrus: and thus the Assyrian monarchy was overthrown, and passed to the Medes and Persians.

XVIII (4) The history of the *Persian Monarchy*, which is the second of those that were called Grand. This vast empire comprehended not only Persia, properly so called, and of which we have made mention in the second section, but almost all Asia, and sometimes also all the

the circumjacent country; facing that Xerxes, after subduing all Egypt, came into Greece and took Athens; The historians make this grand monarchy to begin with Cyrus in the year of the world 3468, and to last 206 years under twelve kings, of whom Darius was the last, who being conquered by Alexander near Arbella, his estates and provinces passed to the dominion of the conqueror, and contributed to form the third grand monarchy.

XIX (5) The history of the *Grecian Monarchy*, which was the third grand monarchy. The history of this empire will be very difficult to explain, and still more to comprehend without making the following reflections. The Grecian monarchy did not properly subsist more than six years and ten months under the reign of Alexander surnamed the Great, who had already reigned six years over Macedonia, when he began to make himself master of the east; but, to conceive a clear idea of the manner in which so vast a monarchy was formed, it is necessary to begin by fully understanding the general history of Greece; then to study that of the kingdom of Macedonia, and after that to consider the life and conquests of Alexander in particular; to know the people, kingdoms, empires, and other states that he subdued, in order to form a monarchy almost universal; and lastly to know, how this immense monarchy was dismembered by his successors. The first object of inquiry therefore

is the history of the Greeks, the most curious and most important of all antiquity.

XX. Greece was so named from an obscure king called Græcus. Another king, who was named Hellen, gave to the Greeks the name of Hellenists. The different augmentations of this people have occasioned the learned to distinguish their history into four different ages, marked by the like number of important epochs. The first age comprehends almost 700 years, from the foundation of the small kingdoms of Greece to the siege of Troy. To this period belongs the foundation of Athens, Lacedæmon, Thebes, Argos, Corinth and Sicyon; the atrocious act of the Danaïdes, the labours of Hercules, and, in general, all the exploits of the first heroes of Greece. The second age includes 800 years, from the Trojan war to the battle of Marathon. The third age continued only 158 years: it begins with the battle of Marathon, and ends with the death of Alexander. So many accomplished philosophers, orators and generals, never existed upon the earth at the same time, as during this period. The fourth age was not longer than the third; for, after the death of Alexander, the Greeks began to decline, and at last became subject to the dominion of the Romans.

XXI. Here we are to distinguish that which is called Great Greece, which comprehends some adjacent countries also with Greece properly so called.

called. It is very certain that never any country so small contained so many kingdoms and republics. They make the number amount to 49, among which are some whose names are scarce known. They are as follow: 1. Sicionia or Ægialia, 2. Leleg, 3. Messina, 4. Athens, 5. Creto, 6. Argos, 7. Lacedæmon or Sparta, 8. Pelasgia, 9. Thessalia, 10. Attica, 11. Phocis, 12. Locris, 13. Ozela, 14. Corinth, 15. Eleufina, 16. Elis, 17. Pilus, 18. Arcadia, 19. Egina, 20. Itaca, 21. Cephalone, 22. Pthia, 23. Phocidia, 24. Ephyra, 25. Æolia, 26. Thebes, 27. Callista, 28. Ætolia, 29. Dolopa, 30. Oechalia, 31. Mycenæ, 32. Eubœa, 33. Mynia, 34. Doris, 35. Phera, 36. Iola, 37. Trachina, 38. Thresprocia, 39. Myrmidonia, 40. Salamine, 41. Scyros, 42. Hyperia or Melite, 43. The Vulcanian Isles, 44. Megara, 45. Epirus, 46. Achaia, 47. Ionia, 48. The Isles of the Ægean Sea, and 49. Macedonia.

XXII. All these states in fact flourished in Greece, and their united force resisted for a long time the attacks of their common enemies, especially those of the Persians, who were often roughly treated by the Greeks. We must not however form too grand an idea of all these kingdoms and republics. They were for the most part towns only surrounded by a small territory. The strength of the Greeks consisted more in their courage and conduct, than in the extent of their country, which however was ex-

tremely populous. They who would apply to the study of the Grecian history, should make it their principal endeavour to learn the different destinies of Scionia, Argos, Arcadia, Sparta, Athens, Corinth, Thebes, Mycenæ and Messene. For it is there that they will find great models of every kind, and they will there see that the politest genius, and the profoundest science may be united in one people, with the most noble and amiable valour.

XXIII. The kingdom of Macedonia made, as we have seen, part of Greece; its first king was Caranus, a native of Argina, and grandson of Hercules. This family reigned, in seventeen generations, till the time of Alexander. Philip, father of that celebrated hero, was an ambitious, able, warlike prince, and a great politician. He laid the foundation of that immense power which his son obtained by his numerous victories, and which will render him renowned to the end of time. The prophet Daniel compares him to a winged leopard, and in fact he flew from conquest to conquest; for in six years and ten months, he subdued Thrace, Greece, Egypt, a part of Arabia and Africa, Syria, Pamphylia, the two Phrygias, Caria, Lydia, Paphlagonia, Assyria, Susiana, Drangiane, Arachosia, Gedrania, Aria, Bactriana, Sogdiana, Parthia, Hyrcania, Armenia, Persia, Babylon, Mesopotamia, and India. All these extensive countries were added to Macedonia, and in the year of the world

world 3674; Alexander was declared king of Asia; when he made magnificent sacrifices to his gods, and distributed to his friends, his riches, cities and provinces, still however reserving to himself the right of sovereignty. But he did not enjoy these great prosperities long, for on May 22, 3681, he was taken off by a violent fever, in the thirty third year of his age.

XXIV. After the death of Alexander, those great men who had assisted in founding the Grecian or Macedonian monarchy, were the first to overthrow and demolish that colossus. They divided the whole monarchy into ten provinces, whose governors seemed to depend on four that were principal; these were Ptolemy who had Egypt; Seleucus, who reigned in Babylon and Syria; Cassander, to whom fell Macedonia and Greece; and Antigonus, whose portion was Asia Minor. But this arrangement did not last long, for each of them aimed at independence; and at length all the states, kingdoms, and provinces, that composed the succession of Alexander, and were governed by his successors, passed, one after the other, under the dominion of the Romans. All these streams, great and small, at last fell into the ocean of the Roman monarchy, and were there lost.

XXV. (6.) The history of the *Roman Monarchy*. The annals of mankind present nothing more grand than the Roman empire, as well

with regard to its power and extent, being incomparably more powerful and more extensive than any of the three former monarchies, as to the great men of every kind which it produced. To form a just and clear plan of this history, we must take matters from their origin, and transport ourselves to the country of the Latins. This country, the most celebrated of Italy, took its name from *latendo*, because Saturn, chased from his kingdom by his son Jupiter, came here to hide himself. The first inhabitants of this country were those called Aborigenes, the next were the Egeueans, then the Ausonians, the Hernici, the Latins, the Rutuleans, and the Volcians. Latium is that country which is now called Campagna di Roma. Before the foundation of Rome, which became its capital, it was governed by kings, of whom are recorded,

1. Picus the son of Saturn, the first king of those Latins called Aborigines, because they were the original people of the country. He began his reign in the year of the world 2708, and reigned 37 years.

2. Faunus his son reigned 44 years.

3. Latinus his son reigned 34 years.

4. Æneas, the son of Venus, landed in Italy after the taking of Troy, and married Lavinia the daughter of king Latinus. He reigned after his wife's father only three years.

5. Ascanius, and fourteen other kings his successors, reigned in Latium till the time of Numinor

mitor and his brother Amulius, which was in the year of the world 3249.

6. Romulus and Remus, who laid the foundation of the city of Rome, and of a new empire.

XXVI. We may consider the Roman empire as under several different states.

1. Under seven kings from Romulus to Tarquin the Proud, during 245 years.

2. As a republic under the consuls during 465 years, that is to the year of the world 3960, when Cæsar began to make himself sovereign lord by the destruction of liberty. Numberless actions of war and policy signalized this period, and especially the three Punic wars, that is, those against Carthage.

3. Under Julius Cæsar, who reigned with the title of perpetual dictator and imperator, or general of the army. He was assassinated in the midst of the senate. Augustus and Pompey disputed the empire. Pompey fell. Augustus reigned, and took the title of emperor. Jesus Christ, the Saviour of the world, was born in Judæa; with this ever memorable period ancient history ends. The history of the middle age here begins, and comprehends the remaining part of the Roman monarchy, as we shall see in the following chapter.

XXVII. This is what we may, and ought naturally to comprehend under the idea of ancient history



history. To render this system however quite complete, it is proper to observe here, that, independent of the monarchies and empires which we have here enumerated, there have been in the world, during the first forty centuries, some other people and states, who though they have not arrived at that extreme power which constitutes empires of the first magnitude, and though they may not have produced events important enough to attract the attention of all future ages, yet are they notwithstanding worthy to be remembered, though it were only on account of the intimate connexion they have had with the four great monarchies; and consequently the study of their history becomes necessary. These people were,

#### In ASIA,

1. The *Idumeans* or Edomites, who inhabited the country of Seir, between Arabia, the gulph of Persia, and Judæa. The principal cities were Bozra and Petra. They united with the Jews in the time of Hircan, and had the same fate with them.

2. The *Arabians*, descended from Ismael. There is mention made of the kings of Arabia in the latter history of the Jews. In the reign of Trajan they became tributary to the Romans, but they regained their liberty, and at last submitted to Mahomet in the year 625; from which time their princes have been called caliphs. About the same time a party of these Arabs passed into Africa,

Africa, drove the Vandals from thence, and established themselves on the borders of Tunis.

3. The *Armenians*, whose country was anciently a province of Persia, and in that state fell under the government of the Macedonians. During the reign of Tigranes, the Armenians were conquered by the Romans, from which time they were governed by petty princes, and at last fell under the dominion of the Parthians.

4. The Amazons, who dwelt, as is supposed, in Cappadocia, and were originally Scythians. The first queens, of whom they talk, lived in the time of Adyftus of Argos. The latter of them were conquered by Theseus, and the remains of this nation established themselves after that time beyond the river Tanais.

5. The *Carians*, who inhabited Asia Minor, and were anciently called Leleges. They were for some time subject to Minos, king of Crete; were afterward conquered by Cyrus, and at last submitted by degrees to the Ionians.

6. The *Odrises*, a people of Thrace.

7. The *Paphlagonians*, who dwelt between the Euxine sea and Galatia, and took their name from Paphlagon son of Phineas. They were conquered successively by Cræsus, Cyrus, and by the Romans, who, during the time of the emperor Dioclesian, incorporated that state with the province of Pontus.

8. The kingdom of *Pergamus*, whose last king, Attalus, left by his will his kingdom to the Romans.

9. The

9. The kingdom of *Bithynia*.
10. The kingdom of *Cappadocia*.
11. The kingdom of *Pontus*, which ended with Mithridates.
12. The kingdom of *Armenia*. These five small kingdoms were situate in Asia Minor.
13. The kingdom of the *Parthians*, whose kings were named *Arfacidæ*. It finished 326 years before the vulgar era, after Artaban IV. was killed by the Persians.
14. The kingdom of *India*, which took its name from the river Indus. Bacchus, they say, was the first who conquered it; the kings of Persia possessed a portion of it till the time of Alexander. Since his death the Indians have always had kings of their own.

#### In AFRICA.

XXVIII. (1) The *Carthaginians* were a colony of Phœnicians, who established themselves in the year of the world 3147, acquired a formidable power by their commerce, and possessed all the western coast of Africa. They were reduced by the three Punic wars to a Roman province.

2. The *Cyreneans* were a Grecian colony established in Africa.

3. The *Ethiopians*; who though they had always their own kings, yet their history is so connected with that of the Egyptians, as to make them inseparable.

4. The

4. The *Numidians*, who had always powerful kings. Masinissa and Jugurtha were formidable to the Romans, who nevertheless reduced this kingdom at last to a Roman province.

IN EUROPE.

XXIX. (1) The *Etruscans* in Italy, between the Tiber and Appenine mountains. This country was called Tuscia. They are said to have been originally Lydians. The Gauls, by their invasions, obliged them to change their station, and by degrees they became subject to the Romans.

(2) The *Iberians* dwelt originally in Asia. One of their colonies was established on the coast of Spain, where they were opposed, first by the Carthaginians, and afterwards by the Romans.

3. The *Illyrians*, who inhabited the country that is now called Dalmatia, and some other parts. They had originally their own kings, but at length submitted to the Roman yoke.

4. The *Britannic* isles, or the kingdom of *Albion*. The first kings of these isles were Britons. Julius Cæsar discovered, as we may say, these islands, and it was with much difficulty that the Romans maintained their dominion there.

5. The *Gauls*. Their country was divided into Cisalpine and Transalpine. Cæsar reduced them to the Roman authority.

6. The *Pannonians*: who inhabited Hungary, Dalmatia, and European Turkey. They formed a powerful

a powerful nation, and were not reduced by the Roman emperors till very late, and did not remain any long time under their dominion.

7. The *Thracians*. A rough and warlike people, who inhabited the modern Romania; their first king was called Teres. This country was subdued by the successors of Alexander. The Gauls overrun it soon after; but they were drove out by one Deuthes, whose successors reigned tranquilly over this nation to the time of the emperor Vespasian.

XXX. Whoever shall apply to the study of ancient history according to the plan here laid down, we well hope, will be able to acquire a complete knowledge of it, especially if they shall make a judicious choice of the best historians and most faithful annals that are still remaining, of these remote, and very frequently obscure ages.

CHAP,

# HISTORY.

## CHAP. VI.

### The HISTORY of the MIDDLE AGE.

I. **A**S we do not find, in the writers of universal history, the limits of that period, which is comprehended under the term of Middle Age, either distinctly or uniformly marked, we may be allowed to fix its bounds here, by two of the grandest epochs in all history, such as strike the mind and make the strongest impression on the memory, and form at the same time so natural a division in history, that the chronological order of facts becomes thereby more clearly and easily conceived. We include therefore, in the middle age, those eight centuries which passed between the birth of Christ, and the re-establishment of the Western empire by Charlemagne, who was crowned emperor at Rome on Christmas day in the year 800, by pope Leo III.

II. At the birth of our Saviour, Augustus, the first emperor that was acknowledged in that quality, and as sovereign, reigned over the Roman monarchy, the whole earth being under his dominion, except China and those countries that were either unknown, or too distant to be included,

or

or inhabited by savage nations, or too inconsiderable to attract regard. All that was worth the trouble of conquering, and all whose history is worth the trouble of studying, was conquered, and in subjection to the Roman empire. The history of all the nations of the earth, during the middle age, is therefore included in the annals of the Roman monarchy: and when a people that was unknown, as for example, the Vandals, the Herulians, the Saracens, and others, appeared upon the theatre of the world, and made invasions or conquests in the dominions of the empire; it is the business of general history to explain the particular history of such people, as far as it is capable of explanation. For we cannot avoid confessing, that there reigns great obscurity in the middle age, and that there are many chasms in the histories of particular nations, who were either in subjection to the Roman empire, or at war with it.

III. The first objects, that offer themselves in the history of the middle age, are the Roman monarchy under forty-seven emperors, from Augustus to Theodosius the Great, who reigned over the known world for 395 years; and the translation of the seat of that immense empire from Rome to Constantinople. We then see the partition of that empire between the two sons of Theodosius, Arcadius and Honorius, and the establishment of the two empires, the Eastern and the Western, which arose from that division.

We

We learn, in the third place, the revolutions and the events that occurred in that part of the world which belonged to the empire of the East, of which Constantinople was the seat, and Arcadius the first emperor: and in the fourth place, we see all the revolutions and events that occurred in the dominions that made part of the Western empire, of which Rome was the capital, and Honorius the first emperor. This series of events continues, as we have said, till the time that Charlemagne re-established that empire, or rather when he formed a new one out of the ruins of the old. It will be necessary to give our readers a more circumstantial account of these matters, in order to enable them to form a clear idea of the knowledge they should endeavour to acquire of the history of the middle age.

IV. We have therefore to consider, in this age of 800 years, first, the Roman empire, under the following fortyseven emperors:

|  | Years. | Months. | Days. |
|--|--------|---------|-------|
| 1. Augustus, who reigned after the birth of Christ | 15     | 0       | 0     |
| 2. Tiberius, his adopted son, who reigned          | 22     | 7       | 7     |
| 3. Caligula, son of Germanicus, reigned            | 3      | 9       | 28    |
| 4. Claudius, the son of Drusus,                    | 13     | 8       | 20    |
| 5. Nero, his adopted son                           | 13     | 8       | 10    |
| 6. Galba, the son of Servius Galba                 | 0      | 6       | 7     |
| 7. Otho, the son of Salvius Otho                   | 0      | 3       | 0     |
| 8. Vitellius, of an obscure family                 | 0      | 8       | 2     |
| 9. Vespasian, the son of Titus Flavius Sabinus     | 9      | 6       | 2     |
| 10. Titus, the son of Vespasian                    | 2      | 2       | 10    |
|  |        | 11      | Do-   |



|  | Y. | M. | D. |
|--|----|----|----|
| 11. Domitian reigned   | 15 | 6  | 5  |
| 12. Nerva, an old man, reigned only  | 1  | 4  | 9  |
| 13. Trajan, a Spaniard   | 19 | 6  | 18 |
| 14. Adrian reigned   | 20 | 10 | 29 |
| 15. Antoninus  | 22 | 7  | 27 |
| 16. Marcus Aurelius  | 19 | 0  | 0  |
| 17. Commodus, the son of Marcus Aurelius   | 12 | 9  | 0  |
| 18. Pertinax, the son of a brickmaker  | 0  | 3  | 0  |
| 19. Didius Julianus purchased the empire, and reigned but  | 0  | 0  | 26 |
| 20. Severus, who died at York, after reigning  | 17 | 8  | 9  |
| 21. Caracalla and Geta succeeded their father Severus. Caracalla murdered his brother Geta at the end of one year and 22 days, and reigned, in all | 6  | 2  | 5  |
| 22. Macrinus reigned   | 1  | 1  | 26 |
| 23. Heliogabalus   | 3  | 9  | 4  |
| 24. Alexander Severus  | 13 | 9  | 0  |
| 25. Maximinus, of Thrace   | 2  | 7  | 0  |
| 26. Pupienus and Balbinus reigned scarce   | 1  | 0  | 0  |
| 27. Gordianus  | 6  | 2  | 0  |
| 28. Philip, with his son Philip II.  | 5  | 9  | 0  |
| 29. Decius, surnamed Trajanus  | 2  | 0  | 0  |
| 30. Gallus, with his son Volusianus  | 2  | 0  | 0  |
| 31. Æmilianus  | 0  | 3  | 0  |
| 32. Vallerianus and Gallienus  | 7  | 0  | 0  |
| 33. Gallienus reigned alone, after his father,   | 8  | 0  | 0  |
| It was during this reign that the thirty tyrants arose.  |    |    |    |
| 34. Claudius II, called the Goth, reigned  | 1  | 10 | 12 |
| 35. Aurelian reigned   | 5  | 11 | 9  |
| 36. Tacitus  | 0  | 6  | 20 |
| 37. Probus, the son of a gardener  | 6  | 4  | 0  |
| 38. Carus, with his two sons, Numerianus and Carinus, reigned altogether   | 2  | 0  | 0  |
| 39. Dioclesian   | 18 | 0  | 0  |
| 40. Constantius Chlorus,   | 2  | 3  | 0  |
| 41. Constantine, surnamed the Great, reigned   | 30 | 9  | 27 |
|  |    |    | He |

Y. M. D.

He transferred the seat of the empire to Byzantium, and called it, after his own name, Constantinople. He also divided his empire into two parts, the East and the West. The East comprehended Hungaria, Transilvania, Valachia, Moldavia, Thrace, Macedonia, Pontus, Asia, and Egypt. The West contained Germany, Dalmatia, Sclavonia, Italy, Gaul, England, Spain, and Africa.

|  |    |    |      |
|--|----|----|------|
| 42. Constant, Constantius, and Constantinus, divided among them the empire of Constantine their father. This was a time of perpetual troubles and commotions, which lasted about | 24 | 0  | 0    |
| 43. Julian, surnamed the Apostate, reigned but   | 1  | 8  | 0    |
| 44. Jovian, of Pannonia, reigned only  | -  | 0  | 7 22 |
| 45. Valentinianus reigned  | -  | 11 | 8 22 |
| 46. Gratian, his son, divided the empire with Valentinianus II. Gratian reigned  | -  | 16 | 0 6  |
| And Valentinianus reigned 16 y. 5 m. 24 d.   |    |    |      |
| 47. Theodosius the Great reigned   | -  | 16 | 0 20 |

V. This first period of the history of the middle age, under forty-seven Roman emperors, includes therefore 395 years, and comprehends, as we have said, the history of all nations, as all known parts of the earth formed Roman provinces, or were at war with that people; for their lust of dominion led them to attempt the conquest of every country they knew. Theodosius divided the empire between his two sons. Arcadius had that of the East, and continued his residence at Constantinople, as did his successors. This empire of the East lasted 1058 years, under seventy-six emperors, to the time of Constantine Palæologus, who perished at the taking of Constantinople

Constantinople by Mahomet II. in the year 1453; after the death of whom, this formidable empire passed under the dominion of the Ottomans. This first period of the history of the Eastern empire descends therefore from Arcadius to Nicephorus Logothata, the 29th emperor, who was elected by the army after the death of Irene, in the year 802 of the Christian era, and to that period, this history belongs to the middle age: The second period begins with that emperor, and ends with the taking of Constantinople. It comprehends the successive reigns of fortyeight emperors, to Constantine Palæologus, during 641 years. This last period makes, properly, part of modern history, and may be very well ranged under that division. But that we may not interrupt the regular series, by being obliged to recur to it in the succeeding chapter, which will be otherwise sufficiently long, we shall here bring it to a conclusion.

VI. The first period of the history of the Eastern empire, which belongs to the middle age, comprehends therefore the following reigns;

|  | Y. | M. | D.      |
|--|----|----|---------|
| 1. Arcadius, who reigned                   | -  | 13 | 3 15    |
| 2. Theodosius II.                          | -  | 42 | 2 28    |
| 3. Marcian                                 | -  | 6  | 6 0     |
| 4. { Leo                                   | -  | 17 | 0 0     |
| { Leo II. called the younger, reigned only | -  | 1  | 0 0     |
| 5. Zeno, of Isauria,                       | -  | 17 | 0 0     |
| 6. Anastasius, of Dyrrachium or Dierus     | -  | 27 | 3 3     |
| 7. Justin :                                | -  | 9  | 0 23    |
|  |    |    | 8. Jul- |

Y. M. D.

|   |   |   |    |    |    |
|---|---|---|----|----|----|
| 8. Justinian, by whose order was made the Roman code, and to whom the famous Belisarius was general reigned | - | - | 38 | 7  | 13 |
| 9. Justin II. called Curopalatis  | - | - | 10 | 10 | 20 |
| 10. Tiberius Constantine  | - | - | 6  | 10 | 2  |
| 11. Maurice of Cappadocia   | - | - | 19 | 3  | 11 |
| 12. Phocas  | - | - | 8  | 4  | 9  |
| 13. Heraclius   | - | - | 30 | 10 | 0  |
| 14. Constantine, his son  | - | - | 0  | 4  | 0  |
| 15. Heraclonas, the second son of Heraclius   | - | - | 0  | 5  | 0  |
| 16. Constans II. the son of Constantine   | - | - | 17 | 0  | 0  |
| 17. Constantine, called Pagonatus, or Long-beard  | - | - | 17 | 0  | 0  |
| 18. Justinian II. his son   | - | - | 10 | 0  | 0  |
| 19. Leona, empress, reigned   | - | - | 3  | 0  | 0  |
| 20. Absimarus Tiberius, whose reign was one scene of troubles   | - | - | 13 | 0  | 0  |
| 21. Philippicus Bardanes  | - | - | 3  | 9  | 7  |
| 22. Anastasius  | - | - | 1  | 3  | 0  |
| 23. Theodosius III. scarce  | - | - | 1  | 0  | 0  |
| 24. Leo of Isauria, called Ichonomachus   | - | - | 24 | 2  | 25 |
| 25. Constantine V. surnamed Copronymus  | - | - | 34 | 2  | 26 |
| 26. Leo IV. his son   | - | - | 5  | 0  | 0  |
| 27. Constantine VI. called Porphyrogenitus, and   | } | - | 18 | 0  | 0  |
| 28. Irena, his mother, reigned  |   |   |    |    |    |

And here finishes the first period of the history of the Eastern empire, and the middle age, with the year of our era 801.

VII. The second period of this empire (which makes part of modern history) contains the following reigns :

Y. M. D.

|                                       |   |   |         |   |   |
|---------------------------------------|---|---|---------|---|---|
| 29. Nicephorus Logothata, who reigned | - | - | 8       | 0 | 0 |
| 30. Michel Curopalatis                | - | - | 2       | 0 | 0 |
| Vol. III.                             | I |   | 31. Leo |   |   |

|  | Y. | M. | D. |
|--|----|----|----|
| 31. Leo of Armenia   | 7  | 5  | 0  |
| 32. Michel II. called the Stammerer  | 8  | 9  | 0  |
| 33. Theophilus, his son  | 12 | 3  | 20 |
| 34. Michel III. son of Theophilus  | 11 | 1  | 9  |
| 35. Basilus of Macedonia   | 18 | 10 | 7  |
| 36. Leo VII. called the Philosopher  | 25 | 0  | 0  |
| 37. Alexander, his brother, about  | 1  | 0  | 0  |
| 38. Constantine VII. Porphyrogenitus, reigned<br>near  | 47 | 0  | 0  |
| 39. Romanus Porphyrogenitus, his son   | 2  | 15 | 0  |
| 40. Nicephorus Phocas  | 6  | 6  | 0  |
| 41. John Zimisces  | 5  | 11 | 0  |
| 42. Basilus and Constantine, brothers, died one<br>after the other, having reigned more than   | 50 | 0  | 0  |
| 43. Romanus reigned  | 5  | 6  | 0  |
| 44. Michel of Paphlagonia  | 6  | 6  | 0  |
| 45. Michel Calaphatus reigned only<br>Zoë, the widow of Michel of Paphlagonia<br>assumed the government, and reigned, with<br>her sister Theodora<br>And then married. | 1  | 0  | 0  |
| 46. Constantine Monomachus, who reigned with<br>Zoë and Theodora   | 12 | 0  | 0  |
| 47. Theodora reigned after them, alone   | 1  | 9  | 0  |
| 48. Michel the Warrior, an old man, reigned  | 1  | 0  | 0  |
| 49. Isaac Comnenus   | 2  | 3  | 0  |
| 50. Constantine Ducas  | 7  | 6  | 0  |
| 51. Eudoxia, his widow, reigned with John, brother<br>of Constantine, and the three sons which<br>he had by his wife, Michel, Andronicus, and<br>Constantine, about    | 1  | 0  | 0  |
| 52. Romanus Diogenes married Eudoxia, and<br>reigned   | 3  | 2  | 12 |
| 53. Michel Ducas   | 6  | 6  | 25 |
| 54. Nicephorus II.   | 3  | 6  | 0  |
| 55. Alexis Comnenus  | 37 | 4  | 15 |

In his time, that is, at the beginning of the  
twelfth century, commenced the famous croi-

ades

Y. M. D.

ades of the Occidental Christians against the  
Turks and Saracens, in the East.

|   |    |   |    |
|---|----|---|----|
| 56. John Comnenus                           | 24 | 8 | 0  |
| 57. Manuel Comnenus                         | 37 | 5 | 0  |
| 58. Alexis II. his son                      | 3  | 9 | 0  |
| 59. Andronicus Comnenus                     | 2  | 9 | 0  |
| 60. Isaac, of the house of Angelus Comnenus | 10 | 9 | 0  |
| 61. Alexis III. his brother                 | 8  | 3 | 0  |
| 62. Alexis Mirtillus reigned only           | 0  | 8 | 15 |

At this time there began to be two seats of  
empire, one at Adrianopolis, by Theodorus  
Lascaris, and the other at Trebizond, by  
Alexis Comnenus.

|   |   |    |   |
|---|---|----|---|
| 63. Baldwin, a Frenchman, made himself master<br>of Constantinople, and was crowned emperor,<br>in the year 1204. But he reigned only | 0 | 11 | 0 |
|---|---|----|---|

INTERREGNUM.

|   |    |   |    |
|---|----|---|----|
| 64. Henry, count of Flanders, brother of Bald-<br>win, succeeded him, and reigned   | 10 | 0 | 0  |
| 65. Peter de Courtenai, count of Auxerre, reigned   | 5  | 4 | 0  |
| 66. Robert, his son   | 7  | 0 | 0  |
| 67. Baldwin II. the son of Robert, after reigning<br>was drove out of Constantinople by Michel<br>Palæologus, the tutor of John and Theodore<br>Ducas III. the sons of Theodore Ducas II.<br>who had reigned at Adrianopolis. | 30 | 9 | 0  |
| 68. Michel Palæologus made himself emperor,<br>and reigned  | 22 | 0 | 0  |
| 69. Andronicus II. his son  | 42 | 0 | 0  |
| 70. Andronicus III. Palæologus  | 13 | 0 | 0  |
| 71. John V. Palæologus reigned under the tute-<br>lage of   |    |   |    |
| 72. John VI. Cantacuzenus, who usurped the<br>whole authority, but at last gave his daughter<br>in marriage to John, and, after having<br>reigned   | 14 | 6 | 15 |

I 2

with

Y. M. D.

with his son-in-law and pupil, was obliged to abdicate, and turned monk.

|  |    |   |   |
|--|----|---|---|
| John V. reigned alone  | 28 | 0 | 0 |
| 73. Andronicus IV. Palæologus reigned  | 3  | 6 | 0 |
| 74. Emanuel Palæologus   | 31 | 0 | 0 |
| 75. John VII. Palæologus   | 27 | 0 | 0 |
| 76. Constantine XIII. or, according to others, XV. and last emperor of Constantinople, was pressed to death amidst the multitude, at the taking of that city by Mahomet II. in the year 1453, after having reigned about | 8  | 9 | 0 |

VIII. It were to be wished that we could cover with a thick veil the whole history of the Eastern empire, and conceal from the eyes of youth those horrors with which it is crowded from beginning to end. All these emperors, unworthy of so august a title, were either egregious dolts, or execrable villains; who acquired the diadem, and maintained it, by the blackest treasons and murders. A stream of blood flowed incessantly. Continual instances of poisoning, putting out of eyes, and other like horrors. No traces of genius or of virtue. This part of history ought to be made known merely to inspire a just aversion to guilt: what is still more deplorable, all these crimes were committed, under the shadow of religion, or rather fanaticism and superstition. We shall see in the history of the church, by what unlucky schism Christianity was, so to say, torn asunder, and divided into the Greek and Latin churches. Constantinople adopted

the dogmas and rites of the Greek church, and Rome, the dogmas and rites of the Latin.

IX. They who would make a thorough study of the history of the middle age, should there include the particular histories of such people as were in subjection to the Eastern empire, or against whom its emperors waged war. The bounds of this work will not permit us to enter into so large a detail; but when, in the next chapter on modern history, we come to treat of the Ottoman empire, we shall not forget to inform our readers who those Turks were that took Constantinople under Mahomet II. and made it the seat of their empire. It only remains here to say a few words on the kingdom of Jerusalem, the emperors of Trebizond, and those of Adrianopolis.

X. The kingdom of Jerusalem continued only 88 years, under nine kings; that is, from the year 1099, when the Christian army took Jerusalem from the sultan of Egypt, to 1187, when Saladin, sultan of Syria and Egypt, retook it from the Christians. There reigned, during that time,

|  | Y. M. D. |
|--|----------|
| 1. Godfrey of Bouillon, scarce   | 1 0 0    |
| 2. Baldwin succeeded his brother, and reigned                                      | 18 0 0   |
| 3. Baldwin II. succeeded his cousin, and reigned                                   | 12 0 0   |
| 4. Foulc, count of Anjou, married Beatrix, the daughter of Baldwin II. and reigned | 11 0 0   |
| 5. Baldwin III. who succeeded his father   | 21 0 0   |
| 6. Amau-   |          |



Y. M. D.

- |  |    |   |   |
|--|----|---|---|
| 6. Amaurus, count of Ascalon, succeeded his father   | 10 | 0 | 0 |
| 7. Baldwin IV. the Leper, succeeded his father   | 13 | 0 | 0 |
| 8. Baldwin V. reigned only under the protection of   | 0  | 3 | 0 |
| 9. Guy of Lusignan, when the city of Jerusalem was taken by assault, 2 Oct. 1187, and all the Holy Land passed into the hands of the infidels. |    |   |   |

XI. Colchis, or the province of Trebizond, was in the possession of Alexis Comnenus, with the title of principality, under the emperors of Constantinople, when the French took that capital, in the year 1204. Alexis, seeing Constantinople in the hands of the French, made himself sovereign of Colchis, without however assuming the title of emperor; nor did the two princes who succeeded him. It was the fourth sovereign, John Comnenus, who usurped that title. Trebizond therefore had nine emperors, who were, 1. John Comnenus; 2. Alexis Comnenus; 3. Basil Comnenus; 4. Basil Comnenus II. 5. N. Comnenus, the natural son of Basil II. 6. Alexis Comnenus II. 7. Alexander Comnenus; 8. John Comnenus II. and 9. David Comnenus, who surrendered all Colchis to Mahomet II. a conqueror too powerful for him to withstand. Thus ended the empire of Trebizond, after having lasted 257 years.

- XII. The small empire of Adrianopolis was founded in 1204, by Theodore Lascaris, who had

Had married Ann Comnenus, the daughter of Alexis Comnenus. It continued only 60 years, under four emperors, who were,

- |  | Y. M. D. |
|--|----------|
| 1. Theodore Lascaris, who reigned<br>He married his daughter Irene to  | 18 0 0   |
| 2. John Ducas, who succeeded him, and reigned  | 33 0 0   |
| 3. Theodore II. succeeded his father, and reigned  | 4 0 0    |
| 4. John, his son, succeeded, and reigned one year and some months with his brother Theodore. Michel Palæologus, their tutor, caused them to be murdered, and then joined the empire of Adrianopolis to that of Constantinople, of which he had already made himself master. And thus we have given a slight sketch of the most important events that occurred in the Eastern empire. |          |

XIII. The fourth part of the history of the middle age comprehends the history of the Western empire, from the partition of the Roman monarchy, that is, from the year 395, to the year 800, of the Christian era; and in which we distinguish the following epochs:

1. The emperors of the West, to the year 475.

- |   | Y. M. D. |
|---|----------|
| 1. Honorius, who died at Ravenna, after reigning  | 28 0 0   |
| 2. Valentinian III. the son of Constantius, reigned<br>Attila, king of the Huns, ravaged Italy: the empire of the West declined, and the imperial seat was almost always, after this, at Ravenna. | 30 0 0   |
| 3. Maximus usurped the empire; but he was soon cut in pieces by the Romans, and thrown into the Tiber; he reigned only<br>Genferic,   | 1 0 0    |

Genferic, king of the Vandals, whom Eudoxia, widow of Valentinian, had called from Africa, entered Rome, and pillaged that city for 15 days. The Western empire is destroyed. Africa is possessed by the Vandals; Spain by the Visigoths; Gaul by the Franks; the British Isles by the Picts, English, and Saxons; and Italy by the Lombards. The princes who succeeded were rather pretenders to empire than emperors. However, we must not omit them.

- |  |   |   |    |
|--|---|---|----|
| 4. Avitus reigned                            | 1 | 2 | 12 |
| 5. Majorian                                  | 4 | 4 | 17 |
| 6. Severus                                   | 3 | 8 | 23 |
| 7. Anthemius                                 | 5 | 2 | 28 |
| 8. Anicius, called Olibrius, reigned         | 0 | 7 | 16 |
| 9. Glycerius abdicated, after he had reigned | 1 | 3 | 21 |
| 10. Julius Nepos reigned                     | 1 | 2 | 19 |

11. Romulus Augustulus, son of Orestes, was the last Roman emperor that was acknowledged at Rome; he was dispossessed by Odoacer, king of the Heruls, after having reigned only

The West was, after this, without emperors for 324 years, that is, to the time of Charlemagne. Thus the ancient Roman empire, that was so formidable under the first Augustus, was reduced to a mere shadow of existence under Augustulus: this sovereignty, which began very lowly under the first Romulus, ended still more insignificantly under the last Romulus, and was lost like a rivulet that runs into the ocean.

XIV. In order to have a just conception of the history of the middle age in general, and of that of the empire of the West during its decline and

and dissolution, in particular, it is indispensably necessary to acquire some knowledge of those ferocious people, who, in the fourth and fifth centuries, over-ran all Europe, and penetrated even into Africa. But as all these people were barbarians, a kind of savages, without arts or science, even ignorant of the use of letters, and who had always been in a manner vagabonds upon the earth, without city or country, it is evident that they could have no annals, and that all we can say of their origin and their history must be a mere collection of conjectures. It is, moreover, impossible for us to enter here into the labyrinth of learned inquiries; we must therefore content ourselves with giving the names of these people, and merely informing our readers of what they ought to inquire after in this part of universal history.

XV. The great and memorable *migration of people* happened toward the close of the fourth, and in the fifth centuries of the Christian era. A numerous swarm of unknown and barbarous nations came, in part from the north, partly from the Palus Mœotis, and partly from the East, by Hungary and Pannonia, and entered the provinces that formed the dominion of the empire. These people gravitating on each other, to use the expression, constantly impelled all that were before them, till they at last penetrated the southern confines of Europe and Italy itself; where, meeting with a weak resistance only, they  
 put

put an end to the succession of Roman emperors, and to their monarchy. The principal of those wandering and warlike people were,

1. The Visigoths, who appeared under the conduct of their king, Alaric.

2. The Ostrogoths, who became famous under their king Theodoric, who conquered Italy, and whose descendants possessed it for a long time.

3. The Vandals,

4. The Alains,

5. The Suevians.

6. The Heruleans, who were led by their king, Odoacer.

7. The Huns, of whom Attila was chief.

8. The Longobards, or Lombards.

9. The Picts.

10. The Scoti, or Scotch.

11. The Slavi, or Esclavonians.

12. The Gepideans and Avarians.

All these people flocked, one after the other, from the grand seminary of mankind, that is, from the most northern provinces of Europe, and even of Asia: as Norway, Sweden, Russia, and perhaps Siberia and Tartary also. The most part of the names they bore are analogous to the modern low Saxon, or seem to be derived from it. The Goths, for example, signify, in that language, Good people: the Quades, the Bad: the Huns, Dogs: the Slavi, Slaves: the Longobards, perhaps Longbeards; and so of the rest. It is apparent, that the greatest part of these

these people came from those countries that make part of Low Saxony.

XVI. All these people are frequently confounded with each other in history; and frequently, also, the same people was divided into different governments, which had each a particular name. All this has produced a chaos very difficult to be reduced into any order. The greatest satisfaction is, that it is of very little importance, to the present inhabitants of civilized Europe, to know the particular histories of all these barbarians; and that it is of no consequence if we do sometimes err in these matters. But it is not a matter so insignificant to know the history of those who have made a conspicuous figure in the world, who have either founded or possessed grand sovereignties in Europe; and especially those who succeeded the emperors of the West, and became possessed of the ruins of their monarchy. It is with this view that we shall here treat of the history of the empire of the West, from the death of Romulus Augustulus to the time of Charlemagne: and when, in the history of empires, kingdoms, and other modern states, we shall have occasion to speak of their origin and antiquities, we shall endeavour to investigate the kind of establishment that these wandering people instituted in each one of them in particular.

XVII. It

XVII. It remains therefore to consider here the state of the Western Roman empire under nine kings; one of the Heruleans, and eight of the Ostrogoths; during ninety-two years. According to common opinion, the Goths came from Scandinavia, a peninsula which is now inhabited by the Swedes and Norwegians. After having roved some time on the borders of the Baltic Sea, they passed into Scythia, and established themselves along the borders of the Euxine Sea. They who advanced the furthest towards the east were called Ostrogoths, that is, Eastern Goths; and they who dwelt toward the west were named Wisigoths, or Western Goths. In the year 476,

Y. M. D.

|   |    |   |   |
|---|----|---|---|
| 1. Odoacer, king of the Heruleans, made himself master of Rome, drove away Augustulus, and called himself king of Italy. He reigned | 16 | 6 | 0 |
| 2. Theodoric, king of the Ostrogoths, reigned   | 33 | 6 | 0 |
| 3. Athalaric reigned  | 8  | 0 | 0 |
| 4. Theodahat  | 2  | 0 | 0 |
| 5. Witiges  | 4  | 0 | 0 |

During this reign Belisarius, general of the emperor Justinian, had well nigh drove all the Goths out of Italy.

|  |   |   |   |
|--|---|---|---|
| 6. Theobald reigned  | 1 | 0 | 0 |
| 7. Alaric  | 1 | 0 | 0 |
| 8. Totila  | 6 | 0 | 0 |
| 9. Tejas, the last king of the Goths in Italy. After having taken many cities during the absence of Belisarius, he made himself master of Rome, and pillaged it for forty days; but after reigning about | 3 | 0 | 0 |
| He was vanquished by Narfes, whom the em-  |   |   |   |

peror

peror Justinian had sent into Italy: and thus ended the kingdom of the Ostrogoths. Italy remained in possession of the emperor of the East, and Narjes obtained the government; but the Romans sent great complaints to Constantinople, against that eunuch. Justinian recalled him in anger; but, instead of obeying, he sent secretly to Albion, king of the Lombards, who passed into Italy; and there founded a kingdom that lasted till the time of Charlemagne.

XVIII. The last state of the Western empire, in the middle age, comprehends therefore the reigns of twenty-three Lombard kings, during 205 years. The Lombards were also a northern people, who first established themselves on the southern borders of the Baltic Sea, and advancing by degrees more toward the south, at last penetrated Italy, and there founded their kingdom in Cisalpine Gaul; which was after named Lombardy.

|  | Y. M. D. |
|--|----------|
| 1. Albion entered Italy, and there reigned Justin, emperor of the East, sent Longin to Ravenna, as his exarch. | - 3 6 0  |
| 2. Celphis reigned   | - 1 5 0  |
| After his death there was an interregnum, which lasted   | - 10 0 0 |
| 3. Antarit reigned   | - 5 6 0  |
| 4. Agilulf   | - 26 0 0 |
| 5. Adelwald reigned alone, after his father  | - 9 0 0  |
| 6. Ariowald reigned  | - 12 0 0 |
| 7. Rotharis  | - 16 4 0 |
| 8. Rodoald   | - 6 0 0  |
| 9. Ari-  | - 9 0 0  |



|  | Y. M. D. |
|--|----------|
| 9. Aribert   | 2 3 0    |
| 10. Gondebert, and his brother   |          |
| 11. Berthier, reigned, together, only  | 1 3 0    |
| 12. Grimoald   | 8 0 0    |
| 13. Garibaud, his son  | 0 3 0    |
| Berthier returned to Pavia, where he was again acknowledged as king, and reigned                 |          |
|  | 18 0 0   |
| 14. Cunibert reigned, after his father Berthier  | 12 0 0   |
| 15. Luitbert, his son, reigned only  | 0 8 0    |
| 16. Racombert, duke of Turin, reigned also   | 0 3 0    |
| 17. Aribert II. reigned  | 8 0 0    |
| 18. Aufprand died at the end of  | 0 3 0    |
| 19. Luitprand, his son, reigned  | 31 7 0   |
| 20. Hildebrand, his grandson, only   | 0 7 0    |
| 21. Rachis   | 5 6 0    |
| 22. Astulf   | 6 0 0    |
| 23. Didier, duke of Etruria, reigned   | 17 0 0   |
| He was conquered in the year 781 by Charlemagne, and the kingdom of the Lombards ended with him. |          |

XIX. After Narfes had revolted, and while Albion was buſied in founding the kingdom of the Lombards, the emperor of the Eaſt, Juſtin II. ſent Longin to Ravenna, to endeavour to eſta- bliſh his affairs in Italy, and to promote his intereſt. But Longin made himſelf duke of Ra- venna, and aſſumed the title of *Exarch*, by which is meant, *without ſuperior*. They commonly reckon ſixteen exarchs, who reigned at Ravenna during 184 years, to the time of Aſtulf, the laſt king but one of the Lombards, who took that city, and put an end to the exarchy. Theſe ex- archs

archs (whom some also name vicars, or prefects) were,

|   | Y.   | M. | D. |
|---|------|----|----|
| 1. Longin, who governed                           | - 15 | 0  | 0  |
| 2. Smaragdus                                      | - 3  | 0  | 0  |
| 3. Romanus  | - 11 | 0  | 0  |
| 4. Callenic,                                      | - 4  | 0  | 0  |
| Smaragdus, in his age, governed again             | - 9  | 0  | 0  |
| 5. John Remiges                                   | - 4  | 6  | 0  |
| 6. Eleuthera                                      | - 3  | 0  | 0  |
| 7. Isaacius                                       | - 23 | 0  | 0  |
| 8. Theodore Calliopas                             | - 8  | 0  | 0  |
| 9. Olympius                                       | - 3  | 0  | 0  |
| Theodore Calliopas is re-established, and governs | - 34 | 0  | 0  |
| 10. Theodosius, or Theodore, governed             | - 0  | 6  | 0  |
| 11. John Platini, or Platon                       | - 15 | 0  | 0  |
| 12. Theophilactus                                 | - 8  | 0  | 0  |
| 13. John Rifocop, or Trifocop                     | - 5  | 0  | 0  |
| 14. Scholafticus                                  | - 10 | 0  | 0  |
| 15. Paulus  | - 2  | 0  | 0  |
| 16. Eutichius, the last exarch                    | - 24 | 0  | 0  |

Who, after he was drove from Ravenna, retired to Constantinople.

XX. In proportion as the Roman empire in the East, and more especially in the West, declined, there arose in the world, but principally in Europe, several kingdoms and other independant states, the revolutions of which belong to the history of the middle age. Thus, in the year 420, Pharamond reigned as king in France. In the year 408 the Goth and Vandal kings reigned in Spain, and so of the rest. But as these establishments include the origin of those

mo-

monarchies and states which now exist, it is more eligible to make the account of them precede the histories of modern nations, in order to prevent any interruption in the series of those histories, and all embarrassment in the study of them. The next chapter, therefore, will contain all that relates to this matter in the middle age.

XXI. But as the kings of the Vandals in Africa had, in the fifth and sixth centuries, much concern in the affairs of Italy, and as their empire disappeared before the end of the middle age, so that we shall have no further occasion to mention them, it appears necessary to give the chronology of the kings of that nation in this place. The kingdom of the Vandals in Africa lasted 108 years, under six kings, who were,

|   | Y. M. D. |
|---|----------|
| 1. Genferic, king of the Vandals, who founded that kingdom in the year 427, and reigned               | 48 0 0   |
| 2. Huneric, son-in-law of Valentinian III. succeeded his father, and reigned                          | 8 0 0    |
| 3. Gondebaut, the grandson of Huneric, reigned  | 11 0 0   |
| 4. Trasimond succeeded her brother, and reigned   | 26 0 0   |
| 5. Hilderic reigned   | 8 0 0    |
| 6. Gilimer was put in the place of Hilderic, who had been unjustly deprived of the throne. He reigned | 9 0 0    |
| And was vanquished by Belisarius, in the year 534. And thus ended the kingdom of the Vandals.         |          |

Here we shall conclude our sketch of the history of the middle age: very happily, if we have

in any degree dispersed that thick darkness with which it is surrounded; and have given a regular and clear plan, at least, by which it may be successfully studied.



C H A P. VII.

MODERN HISTORY.

**C**HARLEMAGNE appeared upon the earth. He was the son of Pepin, mayor of the palace of Childeric III. and the last king of France, of the Merovingian family. In the year 751, Pepin himself was made king, and died in 768. Charles was born in 741. He was of German extraction, of the nation called Franks, and was born in Germany. He established the seat of the empire he founded at Aix-la-Chapelle: he and his courtiers spoke German; and the public acts were wrote in German. He subdued the other tribes of his nation, converted them to Christianity, and taught them to read and write their native language. When he came to the throne of France, in the year 768, Constantine V. was emperor of the East, and, after

him, Leo IV. Constantine VI. the empress Iréna, and Nicephorus. Italy was in the power of Astulf, king of the Lombards. Stephen IV. and, after him, Adrian I. and Leo III. were popes. Germany contained many nations that were but little civilized: Wittekind was chief of the Saxons. Wincestaus, and, after him, Crzezonisse, reigned in Bohemia. Gotric, or Sigefroi, was king of Denmark. Biorno III. and, after him, Alaric III. reigned in Sweden. Lescus I. was duke of Poland. The Saxons were masters of England, and had there established several small kingdoms, which were united in 801 under Egbert, first sole king of that country. Fergus, and, after him, Solvathius, Achaius, and Congalrus, reigned in Scotland. Aurelius, and, after him, Silon, Mauregat, Veremond, and Alphonso the Chaste, reigned in the Austrias and the kingdom of Leon. The rest of Europe was entirely barbarous; and what they called civilized was not much better. Such was the state of Europe when Charlemagne, by the death of his father, became king of France. But this hero soon made new acquisitions, bearing in one hand the sword, and in the other the promises of the gospel. By the extinction of the kingdom of the Lombards in 773, he got possession of all Italy. By conquering the Saxons, and by converting them to Christianity, he became master of all Germany. By the election of the Roman people in 800, he obtained the empire of the West, with the title of Emperor; and a short time before his death,

in

in 809, was very near adding to his vast dominions the kingdom of Spain;

II. It is, therefore, with the advancement of this monarch to the imperial dignity, with the re-establishment of the empire of the West, in the first year of the ninth century, that commences what is called Modern History. The face of Europe was changed. It became at once Christian and civilized. It was then that modern kingdoms, republics, and states, were either founded, or acquired their true consistence. This last age of the world, down to the present day, contains 965 years. The means by which the Divine Providence thought proper to civilize Europe, and almost all the other nations of the known earth, during that period; the successive progress of the arts and sciences; the useful inventions of every kind; the degree of perfection to which manufactures and commerce have been carried; the discovery of a new world; the establishment of posts and public banks, and of every kind of intercourse between mankind; the improvement of navigation, and a thousand like objects, require as much to be clearly investigated and explained in modern history, as do the politics of kings, the stratagems of ministers, the exploits of heroes, and the revolutions of kingdoms. It is therefore our business here to present our readers with a clew to this labyrinth, but we trust they will not expect that we should conduct them thro' all its minute windings and recesses,

by entering into a description of those small states that may be called miniatures of government. We shall therefore confine ourselves to an inquiry into the state of the following nations.

III. *I. The new Empire of the West, called the Holy Roman Empire.* 1. Before the interregnum: 2. During the interregnum: And, 3. After the interregnum.

*Before the Interregnum.*

1. Under nine Carolinian emperors, or those who were the descendants of Charlemagne; to wit, 1. Charlemagne; 2. Lewis I. the Debonnaire; 3. Lothario; 4. Lewis II. 5. Charles the Bald; 6. Lewis III. the Stammerer; 7. Charles the Gros; 8. Arnold; 9. Lewis IV. called the Child, who died without an heir in the year - - - - - 912
2. Under six Saxon Emperors: that is, 1. Conrad I. Duke of Franconia. 2. Henry I. called the Fowler. 3. Otho I. called the Great. 4. Otho II. refused. 5. Otho III. called the Marvellous. 6. Henry II. surnamed the Saint, who died in the year - - - - - 1024
3. Under five Franconian Emperors, who were 1. Conrad II. the Salic; 2. Henry III. the Black; 3. Henry IV. 4. Henry V. 5. Lothario, who died in - - - - - 1137
4. Under

Under six Suabean Emperors, to wit, 1. Conrad III. of Suabia. 2. Frederic Barbarossa. 3. Henry VI. called the Severe. 4. Philip. 5. Otho IV. 6. Frederic II. who was poisoned in the year — — 1259

*During the Interregnum.*

This was a time of trouble and confusion that lasted twenty-three years; and during which, 1. Henry Raspo of Thuringia. 2. Conrad IV. of Suabia. 3. William, Count of Holland. 4. Richard I. King of England. 5. Alphonso X. of Spain; and, 6. Otocar of Bohemia, were elected by different factions; or pretended to the empire, and endeavoured to attain it, either by cabals, or by force of arms; whilst Contadin, Charles of Anjou, Mainfroi, and the Popes, excited a thousand troubles in Italy. This interregnum at last ended in the year 1273

*After the Interregnum.*

Under twelve Emperors of divers houses, chose by the electors, 1. Rodolph, Count of Hapsbourg. 2. Adolph, Count of Nassau. 3. Albert of Austria, called the One-eyed. 4. Henry VII. Count of Luxembourg. 5. Lewis IV. of Bavaria. 6. Frederic III. of Austria, called the Handsome, who disputed the empire with him; and, after the death of Lewis, Edward III. King of England; Frederic the Severe, Mar-



- Margrave of Misnia; and Gunter, Count of Schwartzbourg, were elected emperors, without being able to get possession of that dignity, which fell at last on, 7. Charles IV. of Bohemia. 8. Winceflaus, King of Bohemia. 9. Frederic of Brunswic. 10. Robert of Bavaria. 11. Jocelin of Moravia: and, 12. Sigismund, son of the Emperor Charles IV. King of Hungary, who died in - - 1437
2. Under thirteen Emperors chose by electors from the house of Austria; to wit, 1. Albert II. 2. Frederic IV. 3. Maximilian I. 4. Charles V. 5. Ferdinand I. 6. Maximilian II. 7. Rodolph II. 8. Matthias. 9. Ferdinand II. 10. Ferdinand III. 11. Leopold. 12. Joseph: and, 13. Charles VI. who died in \_\_\_\_\_ 1740
3. Under the Emperor Charles VII. Elector of Bavaria, who died in \_\_\_\_\_ 1744
4. Under the Emperor Francis I. Duke of Lorraine, and Grand Duke of Tuscany, who died in 1765

IV. II. *The empire of the East, possessed by the Sultans, or Turkish Emperors, or the Ottoman Porte.* This history divides itself naturally into two parts. In the first we are to investigate the origin of the Turks or Ottomans; and the fate of that people till the time of Mahomet II. who took Constantinople, and there fixed the seat of his dominion. In the second we are to bring the history of the Ottoman empire,

empire, from Mahomet II. down to the present time.

In the first part we shall see, that the Arabs or Saracens, who were a people descended from Ishmael the son of Abraham and of Hagar, inhabited the country which is called Arabia; from the word Araba, which signifies solitude. These Arabs are also sometimes called Ishmaelites, sometimes Agarenians, and sometimes Sarrazins, from the word Saraz, which signifies to steal; because this people traversed the country in order to rob on the highways. In 571 the false prophet Mahomet was born among them, and taught them a new religion, which they followed, as we shall see in the next chapter. Mahomet, who was at once a prophet, a legislator, and a conqueror, made himself sovereign of the Saracens or Arabs. The successors of Mahomet bore the title of Caliphs. About a hundred years after the death of Mahomet, a people of Scythia, named Turks, came by the Caspian Sea, past Mount Caucasus, and established themselves in that country, which is now called Georgia, Turcomania and Diarbeck. The Saracens at first waged war with these new comers; but about the middle of the eighth century they made peace, and incorporated with them, on condition that the Turks should embrace the Mahometan religion, and join with them in fighting against the Christians, who were come to molest them, even in Asia. The word Turk signifies a shepherd or peasant. It has ef-  
faced

fact, that of Saracens and Arabs. These two people therefore united, formed only one Nation, and gave themselves the title of **Muslimans**, or true believers. The Caliphs, successors of Mahomet, extended their dominions on every side. 3. **Ottoman**, whose origin and time of birth is uncertain, made himself master of the power and territories of all the other Caliphs and Soldans who then reigned in the East; he laid the foundation of that empire, which is called **Ottoman**, from his name, and took the title of **Sultan**. This happened in the year 1303. His successors were, 1. **Orchan** 2. **Amurath** : 3. **Bajazet** : 4. **Izazabel** : 5. **Solyman** : 6. **Mofet** : 7. **Mahomet** : 8. **Amurath II.** 9. and lastly, **Mahomet II.**

V. In the second part of the history of the Ottoman empire, we see Mahomet II. overthrow the empire of the Greeks in the East, make himself master of Constantinople, and there establish the seat of his monarchy; and take to himself the title of Emperor and Grand Signior. This great event happened on the 29th of May, in the year 1453. The successors of Mahomet II. were, 1. **Bajazet II.** 2. **Selim** : 3. **Solyman II.** 4. **Selim II.** 5. **Amurath III.** 6. **Mahomet III.** 7. **Achmet** : 8. **Mustapha** : 9. **Osman** : 10. **Amurath IV.** 11. **Ibrahim** : 12. **Mahomet IV.** 13. **Solyman III.** 14. **Achmet II.** 15. **Mustapha II.** 16. **Achmet III.** 17. **Mustapha III.** which makes in all, from the first period to Mahomet II. ten

Extracts (and in the second period, from Mahomet II. to our days; seventeen emperors of Grand Signiors, to wit, from 1517 to 1704.)

VI. After having thus brought down the history of the two grand empires of the East and West, to our own days, we may study to advantage the history of all other empires, kingdoms, republics, and modern states; by following the geographic order in which they present themselves to us in the map of Europe; beginning with the west, and advancing toward the east, till we come to Asia, Africa, and even to America, that we may learn the histories of the people who at this day inhabit those parts of the world. And in this manner we begin with learning,

VII. III. *The history of Portugal*; which is divided into the following epochs: 1. The origin of the Lusitanians; the description of ancient Lusitania, and of its inhabitants. 2. The first part of the history of the Lusitanians; to the year of Rome 607. 3. Their state and conduct under the Roman government, from the year of Rome 807 to the year of Jesus Christ 395. 4. The manner in which that country was invaded by the northern barbarians; and what passed to the year of Jesus Christ 800. 5. The fate of Lusitania during modern times, to the year 1075. 6. The government of the Moors in Portugal. 7. The erection of Portugal into a county; and the reigns of Henry and Alphonso Henriquez. 8. The erection of Portugal into a kingdom; and

and the reigns of Alphonso I. called Henriquez, Sancho I. and Alphonso II. 9. The reigns of Sancho II. called Capel, Alphonso III. Dennis, Alphonso IV. Don Pedro, and Ferdinand, to the year 1383. 10. The interregnum. 11. The reigns of Don John I. Edward, Alphonso V. Don John II. Emanuel called the Great, Don John III. Sebastian, and Cardinal Henry, to the year 1580. 12. The reign of Philip II. King of Spain, who became King of Portugal. 13. The affairs of the Indies under the three last Kings, Sebastian, Henry, and Philip II. to the year 1640. 14. The reign of Philip IV. and the revolution in favour of the Duke of Braganza, who was proclaimed King by the name of Don John IV. 15. The consequence of this revolution, and the wars of the Portugueze against Spain, to the year 1656. 16. The reign of Alphonso VI. and the further consequence of the wars against Spain; the deposition of this Prince, and the advancement of Don Pedro his brother to the crown of Portugal; the reign of John V. and lastly, the reign of Joseph I. the present King of Portugal.

VIII. VI. *The history of Spain*, which contains the following epochs.

1. The ancient history of Spain, in part obscure and fabulous, from Japhet and Tubal to the eighth century after the birth of Christ, when the Saracens penetrated into Spain. This period

which includes about 2862 years, and is divided into three memorable epochs; which are,

1. That which passed in Spain before the Romans:

2. That which was under the Romans: and

3. The fate of Spain after the Romans.

1. The middle history of Spain; which contains what passed from the invasion of the Saracens and the Moors, to the time of their entire expulsion: a period that comprehends about 779 years; and during which many Barbarian and Christian Kings reigned over divers provinces of Spain; and who formed the kingdoms of Castile, Leon, Navarre, Arragon, and Portugal, beside that of the Saracens; and this comes down to the year of Jesus-Christ 1474.

2. The modern history of Spain; which begins with the reign of Ferdinand the Catholic, who united under his sceptre all the kingdoms, provinces and colonies belonging to Spain, and formed of them one powerful monarchy. This last period, which includes 291 years, to the year 1765, contains the remarkable reigns of, 1. Ferdinand V. called the Catholic: 2. The six Kings of the house of Austria; to wit, Philip I. called the Fair, son of the Emperor Maximilian I. 3. Charles V. Emperor: 4. Philip II. 5. Philip III. 6. Philip IV. 7. Charles II. and three Kings of the house of France; that is, 8. Philip V. 9. Ferdinand VII. and 10. Charles III. In this last period due attention also should be had

had to the manner in which several provinces of Africa, in Italy and the Low Countries, &c. have been united to the Spanish monarchy: and likewise the manner in which America was discovered, and reduced, under the reigns of three Spanish Kings; and many other very remarkable events;

IX. *VI. The history of France.* Those historians who suppose with M. Mezerai, that the Romans first gave the name of Gaul to that large tract of land which lies between the Alps, the Pyrenees, the Mediterranean Sea, the Ocean and the Rhine, seem to have less foundation for their opinion, than they who maintain that this extensive and pleasant country was very populous in the first ages of the world, as appears by the most ancient monuments; that these people had probably a name before the existence of the Romans, and that they called themselves Galli; and, that being too numerous for their own country, they passed the Alps at the beginning of the Roman republic, and occupied a part of Italy, which was called Cisalpine Gaul; that they extended their colonies even to Asia, where they inhabited a country called Galatia, which is the name the Greeks gave to Gaul; and that other detachments of this nation advanced into Germany, beyond the Rhine. Be these matters however as they may, the history of France may be divided into several periods, the principal of which are characterized by events that are important,

posant, and proper to assist the mind of those who make it their study.

**K.** The first period comprehends the history of ancient Gaul, to the time that Julius Cæsar finished the conquest of that country, about forty eight years before the birth of Christ.

The second period contains the time that Gaul was under the dominion of the Romans, till the Franks entered that country, and there established their residence; which includes about 400 years.

The third period, which begins about the year of Jesus Christ 412, contains the government of the Franks in Gaul; and goes only to the year 420. From that period the kingdom of France has been governed by kings that have sprung from grand houses, which they call Races; and of which there are five that form so many distinct and conspicuous divisions in the history of this illustrious monarchy.

The fourth period, therefore, contains the history of France, under twelve Kings of the Merovingian race, from Pharamond the first King; that is, from the year 420 to 752; when Childeric III. after the death of Charles Martel, was deposed by the States, and Pepin elected in his stead. This period comprehends 332 years. The first period makes part of ancient history; the second, third, and fourth belong to the middle age; the fifth, and all that follow, appertain to modern history.

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The fifth period contains the history of thirteen Kings of the Carolovinnian race, from Pepin the Short to Lewis V. called the Drone; that is, from the year 752 to 987: making 235 years.

The sixth period includes the reigns of fourteen Kings of the Capetian race, from Hugh Capet to Charles IV. called the Fair; that is, from 987 to 1328: being 341 years.

The seventh period contains the reign of twelve Kings of the Valoisian race, or of the house of Valois; from Philip VI. of Valois to Henry III. that is, from the year 1328 to 1589: including 261 years.

The eighth period contains the reigns of four Kings, of the race or house of Bourbon, from Henry IV. called the Great to Lewis XV. named the Well-beloved; that is, from the year 1594 to the present year 1765: comprehending 163 years.

XI. After having acquired a sufficient knowledge of the kingdom of France, it is proper to be acquainted with,

*VI. The history of the Kings of Bourgogne;* as it is not only intimately connected with that of France, but also throws great light on those of Germany, Spain, the Low Countries, &c. And here we must carefully distinguish, (1.) the Kings of the first kingdom of Bourgogne, and remember that when the Vandals, Suavians, and Alains, quitting Germany, passed the Rhine, and entered

entered Gaul, the Burgognians, being amongst them, fixed themselves near the Rhine, and founded a kingdom that lasted 128 years; that is, from the year 406 to 534. Their government comprehended, toward the close of it, the Duchy of Bourgogne, Franch County, Dauphiny, and Savoy; under five Kings, named, 1. Gondicair: 2. Gonderic and Chilperic, who were brothers: 3. Gondebauc, Godégisel, Chilperic, and Gondemer; likewise brothers: 4. Sigismund; and, 5. Gondemer, who was deprived of his kingdom by the successors of Clodomire King of France; and his dominions united to those of that kingdom. (2.) The Kings of Bourgogne Transjurane: and we must here remember, that about the year 888, after the deposition of the Emperor Charles the Gros, Raoul or Rodolph, son of the younger Conrad, and grandson of Hugh, possessed the country between Mount Jou and the Alps; that is to say, Savoy and Switzerland; and was crowned King of Bourgogne Transjurane at St. Maurice in Valois. This kingdom lasted 145 years, under four Kings: who were, 1. Raoul: 2. Raoul II. 3. Conrad: and, 4. Raoul III. called the Drone. Conrad had united to his kingdom that of Arles; and Raoul III. having no family, left all his rich possessions to Conrod II. called the Satic: so that after his death this kingdom passed to the Emperors, who succeeded Conrad, and made a part of the Germanic empire. (3.) The Kings of Arles or Provence. Lewis the Stammerer, King

King of France, dying, and leaving only princes that were quite young, Boson, brother to Queen Richilde, wife of Charles the Bald, founded the kingdom of Arles (*regnum Arelatense*) and of which he made himself King. This kingdom was surrounded by the Soana, the Rhone, and the Alps. It cannot be properly said to have existed more than 53 years; and had only two Kings, which were, Boson, who was crowned at Vienna by the Archbishop of Lyons; and, 2. Lewis, son of Boson, whom Berenger took prisoner in Veronne, and whose eyes he put out. Lewis the Blind reigned, notwithstanding, forty-three years, and left a son named Charles Constantine. But as he was too young to reign, the Provençals elected Hugh King of Italy, to be King of Arles. There were great contentions between this Hugh and Raoul II. King of Bourgogne: but by the interposition of friends they were reconciled. Raoul renounced his pretensions to the kingdom of Italy; and Hugh, in return, ceded to him all he possessed in Bresse, Viennois and Provence, and even the title of King of Arles; which kingdom was therefore united to that of Bourgogne Transjurane.

XII. And here we should also study,

*VII. The history of the Dukes of Lorraine, the Dukes of Normandy, Princes of Orange, &c.* but we must content ourselves with the bare mention of these, without making their analysis, that

that we may not extend this chapter beyond its due bounds. We therefore pass directly to,

XIII. VIII. *The History of Switzerland, or the Thirteen Cantons.* The people that are now called *Swiss*, were anciently called *Helvetians*. About fifty six years before the birth of Christ, they made an invasion upon Gaul; but the Gauls, calling the Romans to their assistance, these not only drove out the Helvetians, but brought them also entirely under the dominion of the senate and people of Rome. The capital of their country was called *Aventicum*, a small town that is now called *Wisslisburg*. The most remarkable periods in the history of the Swiss, beside the aforementioned epoch, are,

1. The time the Helvetians were in subjection to the Romans.

2. The time that the greatest part of Switzerland passed under the power of the ancient Kings of Bourgoigne (see sect. XI),

3. The time when, after the extinction of the kings of Bourgoigne, Switzerland became a province of France.

4. The time when Switzerland was annexed to the kingdom of Lothair (*regnum Lotharingia*, or Lorrain).

5. The time when it made a province of the the empire of Germany, after the dissolution of the kingdom of Lorrain.

6. The time when it made a part of the kingdom of Arles.

7. The time when it fell under the power of the emperors of Germany.

8. The time when Switzerland threw off the yoke, or when the Cantons associated, and formed a free republic.

9. The time that has passed since that association, under the government of the thirteen free Cantons, down to the present day. To which may be added,

10. The history of the country of the Grisons, and

11. The history of the countries associated with the Helvetic republic : and lastly,

12. The history of the city and republic of Geneva.

XIV. IX. *The History of Italy*, since the time of Charlemagne, that is, from the beginning of the ninth century to the present time. In this general history of Italy we have to regard, in particular,

1. The history of the Popes, considered as secular Princes and temporal Sovereigns.

2. That of the kingdom of Sardinia.

3. That of the kingdom of Naples.

4. That of the kingdom of Sicily.

5. That of the kingdom of Corsica.

6. The history of the Grand Duchy of Tuscany, or Florence.

7. The histories of the eight most considerable duchies and principalities ; which are,

a The

*b* The dutchy of Savoy, and the county of Piedmont.

*b* The dutchy of Milan.

*c* That of Montferrat.

*d* That of Mantua.

*e* That of Parma and Placentia.

*f* That of Modena.

*g* That of Mirandola.

*b* That of Monaco.

8. The history of the island of Malta; and of the religion, or order, of the Knights of St. John of Jerusalem.

9. The history of the republic of Venice.

10. That of the republic of Genoa.

11. That of the republic of Lucca. And

12. The history of the republic of St. Marino.

To which may be also added,

13. The history of the island of Cyprus, which had once its proper Kings, but has since passed under the dominion of the Ottoman empire. It would require an entire volume fully to explain all the principal periods and epochs of the particular histories of each of these governments. But, as on one hand the history of Italy is intimately connected with those of all the principal modern monarchies; and as on the other, there are many excellent histories of this country, we must refer our readers to them, as they can only expect here to find general instructions for the guidance of their studies in these matters.

XV. X. *The History of Great Britain, or of the kingdoms of England and Scotland, and the history of Ireland.* The history of England is, like most others, easily divisible into three periods, which comprehend,

1. The ancient history of England, whose original name was Albion, so called from the white chalky mountains with which the coasts of that island are surrounded. The historians begin this period with a king named Brutus, the son of Æneas Sylvius, king of the Latins, and grandson of Ascanius, the son of Æneas the Trojan. They pretend that he began to reign in Albion in the year of the world 2828. This period continued to the year 3895, and consequently till within about a century of the Christian era. This is a period of obscure and fabulous conjectures, when England was governed by kings that may be called Aborigines, or originally of the country, of which, however, they pretend to have a regular chronological list.

2. The history of the middle age of England. The Romans invaded England, under the conduct of Julius Cæsar; and though it appears they were but badly received, yet it is certain that the succeeding kings of this country paid an annual tribute to the Romans, and were obliged to suffer their prefect to reside there. This government lasted 503 years, under a long succession of kings who were natives of the country, and of whom Arthur, one of the last, was the most famous. In the fifth century the Saxons

and

and Angles made a descent in England, and there established seven small kingdoms; this government was distinguished by the name of the Heptarchy; and lasted 369 years, and the dominion of the Saxons in England continued in all 564 years.

3. The modern history of England. Soon after the death of Charlemagne, that is, in the year 801, the seven Saxon kingdoms in England were united in one, under Egbert, king of the West Saxons, who subdued all the others, and reigned alone in that country. He and his successors were greatly molested by the Danes, who also made a descent in this island, committed hostilities, and endeavoured to establish themselves there; and which at last they effected, in the year 1017, when Canute the Great, king of Denmark and Norway, was also crowned king of England. This Danish epoch continued only 50 years, for in the year 1066, William I. called the Conqueror, duke of Normandy, landed on the English coast, drove out the Danes, and caused himself to be crowned king of England. From that time England has been governed

by  
 Three kings of the house of the dukes of Normandy, from William the Conqueror to Henry I. being 70 years, and to the year 1136.

One king of the house of Blois, named Stephen, reigned 19 years.

Fourteen kings of the house of Anjou, from Henry I. duke of Anjou, Normandy and Aquitaine



to Richard III. during 331 years, down to 1485.

Three kings descended from the earls of Richmond, from Henry VII. to Edward VI. during 68 years, and to the year 1553.

Two queens, Mary and Elizabeth, during 50 years, to 1603.

Four kings of the house of Stewart of Scotland, James I. Charles I. who was beheaded, Charles II. and James II. who, with the Protector Cromwell, reigned, during 85 years, to the year 1688!

One prince of Orange and Nassau, William III. crowned king of England in 1689, and died in 1702.

One queen, Ann, daughter of James II. and wife of George prince of Denmark. She died in 1714.

Three kings of the house of Hanover, George I. George II. and George III. during 51 years, to the present time.

XVI. *The History of Scotland.* The historians of this country, after relating some conjectures concerning the origin, and first ages of the Scotch, begin their history with Fergus, king of Ireland, whom the *Scoti* called from thence, and appointed their king; being no longer able to bear the horrid invasions of the Picts. Fifty eight kings reigned after him in Scotland, during 959 years: that is to say, from the year 411 to 1370. The last of these kings was David I. who died without issue. Robert II. son of Walter

ter Stewart, great steward of Scotland, and of Mary, daughter of king Robert Bruce, succeeded his uncle, and reigned twenty years. He had eleven successors of his own family; and these twelve kings of the house of Stewart bring the Scotch history down to 1603, when James VI. (and the First of England) succeeded Elizabeth queen of England, and united the two kingdoms which compose Great Britain.

*The History of Ireland.* If we are to believe the Irish historians, there were kings of this country more than 1500 years before the birth of Christ, and they mention one of them, named Slanius, who reigned in the year of the world 2448. They say also, that this country was divided into five governments, each of which had a king; and that, over these five kings, there was one who was supreme, and bore the title of King of Kings. There is, however, very little appearance of truth in the Irish history, till about the year of Christ 420, when a prince named Loegarius reigned in Ireland. History says that his wife and children embraced Christianity, but that he himself remained in his infidelity, and that he was killed by a clap of thunder, after having reigned 30 years. This king had forty-seven successors, who, with him, filled the throne of Ireland for 732 years; that is, to the year 1162, when this kingdom passed under the dominion of the English. The forty-eighth and last king of Ireland was named Roderic. Henry VIII. was the first English monarch who took

took the title of king of Ireland, by virtue of an act of the parliament of Dublin.

1677. XI. *The History of the Low Countries, and, in particular, that of the Seven United Provinces, containing* the description of the following Duchies: Brabant, Limburg, Luxembourg, and Guelders. The following are the principal Counties: Flanders, Artois, Hainault, Holland, Zealand, Namur, and Zutphen. The following are the Principalities, or seignories: Friesland, Mechlin, Utrecht, Overysel, and Groningen. The following are the Margraviate; that of Antwerp; which together, form the United Provinces, that are called the Low Countries. In the time of the Romans, the Rhine traced the limits between Gaul and Germany. That part of the Low Countries which is on the west borders of the Rhine, was named Gallia Belgica, Belgic Gaul; and that situate on the east belonged to Germany, and was called Baraxia. In the fifth century, when the Franks passed into Gaul, the Low Countries remained annexed to France; under the Merovingian kings. In the partition which Charlevoigne emperor, Lewis the Old made of his dominions, the greatest part of the Low Countries falling to Lothair, made a considerable part of the kingdom of Lothain, and that kingdom being dissolved, the situation of provinces

above

The counties and shires were successively formed. Their  
 governors acquired great power, and at the  
 time of the invasion of the Normans, they  
 made themselves independent. This history  
 therefore contains three periods. In the first  
 inquiry is to be made into the origin of each  
 duchy, county and seignory, till the time of  
 their union in the fifteenth century. In the se-  
 cond, the union itself is to be explained, and the  
 manner shown in which they fell under the  
 power, (1.) of the kings of Bourgoigne, (2.) of  
 the house of Austria, and (3.) under the domi-  
 nion of Spain, till the year 1564. And in the  
 third period, it is to be explained in what man-  
 ner the seven provinces of Guelderland, Holland,  
 Zealand, Utrecht, Friezland, Overysfel and Groe-  
 singen, united themselves, in order to throw  
 off the Spanish yoke, and under the conduct  
 of the prince of Orange and Nassau, came to be  
 declared by Spain, free provinces. Lastly, is to  
 show the state of this powerful Republic down to  
 the present day; together with the important  
 establishments which it has formed in the three  
 other parts of the world, but especially in Asia.  
 The histories of the counts of Flanders, the counts  
 of Holland, &c. that of the princes of Orange  
 of the house of Nassau, are also intimately con-  
 nected with that of the Low Countries.  
 vol. 101 to 104 history of the Low Countries  
 XVIII. *The History of Germany.* This  
 history likewise divides itself into three periods,  
 which form, the Ancient History, that of the  
 Middle

Middle Age, and that of Modern Germany: The first period comprehends the origin of the Germans, whom they suppose to be descended from Tuiskon, or Teuthon, otherwise called Afcanes, the son of Gomer, the grandson of Japhet, and great grandson of Noah. This chief, they say, began his reign in the year of the world 1812. It seems likely enough that these people took their German name Teutsche from Theuton, and that of Germans, or Germani, appears to be derived from the old German word Gerr, that is, war, and from the word Man, by which they were distinguished as men addicted to war. Their name of Allemands came doubtless from Alkemannus, Hercules, prince of Suabia, who reigned they say about the year of the world 2399. It is easy to conceive that all this ancient history must be obscure, uncertain and fabulous. The people who inhabited these countries knew not the use of letters: they transmitted to their posterity the memorable actions of their founders and of the heroes of their country, by hymns and songs. In the Greek historians, these nations are always confounded under the name of Scythians, Celts, &c. and it is impossible to distinguish them: The first knowledge we have of them must therefore be from the Romans, who thought them worth the trouble of conquering, and had connexions with them: and consequently all that we can learn of them must be drawn from Strabo, Ptolemy, Cæsar and Tacitus: and these authors did not even understand the

the language in which those historic hymns were sung. It appears by these writers that the ancient Germans were mere barbarians. Among that dark ignorance and that ferocity with which they were surrounded, there were however to be seen some sparks of virtue, valour, art and knowledge. Tacitus says, for example, that they were much addicted to drinking, and this implies that they had the art of making wine, or some other strong liquor: that author, indeed, expressly says, that they brewed beer (*cerevisia*). He says also, that they trafficked with the Romans, and sold them, among other things, amber, which they gathered on the borders of the Baltic Sea, and named *Glæse*. All this supposes some exertion of industry. This first period comes down to the birth of Christ.

XIX. The middle age comprehends the revolutions in Germany from the commencement of the Christian era to the time of Charlemagne, including eight centuries. It is in this second period that we find, (1.) The accounts of the wars that the Germans sustained against the Romans, who were never able completely to subdue them. (2.) The particular enumeration of the different nations that then inhabited Germany. (3.) The progress of each of these people; their state during the decline of the Roman empire, and the manner in which each of them insensibly recovered their liberty. It is a matter well worthy of remark, that during all the middle

the age, the Germans remained ignorant of the art of writing, and that Charlemagne was the first who taught them the use of letters. All therefore that has been wrote of the history of the Germans during the middle age, was either by foreigners, or by monks, and others equally ignorant, after the eight century. It is sufficiently manifest what regard ought to be paid to these. The greatest inconvenience is, that we cannot form a just and distinct idea of the state of the German nations before Charlemagne. That they had chiefs is certain, but the same chief of a nation is sometimes named rex, and sometimes dux, princeps, margravio, or comes, and sometimes still different from any of these. All the *Scriptores rerum Germanicarum* of the middle age, are but so many troubled and confused sources: the business here, however, is to know what has been wrote, rather than what has really happened.

XX. The modern history of Germany begins with Charlemagne, and comes down to Francis I. that is to say, down to the present time. The history of these emperors being already included in that of the empire, it only remains in the third period of the history of Germany, to consider, (1.) The particular history of the twelve grand sovereign houses of Germany, which are those of Austria, Brandenburg, Bavaria, Baden, Brunswick, Anhalt, Hesse, Holstein, Mecklenburg, Nassau, Saxony and Wittenberg. (2.)

That

That of the states and countries which these houses possessed. (3.) That of the archbishopricks, bishopricks, abbies, military orders, &c. (4.) That of the free cities and those that hold immediately of the empire, &c. To which may be added divers historical matters, as (5.) an inquiry into the origin of electors, and in what manner the chiefs of divers Germanic nations recovered their liberty by the right of postliminy, after the extinction of the Carolovinan house. (6.) The particular history of the Anseatic league. (7.) That of the war of thirty years; and numberless other particulars which relate to the Modern History of Germany. The history of the house of Austria, and that of Brandenburg, merit a more particular study, because the heads of these august houses are at this day elevated to the first rank among the sovereigns of Europe.

XXI. XIII. *The History of the Kings of Bohemia.* This country, situate on the borders of the Elbe, was anciently inhabited by the Sclavi, whom they named Behemannis or Behaims, for it is not more than 200 years since they called Bohemia, Behaigna. It was originally governed by dukes, the first of whom, named Zicco, conducted, with his brother Lecho, in the year 550, a powerful colony into this country, uninhabited, and almost covered with forests. From his time there have been twenty-two dukes in Bohemia, the course of 536 years, down to the year 1086. The last of these dukes was named Uladislavus II.



six years before whose death Bohemia was honoured with the title of a kingdom by Henry IV. and Uladlaus reigned in quality of king. There were twenty kings his successors to the year 1307, when Henry duke of Carinthia, and king of Bohemia, was deposed. From that time seventeen kings and one queen of the house of Luxemburg and that of Austria, have reigned in Bohemia; the first of whom was John of Luxemburg, son of the emperor Henry VII. At this time Bohemia makes part of the hereditary estates of the house of Austria.

XXII. XIV. *The History of the Kings of Hungary.* That country which is now named Hungary, was formerly called Pannonia. The Huns, a Gothic people, established themselves there, and gave the country their name. Attila made his city the capital of Sicambria, and gave it the name of Buda, which was that of his brother. The Huns gave themselves very little trouble about writing their history. We know that there were at first dukes in Hungary, and that in the year 1000, it was erected into a kingdom in favour of Stephen, called the Saint. That king had sixty-six successors, down to the present day, and Hungary also makes part of the hereditary dominions of the august house of Austria.

XXIII. XV. *The History of Poland.* This country was anciently named Sarmatia, and its inhabitants Sarmates. We have only a confused account,

account, that this country was originally govern- ed by dukes or princes, of whom there were twelve from Craco and his brother Lechus I. during 450 years: that is, from the year of Christ 550, to 999: that on the last named year Poland was erected into a kingdom by the emperor Otho III. that it had afterwards four Polish kings who reigned during eighty-two years: that the last of these kings, Boleslaus II. called the Cruel, occasioned this country, by his bad conduct, to lose the title of kingdom; and that it was governed from 1081 to 1370, by twelve princes, among whom was the renowned Piaft: that in the year 1370 it resumed the rank of a kingdom; and that it has since had eighteen elective kings, who have been chosen as well from foreign houses, as from the Piafts, or original families of the country: that the first of these elective kings was Lewis king of Hungary, and the last Augustus II. elector of Saxony; and that this prince dying in the year 1763, the states of Poland have placed on the throne Stanislaus II. of the family of Poniatowsky, a prince in every sense worthy to wear that crown. The History of *Lithuania* is comprehended under that of Poland. The history of *Prussia* is likewise included; in part, under that of Poland, in part under those of the orders of the Teutonic knights, and the knights Templars, and in part under that of the house of Brandenburg. The history of *Finland*, *Livonia*, *Estheria* and *Coxriand*,

is

Is comprised under those of Sweden, Ruffia and Poland.

XXIV. XVI. *The History of the kingdom of Denmark.* If we regard what is said, and still more, what they have not scrupled to write, we must begin this history with Gomer II. great-grandson of Japhet, who was the first that inhabited Cimbrica Chersonesus, or Cimbria, 1800 years after the creation of the world, 193 years after the deluge, and 2098 before Christ. This country, they say, was governed, at first, by eleven successive judges, the first of whom was cotemporary with Abraham: that in the year of the world 2910, and 1058 before Christ, Dan founded the kingdom of Denmark, and called it after his name: that it had twenty-six Kings, all of whose names they know, and their principal actions, to the time of Dan III. who began to reign 141 years before the common era: that 110 years before this epoch, there was a great migration of the Cimbri and Teutoni, who penetrated into Italy; but were there almost entirely extirpated by the Romans; and at this time it is that the ancient history of Denmark ends, that is, about seventy-four years before the birth of Christ. That of the middle age begins with *Fridlef I.* surnamed the *expeditious*, who was the twenty-seventh king; and continues till *Sigefroi*, whose reign began about the year 760, and ended with the eighth century. This age comprehends a succession of  
thirty-

thirty one kings. But they whose design it is to know what has really happened, will give but little credit to all these relations, as they will not believe it possible that a nation, which knew not the use of letters till a long time after the reign of Charlemagne, should be able to trace their origin to the time of the deluge; or that they could, by any monuments whatever, be able to deduce their history from that period, without interruption, down to modern times, that is to the ninth century; they will therefore be persuaded that all those ancient histories and chronicles, in verse and prose, on which their authorities are founded, are nothing more than a mass of fables, written by impostors and visionaries two or three thousand years after the facts are supposed to have happened, and consequently that they knew no more of the matter than we do. Without making any further inquiry therefore into these relations, we shall say, that the modern history of Denmark, which begins about the year 800, with Gotic, Godfrey, or Gotilae, is more clear and less uncertain. It includes the reigns of fifty five kings, during 965 years, that is, from the year 801 to the present time. So that the historians count one hundred and thirteen kings who have reigned in Denmark, from Dan I. to Frederic V. who now so worthily fills that throne. The introduction of Christianity into Denmark, under Eric I. and the sixty-seventh king, about the year 850, falls in this last age, which also abounds with remarkable

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events. The history of *Norway* is included in that of *Denmark*; as are those of the islands of *Iceland* and of *Greenland*, if any such there are.

XXV. XVII. *The History of Sweden.* The ancient history of this kingdom is altogether as fabulous as that of *Denmark*. All its first accounts consist of relations, songs and legends, of the allegoric traditions of ancient priests or poets. On these authorities they suppose that *Magog*, the son of *Japhet*, and grandson of *Noah*, was the origin from whom descended the *Scythians* and *Goths*. *Magog* left five sons. From one of them, named *Suenon*, they say the *Swedes* are descended: from *Gog* or *Getbar*, they suppose the *Goths* or *Getae* derive their original. *Ubbon* succeeded his brother *Suenon*, and built, they say, the city of *Upsal*. They here make a succession of twenty-five fabulous kings, from *Magog* to *Bothavill*, and which comes down to the birth of *Christ*.

The middle age begins with the reign of *Alaric*, and after him of *Eric II.* and continues to *Ingo II.* or *Ingel*, and lasts about 800 years; including the reigns of thirty-five kings, whose history is scarce more certain than that of the former.

The modern history begins with the kings *Charles* and *Biorn*. About the year 831, the emperor *Lewis the Debonnair* sent *Ansgairus*, bishop of *Bremen* and *Hamburgh*, into *Sweden*, to preach the gospel, and *Christianity* was received

ed into that kingdom. From Charles to Suerker II. that is to the year 1240, there were twenty-two other kings who reigned in Sweden, during a space of 302 years: and from Eric IX. called the Saint, who succeeded Suerker II. there is a succession of forty kings, who have filled the Swedish throne, down to the present day, during 615 years. This long series of 122 kings is very gloriously terminated by the reigning monarch Frederic Adolphus, a prince of the house of Holstein. The history of *Lapland*, as far as any history can be found of that country, is entirely included in that of Sweden.

XXVI. XVIII. *The History of Russia.* All that we can say of the ancient history of Russia is, that this country was the hive from whence that innumerable swarm of people issued, which overrun all Europe, and part of Asia and Africa. It would be a vain and frivolous enterprise to endeavour to investigate either the ancient history, or that of the middle age, of this immense country, as no written accounts of them have come to our knowledge. The foundation of this vast and formidable empire, which was civilized by the labours of Peter the Great, and of those princesses who have borne the sceptre after him, and who at this day make so conspicuous a figure on the theatre of the world, was not laid till the ninth century of the Christian era. The same origin is usually ascribed to the inhabitants of this country as to those of Poland and Bohemia.

The language called Slavonian, which they all speak, but in different dialects, seems to confirm this conjecture. All the colonies of the great nation of Sarmatia took, in the sixth century, the name of *Slavi*; by which they meant to express that they were pursuers of glory, for such is the import of that word in the Slavonian language. That of *Russia*, or *Rossia*, implies a people that are dispersed; and this etymology is confirmed by Procopius, a Greek historian of the sixth century. The story of one Ruffus, the brother of Lexkhus and Czekhus, is an invention of modern writers among the Illyrians or Dalmatians.

In the years 861 and 862, the inhabitants of Russia chose for their governors three Vारेgean princes, Rurika, who first fixed his residence at Ladoga; Sineus, at Bielo Osero, and Truvera at Isborka. The two last died without children in the space of two years. By that means Rurika became sole sovereign of Russia; and having augmented the city of Novogrod, which had been lately built, he there established his residence. In 878, this great prince, Rurika, died, and left Igora, his son, under the tutelage of Olegha, his uncle; he governed Russia thirty-five years. When Igora came to age of maturity, he espoused a young maiden of Pleskow, named Olpha. This prince was massacred by the Drevlians about the year 945, and Sucto-flava, his son, reigned in his stead, under the tutelage of his mother Olpha, with whom he al-

ways

ways lived in harmony. This princess embraced the Christian religion at Constantinople, and was baptized by the name of Helena. Her son, however, did not follow her example. Jarapolka reigned after his father Suetoslava, from the year 972 to 988. His brother Vladimire, or Wolo-dimir, called Basil, succeeded him, and embraced the Christian religion according to the rites of the Greek church. From this point, the history of Russia becomes more luminous: for, with the doctrine of Christianity, the use of writing was introduced among this people. From Wolo-dimir or Basil, to Basil V. during 546 years, that is, from 988 to 1534, we find a succession of thirty-five sovereigns, who reigned in Russia under the title of Great Dukes. John IV. or Iwan Basilowitz, the son and successor of the last Basil, took the title of Tzar, or Czar, which his successors have continued to bear, and which, in the Slavonian tongue, properly signifies a king. He also joined to his titles that of Povelitela and Samodertza, conservator or sovereign of all the Russias. Foreigners call this prince the Tyrant, but the Russians name him the Severe. He had six successors, who contented themselves with the title of czar, till the year 1613, when Michael Fedorowitz, of the house of Romanova, mounted the throne; and took the title of czar, emperor, and autocrator (or sovereign conservator) of all the Russias. This title of emperor is no longer contested with these powerful monarchs. From Michael Federowitz there were three emperors  
of



of Russia, Alexis his son, Teodore or Theodore, and Ivan, or John V. to the year 1696, when Peter I. surnamed the Great, came to the throne: a monarch who made the most astonishing, and at the same time the most happy efforts, toward the civilizing of the Russian nation. This great man died in 1725; and the throne of Russia has been since filled by Catherine, the widow of the emperor Peter; by Peter II. his grandson; by Ann, the daughter of John V. by John VI. grandson of John V. by Elizabeth Petrowna, daughter of Peter the Great; by Peter III. grandson of Peter, and lastly, by the august Catherine II. now reigning.

XXVII. If the Cossacks, Calmacs, the inhabitants of Siberia and the Ukraine, the Samoeids, &c. have any history, it must be comprehended under that of Russia. It will not be expected that we should lose ourselves in these deserts. We must here say a few words, however, concerning the *Tartars*. Tartary in Asia, which they call *Great Tartary*, is an immense country, that is as imperfectly known to geographers, as the succession of its sovereigns is to historians and chronologists. It was these Tartars, however, that in the year 1280 made themselves masters of China; and it was then that the family named Ivan began to reign there. There were nine Tartarian emperors of that house, which lasted 89 years. In 1369 the Tartars were drove out of China; but in 1645 they re-entered,

ered, under the command of their cham, or king, Xun Chi, whom they named the Grand Kam; again subdued the empire of China, and the family of that Tartar prince continues to reign there till this day. *Little Tartary* comprehends all that country which is between the *Tanis* and *Borysthenes*. It is far from being precisely known what time the Tartars made themselves masters of this country, for the opinions of historians differ widely concerning this matter. That which appears the most probable is, that the dukes of Lithuania having subdued the Tartars, they sent princes of their nation to rule in this country. The last of these princes was named *Aczkirei*, from whom came the race of *Girei*, and all those pretended emperors who have reigned in *Little Tartary* since the year 1452. About the middle of the sixteenth century, *Selim*, emperor of the Turks, subdued *Crim Tartary*, and took the fortress of *Cafa*: and from that time the Kam of the Tartars has been chosen by the Ottoman Porte: sometimes indeed they have suffered the eldest son of the Kam to succeed him, and at other times they have not. We have seen, moreover, a Kam called to *Constantinople* to give account of his conduct, and sent into banishment. We are the better pleased with this opportunity of mentioning the Tartars, as their history leads us to make three reflections. The first is, that we cannot conceive from whence the illustrious author of the *Persian Letters* could learn that the Tartars conquered

quered almost the whole world. For if that were the case, it certainly was not since that people who inhabit Great and Little Tartary have borne the name of Tartars. Perhaps he thereby means the Scythians or Celts, or some other ancient and warlike people. The second observation is, that if modern historians knew so little of the revolutions and actions of a nation that is now existing, and before our eyes, but who are ferocious, uncivilized, and have no writers among them, what are we to think of the ancient histories of all nations, and especially those of the north, who, for thousands of years, were in the same circumstances, and were ignorant of the use of characters, and the art of writing? And lastly, that those philosophers deceive themselves, who imagine that a nation becomes more formidable by being ignorant of arts and sciences. The example of the Tartars sufficiently proves the contrary, and shows that a people may be numerous, brave and warlike, and yet not able to form themselves into a body as a nation, and still less able long to support themselves, if they do not become civilized, and cultivate the arts and sciences. The Goths and Vandals proved this truth formerly. What remains of those people are there now upon the earth? If any of them can be said still to exist, they are become civilized; for the children of the Goths and Vandals that were born among polished nations acquired the manners of these people from their infancy.

XXVIII. To reader the study of modern history complete, we must transport ourselves into the other three parts of the world, and we live in an age when we can make those journeys without going out of our closets. In Asia we have to consider, beside the empire of the Turks, which we have already mentioned,

1. The modern history of *Persia*.
2. The like history of the *Moguls*, or emperors of *Indoſtan*.
3. That of the kingdoms of *Pegu*, *Ava*, and *Arracan*, or of those countries which the ancients comprehended under the name of the Indies beyond the *Ganges*.
4. The history of the kingdoms of *Siam*, *Laos*, and *Tanquin*.
5. That of the kingdom of *Bengal*, and its nabobs.
6. The modern history of *China*.
7. The history of *Japan*.
8. The history of the kingdom of *Java*.
9. That of *Ceylan*, formerly called *Taprobane*.
10. The histories of the other large islands of the *Indian and Oriental sea*.

XXIX. In Africa, we have also to learn, beside what is under the immediate dominion of the Ottoman empire,

1. The history of *Abyssinia*.
2. That of *Tunis* and *Tripoly*.
3. That of *Algiers*.
4. That

4. That of the kingdom of *Morocco*, under which are comprehended those of *Fex*, *Taflet*, *Tetuan*, *Suz*, and others.
5. The history of the other nations of *Africa*, as far as they can be, and are worthy to be known.

XXX. In *America*, we have lastly to consider,

1. The history of the *Canary Islands*.
2. The history of the *discovery of America*, and the progressive manner in which we have become acquainted with all its various countries, as well islands as continent.
3. The history of the *partition of America* among the European powers; to which may be added,
4. The history of *Mexico*, and
5. That of *Peru* and its *Incae*.

XXXI. Such in general is the system of what is called the universal history of the world; of the ancient and middle ages, and of modern times. It must be confessed that the labours of the learned have, in this science, surpassed all that we could expect, and all that the capacity and assiduity of the human mind seemed capable of producing. There are now, in almost all languages, universal and particular histories that are highly excellent; where the most learned researches are united with the most sagacious reflections,

lections, and where a regular and conspicuous narration is ornamented with all those graces of which the historic style is susceptible. There are in the universities able professors, who make courses in history that are highly instructive: and there are historical bibliothèques which furnish us with the knowledge of the best authors in every species of history. They therefore who are desirous of applying to this science, cannot want for guides, or instructions; and we may add, that, in this age, the useful and the agreeable will be found united in the study of history.

CH A P. VIII.

T H E

ECCLESIASTICAL HISTORY

Principal Nations of the Earth.

**A**FTER having treated on profane or civil history, we naturally proceed to  *Sacred, or Ecclesiastical History*. From the first hour that

that man comes into the world, he seeks after happiness. The milk which nature has given to the mother, renders the child content, and consequently happy: it desires nothing more. But as its age advances, and its ideas increase, it seeks after sports, pleasures, and fortune. At length man discovers that there is a future existence, and a Supreme Being, who is the creator and preserver of this world, and the dispenser of happiness or misery in the world that is to come. The first human beings perceived therefore that it was of importance to render the Divinity propitious to them; but to obtain that end, they made use of means that were as weak and imperfect as were their understandings. Having nothing but sensible objects before their eyes, they could form only corporeal ideas, and these ideas they applied to the Supreme Being, to whom nothing corporeal can belong.

II. By groping continually in that darkness, without the guidance of revelation or philosophy, after the right way of obtaining the knowledge of God, and the manner in which he ought to be worshipped, they could not but wander and deceive themselves, as well with respect to the one as the other of these objects. The knowledge of God, and of the manner in which he is to be worshipped, forms what we call religion. The design of this chapter, therefore, is to inform our readers what have been the principal religions, that men have invented and followed,  
from

from the creation of the world; and the following chapter will contain the history of Christianity, or of the church of Christ in particular.

III. Adam, and the first patriarchs after him, followed, doubtless, the religion of nature; the lights of reason, enforced by those which God had vouchsafed them in Paradise, and in the succeeding ages; as we find in the book of Genesis, wrote by Moses. But this worship, so pure in itself, seems to have been sometimes corrupted by a propensity to idolatry, which infected mankind from the beginning of the world. The sacrifices of animals, and even of innocent men, are not certainly according to the religion of nature, but have a near relation to paganism. For all sacrifices are diametrically repugnant to the religion of nature, as no man can possibly prove, by the light of reason, that the Supreme Being, all-wise and good, can find pleasure in the slaughter of his creatures, and what is more, of mankind; whom his wisdom has created, and whom his goodness supports. The little household gods of Laban, the father-in-law of Abraham, clearly prove that idolatry reigned in the first ages of the world. Moses purged the worship of the Hebrews entirely from it; it was he who, by the express order of God, established the true principles of religion among the children of Israel; their dogmas and their religious ceremonies. We are therefore here to con-

IV. (1.)



IV. (1.) *Paganism.* We have already given an ample description of this religion in the second chapter, on mythology; and we shall only add here, that paganism in general has at all times had various sects, and that even when it possessed almost the whole earth, each people had their different gods, idols, and religious worship; at least with regard to exterior matters. The pagan religion of the Egyptians, for example, was not the same with that which was professed by the Greeks; and these differed likewise from that of the Romans, who multiplied their demigods and temples to an endless number. It is a singular circumstance, and well worthy of remark, that, even in modern times, whenever a nation or troop of mankind are discovered in any part of the earth, they are always found to be pagans. Whence comes it that mankind have naturally so universal a propensity to idolatry, and so little to philosophy and the principles of Christianity? Whencesoever that be, paganism was destroyed in the reign of Theodosius the Great, at the close of the fourth century of the Christian era; and the ruins of it which are to be found in Asia, Africa, and America, are degenerated into an absurd idolatry, and always attended by ferocity, ignorance, and barbarity. That large work, of "the religious ceremonies and customs of all nations, represented by figures designed by Bernard Picart, with an historic explanation, &c." and especially those volumes which treat of the idolatrous nations,

visions, is very instructive, and throws great light on those objects. In the description of the religion of the ancients, the author says, (c.) *The ancient religion of the Chinese*, which is but little known to us. We know that they adored the heavens, under the name of *Tbitn*, and that they had in their devotion some mixture of that of the Jews, though we know not from whence they had it. There is a very ancient tradition among the Orientals, that there are a great number of Jews in China, and that God having opened a passage, they went thither in the time of Joshua. However that be, it is certain that a large portion of idolatry, and some principles of natural religion, and of that of the Hebrews, formed the religion of the ancient Chinese. But about 550 years before the birth of Christ, that is about the year of the world 3450, the renowned Confucius was born in the kingdom of *Lu*, which is the province that is now called Xantung. This philosopher was of an illustrious family, that descended from the emperor *Ti-Ye*, of the second race. He began by professing philosophy, and ended by inventing a new system of religion and politics. His reputation acquired him more than three thousand disciples, among whom there were seventy-two that signalized themselves, and are still held in great veneration by the Chinese. Confucius divided his doctrine into four parts, and his disciples into a like number of classes. The first were those who applied themselves to

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the study of virtue: the second, such as applied themselves to the arts of reasoning and eloquence: the third, they who studied the art of government, and the duties of magistrates; and the fourth, those who applied themselves to the doctrines of morality. The four books that are attributed to Confucius are considered by the Chinese, as of the highest authority. The first is intitled *Ta-Kia*, or the grand science. There is only the first chapter of that book that properly belongs to Confucius. The rest of it, as well as the second, called *Chung-Yung*, or the medium of virtue; the third named *Lungya*, or the conferences; and the fourth which is a collection of conversations: all these books are the works of his disciples. Though it is said, in all these books, 1. That it is the heavens or virtue that holds the place of the Supreme Being, yet 2. They direct superstitious worship and sacrifices to others than that Being, and 3. They promise no other recompence or happiness than that of this life. In the modern religion of the Chinese, which is founded on the doctrine and writings of Confucius, there are three sects, *the Learned, the Idolaters, and the Sorcerers*. The first is that of the emperor and nobles, who sacrifice to the stars: the second pay their adorations and build temples to idols; and both of them render a religious worship to Confucius, to philosophers, to kings and their ancestors. The third sect worship demons and practise magic. The Chinese

these priests are named *Mandarins*; and apply themselves to religious affairs, to philosophy and government. There are many temples and convents in all parts of China. The idols of the Chinese are called *Pagodis* or *Chines*. The latter are made in the shape of figured pyramids; and are held in great awe by the vulgar. When they purchase a slave, they bring him before one of these chines, and after making an offering of rice, or other matter, they entreat the idol, that the slave, if he should fly from his master, may be devoured by tigers and serpents: and this the slaves fear to so great a degree, that they never dare to leave their masters, whatever may be the treatment they receive. Idolatry therefore is very manifest in the religion of the modern Chinese, but Confucius is not to be blamed for this error; for in the first chapter of the book *Ta-Kio*, which is the only one that he wrote, there is no trace of it to be found. All the rest is the work of his disciples, a class of men who constantly enlarge, decorate, and disfigure the doctrines of their masters. Notwithstanding all the absurdities which we discover in the religion of the modern Chinese, that people have lived, for 2000 years past, in peace and tranquillity under its shadow, and have derived from it an exterior happiness.

VI. (3.) *The Religion of the Magi.* The word *Magus* in the ancient Persian is nearly synonymous with that of sage or wise man: and this

name was given to those philosophers who taught morality and natural theology, founded on the adoration and worship of a Divinity, as Arnobius has remarked. This natural religion, however, was not either very pure or very rational; for the magi laid down two imaginary principles, which were, that *light* was the source of good, and *darkness* the origin of evil. These philosophers, however, were in high estimation with the kings of Persia, who acknowledged their wisdom, and honoured them with the name of Sages, frequently consulted them in the affairs of government, and charged them with all that regarded the religion and policy of their kingdoms, so that they were at once priests, politicians and philosophers. It is easy to conceive what importance this triple employ gave them in their country; and the more, as by the study of natural philosophy these magi were enabled to predict appearances in nature, and sometimes to perform operations that appeared supernatural to the people, and which these subtle priests caused to pass for conjurations, prodigies and miracles. When Cambyfes had determined to carry the war into Egypt, he appointed one of these, named Patizithes, governor in his absence. But that minister attempting to place his brother Smerdis on the throne, in the room of the son of Cyrus, whom Cambyfes had slain, the principal satrapes or nobles, perceiving his fraudulent design, massacred, at once, him and all the rest of the magi. From the time of this catastrophe, the sect

sect of the magi fell into disrepute; but, some years after, they were restored to authority, and at the same time reformed by Zoroaster. They, who in succeeding times made a profession of sorcery, took the name of magi, and from thence a bad signification was annexed to that title, and from thence also is derived the word magician. These magi spread themselves over all the East, and even in Egypt, where we find them in the time of Moses. The priests of the sect of magi in Persia were all of the same tribe; and they rarely communicated their science to any but those of the royal family, who from thence were regarded as belonging to the sacerdotal tribe. These priests were divided into three orders; the common clergy, the superiors, and the archimagus, or head of their religion. The temples were in like manner of three orders. The archimagus held his residence in the principal temple, and the whole sect thought themselves obliged, once in their lives, to go thither on a pilgrimage. The business of these priests was to read the offices of each day in their liturgy, and at certain fixed and solemn times to explain to the people different parts of their sacred books. There were no altars in these temples; but they preserved sacred fires, in lamps, before which they performed their adorations. This people were in great dread of spectres or apparitions.

VII. (4.) Zoroaster, whom the Persians called Zervusht, was, according to oriental writers, a

great philosopher, who lived at the time that Darius, the son of Hystaspes, filled the throne of Persia. He was perfectly acquainted with all the oriental sciences, and much versed in the religion of the Jews. He did not found a new religion; but undertook to reform that of the magi, which for many centuries had been the prevailing religion among the Medes and Persians. He established the doctrine of a *first principle, or Supreme Being*. He taught that fire was the symbol of the presence of the Divinity, and that God had established his throne in the sun. He shut himself up, for a long time, in a cavern of Media, where he composed the book of his *Revelations*. A short time after, he went into Bactriana, and Persia, and there caused his doctrine to be received. From thence he passed into India, in order to learn the sciences of the Brachmans; and having acquired all they knew of physics and metaphysics, he returned into Persia, and communicated his knowledge to the magi; who from that time were held in high esteem. Zoroaster, repairing to the court of Darius at Susa, presented that monarch the book he had composed, bound in twelve volumes, each of which contained a hundred skins reduced into vellum, on which it was the custom of the Persians to write. This book was intitled *Zendavesta*, and by contraction *Zend*; a word that signifies *the fire lighter*. The king, his courtiers, and the nobles of the land, embraced magianism; thus reformed by Zoroaster; magie, the efforts

efforts of the chiefs among the Sabæans; and this religion continued to prevail in Persia till the time it was superseded by the doctrine of Mahomet. Its morality was pure, except that it permitted incest. With regard to the worship of this religion, it was simple; philosophy and policy appear to have been there artfully united. They say that Zoroaster, who retired to Balch with the quality of archimagus, was there slain by Artasp, king of the Scythians, and his temples demolished. The disciples of Zoroaster, who still remain in Persia, are called by the Mahometans *Gares* or infidels.

VIII. (5.) *Judaism*. Moses who lived about the year of the world 2550, near 500 years before Homer, and 900 years before the philosopher Thales, was the first who gave a form to the religion of the Jews, reduced it into a system, and prescribed them a law as he had received it from God. This law is contained in the pentateuch of Moses, which comprehends the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which are in the hands of all Christians in every part of the earth. Leviticus properly contains the law, the sacrifices and ceremonies of the Jews, and Deuteronomy serves as a recapitulation or abridgement of the law. The ten commandments form a kind of summary of all the fundamental laws that God prescribed by Moses to the people of Israel. All these laws are either religious and doctrinal; and relate to  
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the dogmas or essence of the Jewish religion; or ceremonial, and regard its rites and ceremonies; or civil and political, and regulate the constitution of the Judaic republic, or their police, and prescribe in a particular manner such rules as were proper to be observed by that intemperate and lecherous people: or lastly moral, and served to regulate the manners and consciences of the Hebrews, by exciting them to virtue. These Divine laws, however, they did not always practise; for, when we read their history, we find, that a more profligate, cruel, covetous and deceitful people scarce ever existed upon the earth. To all their other vices they joined a strong superstition. Their Talmud, which is a sort of dogmatic catechism, or amplification of the law of Moses, is the quintessence of absurdity; and the writings of their rabbies and cabalists contain the most complete collection of insipid whims that it is possible for fanaticism to conceive. Since the promulgation of the Christian religion, the Jews have been dispersed over the face of the earth, and no where united in a national body.

IX. (6.) *Christianity* arose, about the year of the world 4000, out of Judaism; at the time that it was become greatly corrupted. Jesus Christ appeared upon the earth, taught a doctrine that is perfectly divine; and founded a church that has spread itself into all the four parts of the world;

world; and of which we shall give a brief history in the following chapter.

X. (7.) *Mahometanism.* Mahomet, called the prophet, was an artful impostor, and of his kind, perhaps the greatest man that ever appeared upon the earth. He was born the 5th of May in the year 570. of the Christian era. His father, who was an Arab and a Pagan, was called Abdalla, and his mother, who was a Jew, was named Emina, and they were both of the dregs of the people. It would require a volume to show by what address, what subtle genius, what extensive schemes, what resources, by what a bold and daring spirit, he became enabled to produce a new religion, and to establish it in Asia, Africa, and even in some countries of Europe; by bearing in one hand the Coran, and in the other the sword; and by succeeding equally well, as conqueror, legislator and prophet. The Mahometans acknowledge that Judaism and Christianity are true religions; but that they no longer contain any certain principles, because their holy books have been corrupted. They say that God communicated himself to his prophet Mahomet, by the angel Gabriel, for the space of twenty-three years; and gave him a certain number of written sheets, from whence he composed the book, called the Coran or Alcoran. M. du Ruy has translated this Alcoran into French; and M. Prideaux and count Boulainvilliers have each of them wrote the life of Mahomet. The principal

principal dogmas of the Mahometan religion are, the unity of God; that there is no other God but God, and that he is one: that Mahomet was sent from God, and was his prophet, and that this last truth has been confirmed by numberless miracles (which always appear ridiculous to those that are not of the same religion): The Mahometans have also their saints to whom they likewise attribute miracles, but inferior to those of their prophet. They acknowledge, moreover, that there are angels, who are the ministers of the commands of God: they believe in a general resurrection of the dead; in a day of judgment; in a hell; and paradise, whose delights are painted by the Coran in the most pleasing figures, and with the most glowing colours. It is represented as a delicious garden, watered by fountains and rivers of milk, of wine and honey, and adorned with trees that are for ever green, and that bear apples whose kernels turn into women, who constantly preserve their youth, their beauty and virginity, and are of so sweet a nature, that if one of them were to spit into the ocean, all its salt waters would become immediately fresh. The Mussulmans likewise believe in predestination; and say that no good or evil arises but by the ordinance of God: and if they are asked, why God has created the wicked? they reply, that it is not for us to search too curiously into the secrets of the Almighty; that what appears good in the eyes of man, may be found evil before God, and that good which we call

evil.

evil: They admit of polygamy, or a plurality of wives, and forbid the use of wine and other strong liquors. They have adopted the Jewish custom of circumcision. Their morality consists in doing good and avoiding evil. They hope for the mercy of God, and the forgiveness of sin, and recommend, in a particular manner, prayers, and ablutions or the use of baths, that is corporeal purity. Christian divines have frequently attributed to the Mahometans errors which they do not profess: it must be acknowledged, at the same time, that the Coran, notwithstanding all that we there find, which is sagacious and even sublime, abounds with absurdities and such idle tales as are offensive to common sense. We ought not, however, always to attribute these to Mahomet, for they are frequently the produce of his commentators, and of the enthusiastic spirit of the oriental nations.

XI. The Mussulmans are at this day divided into two principal sects, and who are even mortal enemies to each other. The Persians glory in being the followers of Ali, and wear a red turban. The Turks, on the contrary, hold the memory of Ali in contempt, following the sect of Omar, and wear a white turban. There are many other sects among the Mahometans, of whom they count even sixty-seven. All these sects, however, occasion no schism, but agree in their fundamental dogmas; pray, give alms, make

make the pilgrimage to Mecca, and observe the fast of Ramadan.

XII. It remains to speak of certain religions, of which, though not generally received, but are or have been less diffused among mankind than the preceding, we ought not to be ignorant at least of the names, if we would attain a complete idea of the various worships and superstitions that have reigned among the human race from its first existence. Such are,

(8.) *The Religion of the Bramins*, or the inhabitants of Tonquin, between China and India. Brama is their principal god, and adored by the followers of Confucius. They have likewise three other divinities, who are Raumu, Betolo, and Ramonu, and one goddess, who is called Satibana. Beside which they sacrifice to the seven planets as divinities. The people, but especially the priests of this sect, are named Bramens, Bramitis, or Bramines, and those names are formed from the word Brachmanes, by which the Greeks and Latins denoted the Indian philosophers. They believed in the immortality of the soul, but they added to that belief the metempsychosis, or transmigration of the soul from one body to another.

(9.) *The Religion of the People of Barantola*, in Southern Tartary, in Asia. This kingdom is governed by two sovereigns. The first, who is charged with the political government, is named Deva; the other, who lives retired, is not only adored

adored by the inhabitants of the country as a divinity, but also by the other kings of Tartary; who send him presents. This false god is called Grand Lama, that is to say, Great Priest; or Lama of Lamas; Priest of Priests. He is believed to be eternal, and the other lamas serve him, and report his oracles. He is shown in a secret apartment of his palace, illuminated with an infinite number of lamps; he appears covered with gold and diamonds, and is seated on an eminence adorned with rich tapestry, and sits with his legs crossed. He is so much respected by the Tartars, that they, who by rich presents can obtain a part of the excrements of the grand lama, esteem themselves extremely happy, and carry them about their necks in a gold box, in the manner of a relick,

XIII. (10.) *The Bonzes* are the ministers of the religion of the Japanese. These affect great continence, and a wonderful sobriety. They live in community, and have several universities, where they teach their theology and the mysteries of their sect. Among the Bonzes, there is one named Combadaxi, whom the Japanese highly revere, and believe him to be immortal. The young women of Japan live also in a sort of convents. The name of bonzes is likewise given to some other priests among the idolatrous nations of India.

(11.) *The Druids* were the priests among the ancient Gauls, and they are thought to be the same

same with the Eubages, of whom Ammianus Marcellinus speaks, and the Sarcinides that are mentioned by Diodorus Siculus. They taught a religion to the people, which they had probably learned from the Phœceans. They had an extraordinary veneration for the oak, because that tree bore the mistletoe. For the rest, they applied themselves to the contemplation of the works of nature, and regulated the religious ceremonies, being at once the theologians and philosophers of the ancient Gauls; of whom the *Bards* were the poets, scholars, and musicians.

XIV. (12.) *The Religion of the Peruvians, or the Incas.* The first king of Peru was, they say, *Ynca Manco Capac*, and all his successors have been called, from his name, *Yncas*. The Peruvians make their first kings to be descended from the sun, which they adore as a god. Their other divinities, as the moon, the sister and wife of the sun, which they named *Quilla*; the star *Venus*, that they call *Chasca*; the thunder and lightning, to which they gave the common name of *Yllapa*; the rainbow, that they named *Coyahu*; were divinities inferior to the sun. To all these, however, magnificent temples were erected. They sacrificed all sort of animals to the sun, especially sheep, but never men, as the Spaniards have falsely reported of them. They consecrated virgins indeed to the sun, but that was in the manner of devotees, or nuns. These divinities, but especially the sun, had their solemn feasts. The Peruvians,

nations, before the Spaniards entered their country, cultivated also philosophy, and especially astronomy. It is not wonderful that these people, to whom the knowledge of the true God, and of the Christian religion could scarce be known, adored the firmament, and especially the sun, that benign planet, which appears to animate, cherish and support all nature. They knew of nothing greater, nothing more worthy of adoration. This worship appears, moreover, less absurd than that which the pagans offered to imaginary divinities, or to men whom they had themselves deified.

XV. Such is nearly the general plan of all the religions that have amused the minds of men from the creation of the world to the present day. The human mind is constantly limited, and its limits are very contracted when it would extend itself toward the Supreme Being. We cannot be surpris'd therefore, that men of the most sublime genius, and the most profound philosophy, when they have framed new religions, and have assumed the important title of leaders of sects, have laid down false systems, and have frequently united gross errors and superstitions with clear, philosophic truths, and dogmas strictly rational. But while we lament the weakness of the human understanding, let us remember, that a religion, purely natural and philosophic, can never subsist among any nation upon earth; for the bulk of every people cannot, and ought not,



not, to apply themselves to ratiocination; the state has too much need of their hands, to admit them to apply their heads to abstract speculations. It is therefore absolutely necessary for every founder of a religion, to prescribe a uniform, fixed and immutable standard, as well for the dogmas that the people are to believe, as for the morals they are to practise, and the ceremonies they are to observe in their worship of the Divinity: and this is the more necessary, as the principles of natural religion, if they were alone sufficient to operate the temporal and eternal happiness of mankind, cannot be so fixed, that men of a subtle and philosophic spirit may not, sooner or later, set them in new lights, invent new sects, and throw the whole state into confusion. Let us remember, lastly, that the common people constantly require something marvellous in their religion, and that the marvellous is more difficult to invent than is commonly imagined.

CHAP.

## C H A P. IX.

**The HISTORY of the CHRISTIAN Church, of Heresies, of the Popes and Reformers.**

**F**ROM amidst the thickest darkness a light shone forth: Jesus Christ, the Saviour of the world, was born at Bethlehem in Judea, on the 25th of December, about the year of the world 4000; in the 23d year of the reign of Augustus, and in the 37th of that of Herod. If Christ had been nothing more than man, it must be confessed that he would have been the greatest of men, the most virtuous of the human race, the wisest of philosophers, and the most truly learned of all teachers. His doctrine would not have been less divine. He discovered to mankind the true and the only principle of all virtue, by saying to them, Love. But as he is acknowledged by all Christians to be the real Son of God, who came upon the earth to save mankind, and offered himself as a sacrifice for the expiation of their sins, it is not in the power of language fully to express that acknowledgment, that gratitude, veneration, and profound devotion which we owe unto him.

His

His doctrine, his wisdom, his acts, and his miracles, soon distinguished him from all those, who, about the time of his birth, set up for teachers, and assumed the title of King of the Jews, or Messiah; as Theudas, who is mentioned in the Acts of the Apostles, and many others. When he was twelve years old, Jesus was brought by his parents (Mary and Joseph) to the temple of Jerusalem, at the time of the celebration of the feast of Easter: there he seated himself amidst the doctors, who were astonished at his wisdom. From that time he is lost to our sight; he returns to Nazareth, and exercises the profession of a carpenter, with his supposed father, Joseph, earning his bread by the sweat of his brow. When Jesus Christ had attained the age of twenty-six years, John appeared in Judea, declared himself the forerunner of the true Messiah, and baptized Jesus in Jordan, when he was thirty years of age, and was returned from Nazareth in Galilee. The following year Jesus went up to Jerusalem, and there celebrated his first feast of Easter: but hearing that John was imprisoned by Herod the Tetrarch, he left Judea, and returned to Galilee. At the age of 32 years, he went again up to Jerusalem, and there celebrated his second feast of Easter: he then selected his twelve apostles, and afterward retired toward Capernaum: some of his disciples left him, but the apostles remained faithful. The year following, when our Saviour had attained his thirty-third year, he returned to Jerusalem to celebrate his third

third Easter: he then instituted the Holy Supper; was taken into custody by the Jews, was crucified, buried, descended into Hell, rose again, appeared to his disciples, ascended into Heaven, and seated himself on the right-hand of God the Father.

II. They, who would make a regular course in the history of the church, should begin, therefore, by studying the life of Jesus Christ, as it is contained in the four evangelists, Matthew, Mark, Luke, and John, and in the Acts of the Apostles, and no where else. The cotemporary historians make no mention of him: all the traditions that are related are mere fables, without the least authority or appearance of truth; and we must regard these as every man of sense regards the portrait of our Saviour that is said to have been painted by St. Luke, who was a physician; or those relicks of Christ, and of the real cross, of which there are many cart-loads in the world; as it would be very easy to make apparent, did the bounds of this work admit. For the rest, each word that our Saviour pronounced, each act, each miracle that he performed, is a monument of his divine vocation, and which every Christian ought to know and revere.

III. After the death of Christ, his apostles continued to preach his doctrine, and extended it, by degrees, over all the then known world. These twelve apostles were called: 1. Peter, first

named Simon; 12. James, the son of Zebedee; 13. John, the brother of James; 14. Andrew; 15. Philip; 16. Bartholomew; 17. Matthew; 18. Thomas; 19. James, the son of Alphaeus; 20. Jude, or Thaddeus, the brother of James; 21. Simon of Canana; and 22. Matthias, elected by the other apostles in the place of Judas Iscariot, who, after he had betrayed our Saviour, changed himself in despair. These apostles performed great actions and miracles, which are related by St. Luke in the book called *The Acts*. The apostles chose seven deacons, who were to dispense the alms, and these were, 1. Stephen, a man full of the faith, who was stoned to death; 2. Phillip; 3. Procor; 4. Nicanor; 5. Timon; 6. Parmenas; and 7. Nicholas, a proselyte of Antioch. There were, beside these, seventy-two disciples of Christ, all of whose names are not known to us. By the preaching of the apostles they continually increased, and in process of time the number of proselytes to Christianity, in all countries, was without bounds. Saul, a native of Tarsus in Cilicia, and in that quality a Roman citizen, was a man of distinguished rank, and of great learning. He at first persecuted the Christians, but was soon converted, embraced Christianity, was baptized, and took the name of Paul; he assiduously assisted the apostles in their labours, and became himself the apostle of the Gentiles. His travels and success are well known. He, and all the other apostles, suffered martyrdom in the first age, except St. John, who died a natural

tal death. Such was the first state of the Christian church after its foundation by Jesus Christ. We are likewise to examine, in this first age, called Apostolic, how, when, where, and by whom, the books of the New Testament, that is, the Four Evangelists, the Acts of the Apostles, the Epistles or Letters of St. Paul and the other apostles, and the Apocalypse, were written; and by what methods the certainty of their dates, and their authenticity, are established.

IV. The first ages of Christianity were imbrued with blood. We find every where accounts of the troubles, persecutions and punishments which they suffered who embraced the Christian doctrine. It seems as if the sovereigns and rulers of the earth had combined to oppress this religion, and to exterminate its first professors: but Providence was pleased to confound the malice and cruelty of man, and even to make the church of Christ flourish by the blood of the martyrs; to become constantly more victorious, and at last triumphant, in the fourth century, under the emperor Constantine the Great. We learn, therefore, in the ecclesiastical history of the first three ages, that of the *great persecutions*, which the emperors and pagan princes made the Christians undergo; and that of the *martyrs*, who sealed the evangelic faith with their blood, and whose names the church has collected in its martyrology.

V. That

V. That we may not confound all these objects which the study of the general history of the Christian church, from its origin to the present time, presents to us, but preserve perspicuity in our ideas of these matters, it seems convenient to make a short analysis of them; by ranging them in the following order: we should therefore make,

VI. (1.) The necessary observations on the first establishment of bishops, and on certain customs of the primitive church. The word bishop comes from the Greek *ἐπίσκοπος*, and signifies an overseer or inspector: by which is meant a priest, ecclesiastic or sacred prelate, who has the spiritual conduct of a diocese, province or country. He receives his charge by ordination. We find that there were in the primitive church, immediately after the death of Christ, such sort of supervisors or bishops for each particular church, whom St. John in his Apocalypse names, in a figurative style, Angels, as the Angel of Smyrna, the Angel of Laodicea, &c. But these bishops had little resemblance to those of our time: they certainly bore neither mitre nor cross; they did not enjoy the revenues of a prince, nor roll in luxurious pleasures: they lived in the greatest simplicity, instructed, preached, and preserved order among their flocks, without pomp, and without ambition. This part of ecclesiastical history shews also, what were the deacons, deaconesses, and other religious; the presbytery of bishops, or the college composed of priests and deacons;

discourses; what was the state of the ancient churches and their construction; what is meant by the *agape*, or feasts of charity, that were made in the assemblies of the faithful, during the time of the apostles; the *anagoge*, which were small pieces of bread that were sanctified by solemn prayers, to be distributed among the brethren in sign of communion of faith and charity: the *diptychs*, or registers of persons of greatest consequence, who were to be publicly prayed for: the degrees of public penitence: and lastly, the Eucharist, or holy supper, whose very name and institution prove sufficiently, that it was a solemn supper, which the faithful held among them in order to celebrate the memory of our Saviour; that they made it in their houses, and amidst their families, and not in a church; that it was held at night, and not in the morning, which would have been absurd; that it was never called a sacrament, which is a Latin word, that is not to be found either in the Old or New Testament, but is of modern invention; that it was a repast in which they did not pretend to include any thing mysterious, mystic or miraculous, any more than the Jews did in their paschal lamb, in

- 219 His Discourse, in these early days, traces of human expression, for we find not one word of all these matters in the holy scripture. So difficult is it for man to imitate the admirable simplicity of his Divine Master, and to leave his doctrine unaltered, though he has denounced the most terrible imprecations against those who shall add or diminish one word of his gospel.

the



the place of which our Saviour instituted the holy supper, by making use of almost the very phrases, in blessing the bread and wine, that the father of a Jewish family made use of in blessing the lamb and the wine of Easter: in short, that it was a respectable institution, but has been strangely disfigured.

VII. (2.) *The History of the Popes.* Though it may appear extraordinary enough, when we form an idea of the present popes as heads of the Christian church and secular princes, to find an uninterrupted succession of these sovereign pontiffs, from the apostle St. Peter to Clement XIII. a Venetian; it is, however, convenient and useful to follow this series of the catholic historians, as it produces great order in the history of the church, and leaves no considerable vacuities to be supplied. By distinguishing, therefore, the eighteen ages of the church, and the reigns of the popes in each century, and by learning the most considerable events, with regard to the church, that occurred under each pontificate, we are enabled to acquire a knowledge sufficiently complete of ecclesiastical history. We can here give their names only, in their proper order.

VIII. Successors of St. Peter

First Age

1. St. Peter the apostle. 2. St. Linus. 3. St. Cletus, a Roman. 4. St. Clement, a Roman.

Second

Second Age. 5. St. Anacleto, an Athenian. 6. St. Evaristus, 7. St. Alexander, a Roman. 8. St. Thelesphore, a Grecian. 9. St. Higin, an Athenian. 10. St. Pius of Aquila. 11. St. Anicetus, a Syrian. 12. St. Soter of Fondi. 13. St. Elutherus, a Grecian. 14. St. Victor, an African.

Third Age.

16. St. Zephrinus, 17. St. Callistus, 18. St. Urban, 19. St. Pontianus, all Romans. 20. St. Anterus, a Grecian. 21. St. Fabian, 22. St. Cornelius, 23. St. Lucius I. 24. St. Stephen, Romans. 25. St. Sixtus I. 26. St. Denis, both Grecians. 27. St. Felix I, a Roman. 28. St. Eutichian, a Tuscan. 29. St. Cajus, a Dalmatian. 30. St. Marcellinus, a Roman.

Fourth Age.

31. St. Marcellus, a Roman. 32. St. Eusebius, a Grecian. 33. St. Melchiades, an African. 34. St. Silvester, 35. St. Mark, 36. St. Julius, 37. St. Liberius, all Romans. 38. St. Damasus, a Spaniard. 39. St. Siricus, 40. St. Anastasius I. Romans.

Fifth Age.

41. St. Innocent I. of Albany. 42. St. Zozimus, a Grecian. 43. St. Boniface I. 44. St. Celestin I. Romans. 45. St. Sixtus II. 46. St. Leo I, a Tuscan, surnamed the Great. 47. St. Hilary of Sardinia. 48. St. Simplicius of Tri-

voly.

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49. St. Felix II. a Roman. 50. St. Ge-  
 lasius, an African. 51. St. Anastasius, a Roman.  
 52. St. Symmachus of Sardinia.

Sixth Age.

53. St. Hormisdas, of the Campania of Rome.  
 54. St. John II. of Tuscany. 55. St. Felix III.  
 of Benevento. 56. St. Boniface II. 57. St.  
 John II. 58. St. Agapitus, all Romans. 59.  
 St. Silverus of Campania. 60. St. Vigil. 61.  
 St. Pelagus I. 62. St. John III. 63. St. Be-  
 nedict, 64. St. Pelagus II. 65. St. Gregory I.  
 all Romans.

Seventh Age.

66. St. Sabinian of Tuscany. 67. St. Boniface  
 III. a Roman. 68. Boniface IV. of Valeria.  
 69. Deusdeditus, a Roman. 70. Boniface V. a  
 Neapolitan. 71. Honorius I. of Campania. 72.  
 Severinus, a Roman. 73. John IV. of Dalmatia.  
 74. Theodore of Jerusalem. 75. St. Mar-  
 tin I. of Todi. 76. Eugenius I. 77. Vitalian  
 of Segni. 78. Adcolatus, 79. Domnus, a Ro-  
 mans. 80. St. Agathon, 81. St. Leo III. both  
 of Sicilia. 82. St. Benedict II. a Roman. 83.  
 St. John V. a Syrian. 84. St. Conon of Tartus.  
 85. St. Sergius, a Syrian.

Eighth Age.

86. John VI. 87. John VII. both Grecians.  
 88. Sisinnus, 89. Constantine, both Syrians. 90.  
 Gregory II. a Roman. 91. Gregory III. a Sy-  
 rian,

93. St. Zachary. 94. Gregorius. 95. St. Stephen II. 96. Stephen III. 97. Paul I. a Roman. 98. Stephen IV. a Sicilian. 99. Adrian I. 100. Leo III. Roman.

Ninth Age.

101. Stephen V. 102. Pafal II. 103. Eugenius II. 104. Valerianus. 105. Gregory IX. 106. Sergius II. 107. Leo IV. 108. Benedict III. 109. Nicholas I. called the Great. all Romans. 110. Adrian II. 111. John VIII. a Roman. 112. Martin II. a Tuscan. 113. Adrian III. 114. Stephen VI. 115. Formofus. 116. Stephen VII.

Tenth Age.

117. John IX. of Tricoli. 118. Benedict IV. a Roman. 119. Leo V. of Ardea. 120. Christopher, a Roman. 121. Sergius III. of Tuscany. 122. Anastasius III. a Roman. 123. Laudo Sabinus. 124. John X. a Roman. 125. Leo VI. a Roman. 126. Stephen VIII. 127. John XI. of Tuscany. 128. Leo VII. a Roman. 129. Stephen IX. a German. 130. Martin III. a Roman. 131. Agapitus II. a Roman. 132. John XII. of Tuscany. 133. Benedict V. 134. John XIII. 135. Domnus II. 136. Benedict VI. all Romans. 137. John XIV. of Paris. 138. John XV. a Roman. 139. Gregory

139. Gregory V. a German. 140. Silvester III.  
a monk of Auvergne.

Eleventh Age.

141. John XVI. 142. John XVII. 143.  
Sergius III. Romans. 144. Benedict VIII. 145.  
John XVIII. 146. Benedict IX. Tuscan. 147.  
Gregory VI. 148. Clement II. 149. Damasus  
II. 150. Leo IX. 151. Victor II. German.  
152. Stephen X. of Lorrain. 153. Nicholas II.  
a Savoyard. 154. Alexander II. of Lucca. 155.  
St. Gregory of Soana. 156. Victor III. of Be-  
nevento. 157. Urban II. a Frenchman. 158.  
Pascal II. a Tuscan.

Twelfth Age.

159. Gelafus of Gaita. 160. Calistus II. of  
Bourgogne. 161. Honorius II. of Boulogne.  
162. Innocent II. a Roman. 163. Celestin II. a  
Tuscan. 164. Lucius II. of Boulogne. 165.  
Eugenius III. of Pifa. 166. Anastasius IV. 167.  
Adrian IV. an Englishman. 168. Alexander III.  
of Sienna. 169. Lucius III. of Lucca. 170.  
Urban III. of Milan. 171. Gregory VIII. of  
Benevento. 172. Clement III. a Roman. 173.  
Celestin III. a Roman. 174. Innocent III. of  
Anagnia.

Thirteenth Age.

175. Honorius III. a Roman. 176. Gregory  
IX. of Anagnia. 177. Celestin IV. of Milan.  
178. Innocent IV. of Genoa. 179. Alexander  
IV.

**W.** of Anagnia. 180. Urban IV. of Troyes  
 181. Clement IV. of St. Giles's. 182. Gregory  
 X. of Plaisance. 183. Innocent V. of Lyons.  
 184. Adrian V. count of Lavagne. 185. John  
 XIX. of Fieschi. 186. Nicholas III. of Rome.  
 187. Martin IV. of Brey. 188. Honorius IV.  
 of Rome. 189. Nicholas IV. of Ascoli. 190.  
 Celestin V. of Isernia. 191. Boniface VIII. of  
 Anagnia.

Fourteenth Age.

192. Benedict X. of Trevisa. 193. Clement  
 V. of Bazas. 194. John XX. commonly called  
 John XXII. of Cahors. 195. Benedict XI. of  
 Foix. 196. Clement VI. of Limosin. 197. In-  
 nocent VI. of Limosin. 198. Urban VI. of  
 Manda. 199. Gregory XI. of Limosin. 200.  
 Urban VI. a Neapolitan. 201. Boniface IX.

Fifteenth Age.

202. Innocent VII. of Sulmona. 203. Gre-  
 gory XII. a Venetian. 204. Alexander V. of  
 Candia. 205. John XXI. commonly called the  
 XXIII. a Neapolitan. 206. Martin V. a Ro-  
 man. 207. Eugenius IV. a Venetian. 208.  
 Nicholas V. of Lucca. 209. Calistus III. a  
 Spaniard. 210. Pius II. of Sienna. 211. Paul  
 II. a Venetian. 212. Sixtus IV. of Savona.  
 213. Innocent VIII. of Genoa. 214. Alexander  
 VI. a Spaniard.

Sixteenth

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Sixteenth Age.

215. Pius III. of Sienna. 216. Julius II. of Savona. 217. Leo X. a Florentine. 218. Adrian VI. of Utrecht. 219. Clement VII. a Florentine. 220. Paul III. a Roman. 221. Julius III. a Tuscan. 222. Marcellus II. 223. Paul IV. a Neapolitan. 224. Pius IV. of Milan. 225. Pius V. of Alexandria. 226. Gregory XIII. of Boulogne. 227. Sixtus V. of Ancona. 228. Urban VII. 229. Gregory XIV. of Milan. 230. Innocent IX. of Boulogna. 231. Clement VIII. of Florence.

## Seventeenth Age.

232. Leo XI. of Medicis, a Florentine. 233. Paul V. a Borzeian. 234. Gregory XV. 235. Urban VIII. a Florentine. 236. Innocent X. a Roman. 237. Alexander VII. of Genoa. 238. Clement IX. of Pistonia. 239. Clement X. a Roman. 240. Innocent XI. of Milan. 241. Alexander VIII. of Rome. 242. Innocent XII. a Roman.

## Eighteenth Age.

243. Clement XI. of the dutchy of Urbino. 244. Innocent XIII. a Roman. 245. Benedict XII. or XIII. by the reason of the antipope Benedict. 246. Clement XII. a Florentine. 247. Benedict XIV. and 248. Clement XIII. a Venetian. 249. Alexander IX. How

IX. How happy, how glorious would it have been for Christianity if all these heads of the visible church, all these vicars of Christ, had been animated with the spirit of their Divine master; if they had been sagacious, learned, wise and virtuous; if they had all resembled Benedict XIV. and Clement XIII. But such was not the will of Providence, for the tiara has been frequently born by the most criminal heads. It is not for us, however, to scrutinize the counsels of the Supreme Being, nor to be dissatisfied with those instruments of which he has thought proper to make use, in executing his eternal decrees.

X. (3.) *The History of the Schisms that have arose in the Christian church, and especially that grand division by which it was divided into the Greek and Latin churches.* This schism began about the year of Christ 854. under the emperor Michael of Constantinople. Its origin and progress are to be found in all the historians; but to form a just judgment it is necessary to read the authors of both parties. The empire of the East has followed from that time the dogmas and rites of the Greek church, and the empire of the West the dogmas and rites of the Latin. The empire of the East being now in the hands of the Mahometans, it is only the Greeks in Europe, in Asia Minor, and the islands; the Syrians, the Georgians, and the Russians, who form the Greek church, under the patriarchs of Constantinople, Alexandria, Antioch, Jerusalem and Russia.



Russia. The patriarch of Constantinople bears the title of *Panagiotita sou*, or his *all-holiness*. There are in this church archimandrins or abbies, archbishops, bishops, suffragans, bapas or curates, and the religious named caloyers, who wear a black habit, nearly the same as that of the Benedictines. Ecclesiastic history informs us what are the particular circumstances that have attended the ancient church; the succession of its patriarchs; the councils it has held; and what are its dogmas, its rites and ceremonies.

XI. *The History of the Councils*, during the eighteen centuries of the universal Christian church. These councils have been either œcumenical, in which all Christianity is interested; or national, or provincial, or diocesan; and the conciliabules, held by schismatic ecclesiastics. They call the first council that assembly of the apostles held in Jerusalem, where Joseph, Barsabas and Matthias, were proposed to fill the place of Judas the traitor, when the lot fell on Matthias. There have been since that time many of these sorts of assemblies of bishops and principal ecclesiastics, which may be compared to provincial councils, but have never borne that title. The first general council was held at Nice, a city of Bithynia, in Asia Minor, in the year 325. The œcumenical councils which have succeeded that, are

1. That of Constantinople, held in the year 380

3. That

2. That of Ephesus, in the year 431.
4. That of Calcedonia, 451.
5. The second of Constantinople, in 553.
6. The third of the same city, 680.
7. The second of Nice, in the year 787.
8. The fourth of Constantinople, in 869.
9. That of the Lateran, held in 1123.
10. The second of the Lateran, in the year 1139.
11. The third of the same place, in 1179.
12. The fourth of the same place, in 1215.
13. That of Lyons, held in 1245.
14. The second of Lyons, in 1274.
15. That of Vienna, in 1311.
16. That of Constance, in 1414.
17. That of Basil, in 1431.
18. That of Florence, in 1439.
19. The fifth of the Lateran, in 1512, and lastly,
20. That of Trent, held in the year 1545.

The decisions of these councils are named decrees or canons, and are regarded as infallible, because they are supposed to have been immediately dictated by the Holy Spirit. The Holy Spirit however, has not been accustomed to revoke and contradict his decrees, as these councils have publicly done. When the council of Trent was sitting, there were in the world certain wicked wits, who said that the Holy Spirit arrived at Trent every day in the cloak-bag of the postilion who came from Versailles. By reading with attention the history, the debates, and decrees of all these councils, we may see the mis-

gin and date of each article of faith, and each dogma, contained in the theory or dogmatic, and in the catechisms of modern Christians; as they have deduced them from the principles of the gospel.

*XII. The History of the Heresies.* Any doctrine that is contrary to the decisions of the catholic church is called a heresy: an heresiarch, therefore, is one who invents and maintains such doctrine, and from whom it takes its name; and a heretic is he who embraces and follows that doctrine. According to this definition we cannot say that there have been any heretics, properly so called, since the time of the apostles, because the general system of the catholic religion, as it is at this day, has been formed by the successive decisions of the councils only: for otherwise, a man who had advanced, in the second or third century, a point of doctrine that was not established by any council till the tenth century, would have been a heretic. This is so clear, that it is not likely any one will be hardy enough to deny it. But if we agree to call those heretics who have advanced and maintained doctrines contrary to those received and taught by the Christian church at that very time, there have been certainly heretics without number in all ages of the church, from Simon the Magician and Doctina, who lived in the time of the apostles, down to count Stenendorff, leader of the Hornethurers. Ecclesiastic history informs us, from age to age, what

What were their names, their doctrines, the progress that they made, and the obstacles they encountered. It makes particular mention of one named Manes, who lived in the third century, about the year 277, and who was the founder of a sect called Manicheans: of one Arius, who appeared in the fourth century, and became the chief of the formidable sect of Arians: of one Pelagius, who established, at the beginning of the fifth century, the celebrated sect of Pelagians: of one Nestorius, who, about the year 430, founded the sect of Nestorians: of one Leilius Socinus, who formed, toward the middle of the sixteenth century, the sect of Socinians; and of many other heresiarchs, who have made themselves very famous in the world.

XIII. But it appears to be unjust to give the odious appellation of heresiarch, or heretic, to Martin Luther, or John Calvin; who, far from attempting to introduce any new dogmas into the church, have not, in any manner, attacked the fundamental principles of the Christian religion; but have applied themselves solely to the re-establishment of the pure and simple doctrine of Jesus Christ, and to the purging of the catholic religion from divers points of faith and practice, which time, the troubles of the church, its leaders and councils, had introduced, and which had rendered the doctrine of our Saviour quite different from that simplicity and humility by which it was originally characterized. Their only in-

tion was to reform abuses, and not to introduce new systems. Perhaps they wanted either discernment or courage, or proper support, to retrench more of those dazzling superstitions. Be that as it may, ecclesiastic history instructs us in,

(6.) *The History of the Reformation*, in its full extent, as well as the most remarkable events that have occurred in the two religions (the Calvinist and Lutheran) from the time that some of the principal nations of Europe have embraced them.

XIV. This history likewise informs us,

(7.) *Of the different Sects which at this Day divide the three principal Christian Communities*, who, though they follow in general the fundamental dogmas of their communion, and the rites of their church, yet differ from it in some essential articles. Such are the Molinists and Jansenists among the Catholics; the Moravian brethren, or Herrenhutters, among the Lutherans; and the Armenians, Gomarists, Cocceians, &c. among the Calvinists. We here see also the origin and history of the Menonists and the Quakers, and, in short, of all the sects which now subsist in the Christian world.

XV. (8.) *The History of the Martyrs*. Mankind have been, in all ages, so senseless and inhuman as to persecute their brethren for seeking a different way by which they might arrive at eternal felicity, and have even carried their barbarity so far

far as to cause them, for that reason only, to expire in tortures: an absurdity as great, a practice as enormously inhuman and wicked, as it would be to put them to the torture for going to Paris or Rome by a road different from that which is taken by the post. The first Christians, in particular, endured inexpressible, inconceivable persecutions and torments. They whose blood has been spilt in the cause of religion are called Martyrs; and their names, as well as the history of their lives and deaths, are recorded in those immortal books called Martyrologies. There are some of these that contain merely a list of their names, and of the place and day of martyrdom of each saint. Baronius gives to pope Clement I. the glory of having introduced the custom of collecting the acts of the martyrs. The martyrology of Eusebius of Cæsarea, which is attributed to St. Jerom, is the most ancient that is known to us. That of Beda was wrote in 730. The ninth century was very fruitful of works of this sort. There is also the small martyrology that was sent by the pope to Aquila, those of Florus, Wandelbent, Raban, Notker, Adon, Uluard, Nevelon, Dinnat, &c. The martyrologies were preceded by the calendars.

**BOOK XVI. (9.)** *The History of the Religious Orders.*  
 By which is meant such societies of religious people as monks and nuns, who live under the direction of a chief, observe the same regulations, and wear the same habit. These religious

rious orders may be reduced to five classes, monks, canons, knights, mendicants, and regular clerks. Many of the fathers of the church regard St. John the Baptist as the founder of a monastic life, and St. Jerom calls him, on that account, *monachorum princeps*. But nothing is more ridiculous than such an opinion. What resemblance is there between St. John and a monk? Could St. John ever think of prohibiting that which God and religion, positive and natural, permit; that is, the allowing of churchmen to marry, and provide inhabitants for the world, and subjects for the state? Be this however as it may, we find in the history of the church (especially in those that are wrote by catholic authors) a series of all the religious orders that have been founded in Christianity during the eighteen centuries that it has subsisted, with the regulations that each of these orders have adopted and followed. Father Helyot, a penitent of the third order of St. Francis, has formed a history of the monastic, religious and military orders, and of all the societies of each sex: and there is, at the beginning of his first volume, a catalogue of such books as treat of these orders.

XVII. (10.) *The Series of the principal Authors of Sacred History.* At the head of this last division are naturally placed,

i. The sacred authors of the New Testament.

Our Saviour has left us no part of his divine

divine doctrine in writing. The whole of it was collected and digested by the four evangelists. St. Luke wrote the Acts of the Apostles, and St. John the Apocalypse. The rest of the New Testament consists of epistles or letters, which St. Paul, St. James, and St. Jude wrote, after the death of Christ, to some churches of the faithful, or to some of their relations.

2. The fathers of the church. By this title is properly meant those ecclesiastical writers who have preserved what is called the tradition of the church. Their writings are held in high veneration, and have an extraordinary authority in the catholic church, and are in much esteem among the other communions. The catalogue of these is to be found in most ecclesiastic histories, but is too numerous to be inserted here.
3. The other catholic authors, who have wrote since the beginning of the thirteenth century, down to the present day, on matters of importance to religion, and who are called doctors.
4. The principal Lutheran authors, from Martin Luther, Phil. Melancton, &c. to the present time.

5. The



5. The principal writers among the Calvinists, from John Calvin, Zuinglius, Oecolampadus, &c. down to our own day.
6. The Socinian authors, who are also called Polonian brethren, whose works have been collected; as those of Socinus, Crelius, Walzogen, &c.
7. The Jansenist and Molinist writers, &c. among the catholics: and lastly,
8. The writers among the various modern sects, as Quakers, Mennonists, Herrnhutters, &c.

He, who shall study ecclesiastical history according to the plan we have here laid down; will acquire, we apprehend, a complete knowledge of it, and at the same time range in his memory all its various matters, in a proper order.

to the present time, and the  
 monuments which are now  
 to be seen in the ruins of

CHAP. X.

of the ancient monuments  
 and the ruins of the  
 ancient monuments

ANTIQUITIES.

of the ancient monuments  
 and the ruins of the  
 ancient monuments

**W**E should not confound in our ideas the different terms of Antiquities and Antiques. By antiquities are meant all testimonies or authentic accounts, that have come down to us, of ancient nations; and by antiques, those precious works in painting, architecture, sculpture, and graving, that were made from the time of Alexander the Great, to that of the emperor Phocas, and the devastations of the barbarians; that time has spared and has committed to our care, and which are the ornaments of our cabinets and galleries, and sometimes of the gardens of princes. Antiques therefore make only a part of antiquities, and the latter form a very extensive science, including "an historical knowledge of the edifices, magistrates, offices, habiliments, manners, customs, ceremonies, worship, and other objects worthy of curiosity, of all the principal ancient nations of the earth."

II. This science, therefore, is not a matter of mere curiosity, but is indispensable to the theologian;

logian, who ought to be thoroughly acquainted with the antiquities of the Jews, to enable him properly to explain numberless passages in the Old and New Testament: to the lawyer; who, without the knowledge of the antiquities of Greece and Rome, can never well understand, and properly apply, the greatest part of the Roman laws: to the physician and the philosopher, that they may have a complete knowledge of the history and principles of the physic and philosophy of the ancients: to the critic, that he may be able to understand and interpret ancient authors: to the orator and poet; who will be thereby enabled to ornament their writings with numberless images, allusions, comparisons, &c. all which gave Masenius occasion to say: *Ut-  
cunque ad aliquam inter Romanos eloquentiæ faculta-  
tem aspirat, hanc veterem Romanæ urbis historiam,  
originem, mores, instituta hujus gentis, disciplinam  
in toga sæque usitatam, tenere necesse est. Nequã  
unum citra hanc cognitionem priscos Romanæ eloquen-  
tiæ assertores, Ciceronem, Livium, Plinium, Teren-  
tium, aliosque, satis quisquam vel legendo assequatur,  
vel imitetur scribendo. Palæstr. Styli Rom. L. III.  
c. 18.*

III. Antiquities are divided into sacred and profane; into public and private, universal and particular, &c. It is true that the antiquaries (especially such as are infected with a spirit of pedantism, and the number of these is great) frequently carry their inquiries too far, and employ them-

themselves in laborious researches after learned trifles: but the abuse of a science ought never to make us neglect the applying it to rational and useful purposes.

IV. Many antiquaries also restrain their learned labours to the eclairessment of the antiquities of Greece and Rome: but this field is far too confined, and by no means contains the whole of this science, seeing it properly includes the antiquities of the Jews, Egyptians, Persians, Phenicians, Carthaginians, Hetruscans, Germans, and, in general, all those principal nations whom we have mentioned in the 9th chapter of ancient history: so far as any accounts of them are come down to us.

V. It will be easily conceived, that it is not possible for us to enter here into the detail of all these matters: it is our business, however, to inform our readers of what they ought to inquire after in the study of the antiquities of each people, as far as the monuments or memoirs that are yet remaining can furnish any lights; and this is what remains to be done to complete this chapter.

VI. The science of antiquities includes therefore,

1. The origin of a people, and of the name they bear.

2. The

## 234 UNIVERSAL EDUCATION.

1. The local situation of the country they inhabited.
  2. The extent and bounds of their country.
  3. The climate and its properties.
  4. The genius and spirit of the people.
  5. Their manners.
  6. The progress they have made in arts and sciences, in commerce, navigation, &c.
  7. Their military capacity; their valour, discipline, knowledge in fortification, &c.
  8. The geographic description of the country; its mountains, forests, rivers, lakes, &c.
  9. The natural history of the country; its animals, plants, minerals, and other productions.
  10. The account of its principal cities, and especially its capital.
  11. Its bridges, gates, highways, and most considerable edifices.
  12. Its public places,
  13. Its aqueducts, cisterns, fountains, &c.
  14. The palaces of its kings, princes, or senate.
  15. All its other public buildings, as arsenals, tribunals of justice, public halls, &c.
- VII. And also,
17. The public libraries.
  18. Public baths.
  19. Harbours and keys.
  20. The

20. Theatres, amphitheatres, cisterns, places for public combats, &c.
21. Subterraneous passages for water, as common sewers, &c.
22. Public magazines and granaries.
23. Public schools.
24. The fields where the soldiery were exercised.
25. The public mills.
26. The burles, or places where the merchants assembled.
27. The houses of private persons, as well in town as country.
28. Their carriages, cars, litters, &c. coaches, &c.

VIII. Embellishments and ornaments in architecture and statuary, as

29. Triumphal arches.
30. Columns.
31. Obelisks.
32. Colosses.
33. Equestrian and pedestrian statues, groups, &c.
34. Bas-reliefs, &c. To all which should be added inquiries into the mechanics of the ancients, or the machines of which they made use in their immense works, and the advancement they had made in this art.

IX. Sacred

- III. Sacred Antiquities; comprehending,**
35. Their temples, chapels, sacred groves, &c.
  36. The gods of each nation, their demigods, &c.
  37. The general and particular worship of each people.
  38. Their idols, oracles, &c.
  39. Their priests, sacrificers, augurs, flamens, and other persons of both sexes employed in their sacred offices.
  40. Their solemn feasts, and particularly those instituted in honour of each divinity.
  41. The habiliments and ornaments of the priests and ecclesiastics.
  42. The vases, censers, altars, and utensils that they employed in the sacred service.
  43. Their sacrifices and victims.
  44. Mysteries.
  45. Sacred books.
  46. Lares or domestic gods.
  47. Processions. And lastly,
  48. The principal dogmas of the religion, and the precepts of morality of each people.
- X. In profane antiquities, there are likewise to be inquired after,**
49. The public shews that were exhibited by the ancient nations in general.
  50. Their tragedies, comedies, mimes, pantomimes, &c.
  51. Their

- 51. Their games, as the olympic and capitolian games: their fairs, &c.
- 52. The combats of gladiators, wrestlers, wild beasts, &c.
- 53. The races of men and horses.
- 54. The music of the ancients, and the instruments that were in use among each people.

This division likewise includes their triumphs, and the several crowns and diadems with which they ornamented the heads of their emperors, kings, conquerors, priests, priestesses, poets, and other illustrious personages, &c.

XI. They next pass to the examination of political subjects, as

- 55. The form of government.
- 56. The division of a people into tribes.
- 57. The chiefs of each people, and their authority.
- 58. The heads of their tribes.
- 59. Their magistrates.
- 60. Their manner of rendering justice, and the method of process in their laws.
- 61. Their criminal justice.
- 62. The corporeal punishments, and other political pains, penalties, and ignominies which they inflicted.
- 63. The various classes of the inhabitants, as, among the Romans, the patricians, knights, plebeians, senators, the people in a body,

the



the nobles, ignobles, the *ingenui*, the freedmen and the *libertini*.

64. Their slaves; the nature of slavery, servitude, and of the *peculium* or property of slaves.
65. Their ambassadors and their privileges.
66. Their military officers of all ranks; the nature of their troops, their duty, and of the art of war among them.
67. The civil laws of each people.
68. Their criminal laws.
69. The public constitution of each nation.
70. The assemblies of the people, and their deliberations on the affairs of state.
71. The nature of the finances of the ancient nations, and of their contributions.
72. The industry of the people, their manufactures and commerce.
73. Their mines, and the manner of working them.
74. Their agriculture and rural economy.
75. Their weights and measures.
76. Their current coins, and their value.
77. Their medals, and their use.
78. The solemn forms which they observed, as well in their public acts, as in their contracts, wills, and other private affairs.

XII. In the last place, they examine into certain usages and customs observed by ancient nations, in private life, as

79. Their

- 79. Their marriages.
- 80. Their burials, sepulchres, funeral urns, &c.
- 81. The ordinary dress of the inhabitants of both sexes; their manner of cloathing the head, body, and feet; and the ornaments of their dress, &c.
- 82. Their different kinds of foods, and methods of preparing them.
- 83. Their manner of sitting at table.
- 84. Their ordinary drink, and strong liquors.
- 85. Their beds, dormitories, furniture and utensils.
- 86. Their chests and cabinets.
- 87. The proper names of the ancients, and especially those of the Romans, who had several, as Marcus Tullius Cicero: and an infinity of other like matters, as,
- 88. The education they gave their children, &c.

XIII. If to all these general subjects we add the particular study of antiques, of the statues, bass-relieves, and the precious relicks of architecture, painting, camayeus, medals, &c. it is easy to conceive that antiquities form a science very extensive and very complicate, and which is alone sufficient to employ the whole life of a man who is a laborious student: and though a strong memory be the principal faculty that is required, yet great sagacity and attention are necessary in comparing the several objects, in drawing judicious inferences,

inferences, and in forming from thence an ingenious and rational system. It is manifest, moreover, that the study of antiquities must be vastly extensive; when we consider that all the articles we have enumerated for one people, must be extended to all the nations of antiquity, and that we must know them, as if, in a manner, we had lived among them. But this is a knowledge that it would have been impossible for any one man whatever to have attained, if our predecessors had not prepared the way for us; if they had not left us such inestimable works as those of Gronovius, Grævius, Montfaucon, count Caylus, Winckelmann, the Hebraic antiquities of D. Iken of Bremen, the Grecian antiquities of Bionings, the Roman antiquities of Nieupoort, and especially that work which is intitled *Bibliotheca Antiquaria Joh. Alberti Fabricii*, professor at Hamburg.

XIV. Nor must we here forget that very valuable work, with which Mr. Robert Wood, an Englishman, has lately enriched this science, and which is so well known, and so justly esteemed by all true connoisseurs, under the title of *the Ruins of Palmyra*, and those of *Balbeck*. It is by this work that we are fully convinced of the grandeur and magnificence, the taste and elegance of the buildings of the ancients. We here see that the invention of these matters is not all owing to the Greeks, but that there were other nations who served them as models. For  
though

though many of the edifices of Palmyra are to be attributed to the emperor Aurelian, and to Odenatus and his wife Zenobia, who reigned there about the year 264, yet there are found, at the same place, ruins of buildings, that appear to be of far greater antiquity, and that are not less beautiful. The ancient Persepolis is sufficient to prove this assertion. When we seriously reflect on all these matters, and especially if we attempt to acquire any knowledge of this science, we shall soon be convinced that it but ill becomes a *petit-maitre* to laugh at a learned antiquary.

XV. The knowledge of these monuments of the ancients, the works of sculpture, statuary, graving, painting, &c. which they call *antiques*, requires a strict attention, with regard to the matter itself on which the art has been exercised; as the wax, clay, wood, ivory, stones of every kind, marble, flint, bronze, and every sort of metal. We should begin by learning on what matter each ancient nation principally worked, and in which of the fine arts they excelled. For the matter itself, as the different sorts of marble, compositions of metals, and the species of precious stones, serve frequently to characterize the true antique, and to discover the counterfeit. The connoisseurs pretend also to know, by certain distinct characters in the design and execution of a work of art, the age and nation where it was made. They find, more-

over, in the invention and execution, a degree of excellence, which modern artists are not able to imitate. Now, though we ought to allow, in general, the great merit of the ancients in the polite arts, we should not, however, suffer our admiration to lead us into a blind superstition. There are pieces of antiquity of every sort, which have come down to us, that are perfectly excellent, and there are others so wretched, that the meanest among modern artists would not acknowledge them. The mixture of the good and bad has taken place in all subjects, at all times, and in all nations. The misfortune is, that most of our great antiquaries have been so little skilled in designing, as scarcely to know how to draw a circle with a pair of compasses. It is prejudice therefore, which frequently directs them to give the palm to the ancients, rather than a judgement directed by a knowledge of the art. That character of expression, which they find so marvellous in the works of antiquity, is often nothing more than a mere chimaera. They pretend that the artists of our days constantly exaggerate their expressions; that a modern Bacchus has the appearance of a man distracted with intoxication; and that a Mercury seems to be animated with the spirit of a fury, and so of the rest. But let them not decide too hastily. Almost all the antique figures are totally void of all spirit of expression; we are forced to guess at their characters. Every artificial expression requires, moreover,

to

to be somewhat exaggerated. A statue or portrait is an inanimate, a dead figure, and must therefore have a very different effect from one, which, being endowed with life, has the muscles constantly in play, and where the continual change of the features, the motion of the eyes, and the looks, more or less lively, easily and clearly express the passions and sentiments. Whereas in a figure, that is the produce of art, the delicate touches, that should express the passions, are lost to the eyes of the spectators: they must therefore be struck by strong, bold characters, which can affect them at the first glance of the eye. A very moderate artist is sensible, at the same time, that he is not to give his figures extravagant expressions, nor to place them in distorted attitudes.

XVI. We will finish this chapter with one material observation. All the sciences, by which we can acquire any knowledge of antiquity, as, 1, That which we have here explained; 2. that of medals and coins; 3. the diplomatic, and the explication of inscriptions, or what is called *Epigrammatographica*, or *res lapidaria*; and 4, The knowledge of books, are comprised under the common collective title of *Literature*. But by a caprice of the literati, they have included, under that denomination, the philosophic sciences and history: though for so doing, there can be no good reason whatever. Why should we perplex the ideas of those who are desirous

of obtaining a knowledge of these matters, by confounding the sciences? Ought we not much rather to endeavour carefully to mark their distinct limits? But perhaps their intention is to comprehend, under the denomination of literature, the whole of Universal Erudition; and if that be the case, we are not desirous of disputing with any one about words.



## CH A P. XI.

### Of MEDALS and COINS.

I. **W**E shall begin with coins, because they are most ancient, and of most universal use; money was current a long time before they had invented the method of preserving the memory of illustrious persons, by those little monuments of metal, which imitate coins, and are easily dispersed among mankind, and which are called Medals. The number that has been made of these medals is, beside, vastly inferior to that of monies; and the coins of the ancients are, moreover, become our medals.

The

The learned comprehend these two objects, which form an important part of literature, under the denomination of *Res Nummaria*, or *Numismatica*.

II. It is certain, that in the most ancient times, all commerce was carried on by barter. There was always a necessity, however, for a sort of common measure, by which they estimated the value of commodities. The first inhabitants of the earth were almost all shepherds and husbandmen: they therefore made that common measure to consist of a certain portion of their flocks, which was considered *tanquam pretium eminens*: and any commodity was said to be worth so many oxen, sheep, &c. as is confirmed by Gellius, *Noctes Atticae*, l. xi. c. 1. In process of time, they found it more expedient to express the value of most commodities, by bits of leather, which by their marks showed the number of beasts they were worth. This was the first money, and the origin of all coins. History says positively, that Numa Pompilius caused money to be made of wood and leather: and from hence came the Latin word *pecunia*. Cassiodorus says likewise in express terms: *Pecunia enim a pecudis tergo nominata, Gallis auctoribus, sine aliquo adhuc signo ad metalla translata est.* He treats also *de assibus scorteis* in the tenth book.

III. Metals being found the most incorruptible of all substances, they afterwards made use of bits



bits of rough copper in the room of leather, which they called *as rude*, and reckoned by their weight: these were after marked according to their weight, and lastly, with images. And we still see, on the most ancient coins, the figures of animals; and especially of oxen and swine. Numa, toward the end of his reign, began to cast money, and it was from him that came the word Nummus. They formed pieces of money of different weights, and marked on each, as we have just said, its weight, or its intrinsic value. It is time that perfects all inventions, and it was time that taught the ancient nations (as it may one day teach the modern Swedes) that the precious metals were more commodious in the commerce of life, and that a less weight might express, and be equal to, a greater value; and from discovering this, they came to form money of silver and gold.

IV. But, in the daily use of these pieces, it would be impossible always to weigh them, and much fraud might arise by depending on their marks. To obviate this inconvenience, the sovereigns of each country took on them the exclusive office of making money; and that the public might be certain the weight was justly marked, they stamped them on one side with their image, and on the other with their arms or cypher: which practice has continued to the present day: and it is manifest, that the credit and glory of a prince is concerned in having

having the coin, which bears his image, contain the true value, both with regard to the present age, and to posterity.

V. Mankind have also contrived to preserve the memory of great events, and of illustrious personages, by coins which they call *medals*: a term that is manifestly derived from the word metal. These precious monuments of antiquity do not, therefore, serve merely to engage the curiosity of the scholar and the connoisseur, but are of use also in elucidating history; in fixing the chronology, and in throwing clear lights on ancient events: and as the current coins of antiquity cannot pass among us, on account of the small number that is remaining of them, and of the difference in value of gold and silver, these coins are now become the most precious medals.

VI. The greatest part of antique coins and medals, especially the Greek and Roman, are so finely struck, the design and graving so perfect, the invention simple and sublime, and the taste so exquisite, that independent of their utility in history, we cannot sufficiently admire their intrinsic merit, and must constantly regard them as incontestable proofs of the perfection of the arts in those distant ages. It is not therefore wonderful, that so many persons of discernment, taste, and learning, have employed themselves in forming collections of the coins and medals of the ancients; and

and that so many learned men have wrote curious and instructive treatises concerning them; and lastly, that the knowledge of these precious monuments is become a very extensive branch of science, under the title of Numismatographia; and which we shall now endeavour briefly to explain.

VII. Medals may be divided into different classes,

(1.) According to the time when they were struck: and in this respect they are either,

1. Antiques; which are those that were made from the most ancient times of which we have any account, down to the sixth or seventh century of the Christian era.

2. Those of the middle age; which is from the seventh century, or the death of Phocas and Heraclius, in 641, when Italy became a prey to the Barbarians; where those fine medals that are called *Imperials* end, and where begin those of the lower empire, and of the Grecian emperors, down to the taking of Constantinople: The *Gothics* continue the series from the *Imperials*. They are so called, because they were made in the time of the Goths, during the decline of the two empires; and they resemble the ignorance of their age. The connoisseurs pay but little regard to these: they are, however, of great importance, in history, in ascertaining the true chronology of events. These come quite down to the fifteenth century.

3. The

203. The modern; which are those that have been struck in Europe, from the time that the Goths were exterminated, and the art of engraving began again to flourish. The first of these is that of John Huss, a famous heretic, which was struck in the year 1415. This art has rose with great lustre from its ashes: there are now many excellent medallists, and we have seen pieces executed by the celebrated Hedlinger, a Swede, which, prejudice apart, are nothing inferior to the most finished that Greece and Rome have left us.

VIII. (2.) According to the nature and quality of the metal: and in this respect they are either of

1. Gold; whose series is the least numerous, and scarce exceeds 1000 or 1200 in the imperials.

2. Silver; the series of which may amount to 3000, in the imperials alone.

3. Brass; which are of three different sizes, that are called the great, the middle, and small, and of which the series amounts to 6 or 7000, if not more, in the imperials. It is not, however, either the metal or the magnitude that renders medals valuable, but the rarity of the head, the reverse, or the legend. A medal may be common in gold that is very scarce in brass; or very rare in silver, that is common in gold or brass. A head may be common that has a very uncommon reverse, and the contrary. There are

are also medals that are only scarce in some series, and very common in others, as in gold, silver, the great, middle, or small brass.

IX. (3.) According to their essential qualities, and the use to which they have been applied: and in this respect they are,

1. Coins; that have anciently served in the commerce of life, but which time has rendered medals.

2. Real medals, struck in the form of coins, either in gold, silver or brass, to preserve to posterity the image of illustrious persons, or the memory of some important action.

3. Medallions; which are properly nothing more than medals uncommonly large; and which have been presented by princes to those whom they have honoured with their esteem: of to serve as public monuments. The Romans named them *Missilia*. There is no series to be formed of these, even if the different magnitudes and metals be united: and there are not above four or five hundred of them to be found in the richest cabinets.

X. (4.) According to the nation by whom they have been made: and in this case they are,

1. Hebraic. The common opinion is, that there are no Hebrew medals, and that the Jews learned the knowledge of them from the Romans, when they invented the art of clipping them.

them. But, as we have said in the first section, the coins of the ancients are become our medals, and especially the Hebraic, which are also called Samaritan, because their legend is usually in the Samaritan language, and there is reason to believe that there was a mint in that city. There are twenty passages in the Bible which prove that the Jews knew the use of money in the time of Solomon. In the cabinets of the curious there are to be found shekels of copper or silver, and we are assured that there is a gold Hebraic medal in the cabinet of the king of Denmark: but this is the only one that is known. Father Soucier has wrote a dissertation on Hebraic or Samaritan medals, where he accurately distinguishes the true from the false; describes all the kinds of those that are true, and shows that they were real Hebrew coins struck by the Jews, after the models of the ancient monies, and that they were current before the captivity of Babylon. All those medals however, that we see with the head of Moses and Jesus Christ, are manifestly false. It has been a pious or superstitious fraud, but still more commonly a thirst of gain that has fabricated those. Lastly, it is necessary to observe, that the Jews counted by talents, shekels, bekas, zuzas or dracmons, and by geras. The geras was equal to six sols of France, or three English pence. There were shekels of gold and of silver; the silver shekel is that which is commonly taken for a penny, and of which the Jews gave thirty

to

to Judas as the price of his perfidy in betraying our Saviour. It has on one side the figure of Aaron's rod, with this inscription, Jerouchalaim Hakkedoucha, Jerusalem the holy; and on the other the cup in which the manna was kept, that was preserved in the sanctuary, with these words round it, Chekel Ichrael, or the money of Israel. After the Romans became masters of Palestine, the Jews put the image of the emperors on their coins, as appears by the words of our Saviour himself, in chap. 20. of the gospel of St. Luke.

XI. There are likewise,

2. Egyptian medals, which are very rare.
3. Chinese; but of which there are scarce any that are antique.
4. Syriac.
5. Persian.
6. Arabic.
7. Greek; which are the most beautiful of all; for the Greeks struck coins in all the three metals, with an art so excellent, that the Romans were never able to equal them. The figures on the Greek medals have a design, an attitude, a strength and delicacy, which expresses the muscles and the veins in a manner infinitely superior to those of the Romans. These are very scarce and extremely valuable.
8. The Roman; which are elegant, common, and authentic, and of which a series may be formed

formed almost without any interruption. We shall hereafter speak more fully of these.

9. The Hetruscan; of which it is pretended there are still some to be found, but of this many learned men have a rational doubt.

10. The Punic or Carthaginian: these are not scarce, especially in small brass. They are easily distinguished by their emblem, which is a crocodile resting against a palm tree; and was the arms of the republic of Carthage. There are some of them also that have a human figure on one side holding a spear in one hand, with this inscription Kart-hago; and on the other the head of a horse, in profile, and under, on the exergue is XIIII

11. The Parthian.

12. The Gothic: these are ill shaped pieces, and of which neither the characters nor emblems are explicable. The Goths, having made themselves masters of Italy, would imitate the emperors, and caused money to be immediately struck, with a form and character of their own: but they succeeded very badly; and in their gold coins there is not sometimes a fourth part that is pure. There are however some medals of their kings, as Atalaric, Theodal, Witiges, Totilas, Attila, &c. which should be arranged after the last emperors of the West.

13. The Spanish; which were made in imitation of the Punic, because the Carthaginians were then masters of Spain; and they had particular



ticular characters which no body now understands.

14. The modern European.

15. The Miscellaneous: these do not belong to any regular series or system; but have been struck by some particular city. These are met with by chance, and there is frequently much labour required to decypher and explain them.

XII. It would be to enter an immense labyrinth, were we here to attempt to describe all the different coins and medals, and to point out their characteristics. We must content ourselves with explaining their general qualities. Every medal has two sides, which are called its face and reverse. On each side there is the field, which is the middle of the medal; the rim or border; and the exergue, which is that part that is beneath the ground on which the figures stand. On the two sides they distinguish the type, and inscription or legend. The type is the figures that are represented; and the inscription, or legend, is the writing, and principally that which is on the rim. Though frequently in the Greek medals, and sometimes in the Latin, the inscription is on the field. That which is on the exergue is less commonly called inscription, because it frequently consists of initial letters only, the meaning of which is not understood. Those which are counterfeits of the antique are called false medals: those which are in part effaced are named defaced medals: such as  
are

are called restored medals have the letters *rest.* on them; which show that they were restored by the emperors, in order to render them perpetual: those that were made of copper, and afterwards covered with silver, are called, cased medals: such as have only a very thin coat of silver over the copper; but which are so dextrously done that it cannot be perceived, without cutting them, are said to be plated: cleft medals are those that are cracked on the edge by the force of the stamp: those that are notched on the edge are called indented medals; this is a proof of their value and antiquity: incuse medals are such as have no reverse: counter-marked medals are such as have a stamp either on the face or on the reverse; and which shows that they have changed their value; the curious make much search after these: cast medals are such as were not struck, but cast in a mould.

XIII. To give our readers an idea of the method of examining all sorts of medals; and of making a just and learned decision concerning them, we shall take, as an example, the coins and medals of the Romans, which may serve as models in every respect; and of which we have remaining the most complete series. They therefore consider,

1. The metal. Gold medals are not liable to be injured by rust; and the gold of which they are made is very pure, even finer than that of the Holland ducats. There is no  
great

great number of their silver medals; and they are commonly very small: of these there can be no remarkable class or division formed: silver is likewise not subject to rust. The medals of brass, and the coins of copper, are, on the contrary, so numerous, that a regular and complete system may be formed of them. They are divided, as we have said, into large, middle and small. The connoisseurs pretend also that there are likewise some of Corinthian metal. There is found on the copper an antique rust, that resembles a varnish, and is called patina: it is of a variable colour between green and black, and prevents the rust from eating any further. This rust the moderns have not hitherto been able to imitate. There are also medallions that are called *Æris moduli maximi*, and *Æris maximi*, and which are known by not having the usual mark of the letters S. O. There are also medals or coins of iron, tin, and even lead (*plumbi nummi*.)

XIV. 2. The time when they were struck. In the Roman medals they distinguish two periods. The first is of those that were made in the time of the republic, and are named *Nummi consulares*, and the second is of those that were struck under the emperors, and are named *Nummi imperatorum*, and *Imperiales*.

3. The representation of a medal: in which they examine, 1. on one side the face, image or bust: 2. the reverse, or iconologic representation:

tion: and here we must observe, that iconology is the art of representing to the sight all sorts of memorable events by images or symbols, in which a corporeal figure represents a moral or ideal object. The Greeks and Romans made frequent use of these in their medals. And 3. the inscription; in which the ancients employed particular abbreviations, that are necessary to be known: thus S. F. signified *seculi felicitas*: T. F. *temporum felicitas*: C. R. *claritas reip.* S. A. *spes Augusta*, &c. Sometimes also the name of the city is seen, where the piece was made; or monograms, with the name of the master of the mint, and other like matters.

XV. 4. The value of the coin, as it passed in the community where it was made; such as the *denarii*, *asses*, *quinarii*, *sestertii*, *sesquiertii*, *libella*, *simbella*, &c. These values are commonly marked on the coins by signs.

5. The singularity or scarcity of a medal, which forms its hypothetic value. Thus, in the Roman medals, those of Otho, Pertinax, Gordianus, Africanus, are of inestimable worth, because they are, so to say, singular. In like manner when there are two busts or heads together (*capita jugata*) &c. with other important or remarkable singularities.

6. The preservation of a medal; that is, whether it has been well preserved, or effaced, diminished, or injured by rust, or otherwise damaged; which diminishes its value. There

are sometimes medals found so fair and fresh, that they appear as if they were just come out of the mint. The French name these a *Fleur de coin*, and the Italians, *Di taccia offervazioni*.

7. The beauty of the design, and the perfection of the engraving, as well as the relief, in which the ancients, and especially the Greeks, excelled. By this is meant the whole composition of a medal. To judge properly of these matters, it is necessary to understand drawing, and engraving; to be a connoisseur in the polite arts; and, by seeing a great number of such as are excellent, to form a refined taste.

8. In the consular coins or medals, the Roman family to which they belong is also to be considered. There are medals of 178 illustrious families of Rome.

9. Lastly, in order to understand well, and properly judge of antique coins, we should be versed in history and antiquities, and know the customs, ceremonies and manners of ancient nations.

XVI. But as the medals of the ancients have been frequently counterfeited, and as it is of great consequence not to be deceived in this matter, numismatography points out to us the principal characteristics of these counterfeits, and the marks by which we may distinguish the true from the false. These fictitious medals are therefore divided into five classes. 1. Such as have been designed and made, in modern times,

in imitation of those of the antique. 2. Such as have been accurately copied after some antique medal that really exists. 3. Those that have been formed or cast in the mold of an antique medal. 4. Such as are composed of two antique medals, by cementing or joining them together. 5. Those that are really antique, but that have been altered and sophisticated. But notwithstanding all the precautions that numismatography gives in full detail, it is still very difficult for the connoisseur to avoid those snares that are continually laid for him, and even not to be frequently deceived.

XVII. With regard to the methods of which the ancients made use in forming or coining their moneys and medals, we know but little of the matter. The opinions of the learned concerning it differ widely. *Ottavio Ligorio*, an Italian antiquary, imagines that they drew the design on the medal itself, and afterward graved it in relief. To conclude; the most celebrated writers on medals are, *Antonius Augustinus*, bishop of *Tarracon*; *Wolff*, *Laxius*, *Fubius Urfinus*, *Hubertus Goltzius*, *Andrew Scot*, a jesuit, *Lewis Nonnius*, a physician, *Aeneas Vicius*, *Oisellus*, *Seguin*, *Oso*, *Tristan*, *Sirmond*, *Vaillant*, *Charles Patin*, *Noris*, *Spanheim*, *Hardoin*, *Morel*, *Joubert*, count *Mazzabarba*, *M. Bègher*, &c. Father *Bandouri* has placed, at the head of his collection of medals, *Bibliotheca nummaria, sive auctorum qui de numismatibus scripserunt.*

## C H - A P. XII.

## D I P L O M A T I C S.

**T**HIS science does not, nor can it, extend its researches to antiquity ; but is confined to the middle age, and the first centuries of modern times. For though the ancients were accustomed to reduce their contracts and treaties into writing, yet they graved them on tables, or covered them over with wax, or brass, copper, stone or wood, &c. And all that in the first ages were not traced on brass or marble has perished by the length of time, and the number of destructive events. Notwithstanding which, diplomatics must not be regarded as a trifling science, or as of mere curiosity : on the contrary, it is useful, indispensable, and of the greatest importance to erudition in general, and to literature in particular.

II. As the objects which enter into diplomatics, and on which it is exercised, make it a distinct science, it is therefore only necessary to know those objects and their denominations, as they have been described by the learned of different ages. We shall begin by explaining the peculiar terms of the art ; and we imagine that

it

it will be afterward easy to explain the system of the science itself.

III. The word *diploma* signifies, properly, a letter or epistle, that is folded in the middle, and that is not open. But, in more modern times, the title has been given to all ancient epistles, letters, literary monuments, and public documents, and to all those pieces of writing which the ancients called *Syngrapha*, *Chirographa*, *Codicilli*, &c. In the middle age, and in the diplomas themselves, these writings are called *Litteræ*, *Præcepta*, *Placita*, *Chartæ indicula*, *Sigilla*, and *Bullæ*; as also *Panchartæ*, *Pantochartæ*, *Tractoriæ*, *Descriptiones*, &c. The originals of these pieces are named *Exemplaria*, or *Autographa*, *Chartæ authenticæ*, *Originalia*, &c. and the copies, *Apographa*, *Copiæ*, *Particulæ*, and so forth. The collections, that have been made of them, are called *Chartaria* and *Chartulia*. The place where these papers and documents were kept, the ancients named *Scriinia*, *Tabularium*, or *Ærarium*, words that were derived from the tables of brass, and according to the Greek idiom, *Archeium* or *Archivum*.

IV. In order to understand the nature of these ancient papers, diplomas and manuscripts, and to distinguish the authentic from the counterfeit, it is necessary to know that the paper of the ancients came from Egypt, and was formed



ed of thin leaves or membranes, taken from the branches of a tree, named Papyrus, or *Bibulum Ægyptiacum*, and which were pasted one over the other with the slime of the Nile, and were pressed and polished with a pumice stone. This paper was very scarce, and it was of various qualities, forms and prices, which they distinguished by the names of *charta hieratica, luria, augusta, amphitheatrica, satrica, taurica, emporetica, &c.* They cut this paper into square leaves, which they pasted one to the other, in order to make rolls of them; from whence an intire book was called *volumen*, from *volvendo*; and the leaves, of which it consisted, *paginae*. Sometimes, also, they pasted the leaves altogether, by one of their extremities, as is now practised in binding; by this method they formed the back of a book, and these the learned call *codices*. They rolled the volume round a stick, which they named *umbilicus*, and the two ends, that came out beyond the paper, *cornua*. The title, wrote on parchment, in purple characters, was joined to the last sheet, and served it as a cover. They made use of all sorts of strings or ribbands, and even sometimes of locks, to close the book, and sometimes also it was put into a case. But there is not now, to be found, in any library or cabinet whatever, any one of these volumes. We have been assured, however, by a traveller, that he had seen several of them in the ruins of *Herculaneum*, but so damaged, the paper so stiff and brittle,

le, by the length of time, that it was impossible to unrol them, and consequently to make any use of them, for on the first touch they fell into shatters. We shall speak hereafter of those books they call codices.

V. We are ignorant of the precise time when our modern paper was invented, and when they began to make use of pens in writing, instead of the stalks of reeds. The ink, that the ancients used, was not made of vitriol and galls, like the modern, but of soot. Sometimes also, they wrote with red ink, made of vermilion, or in letters of gold, on purple or violet parchment. It is not difficult for those, who apply themselves to this study to distinguish the parchment of the ancients from that of the moderns, as well as their ink and various exterior characters: but that, which best distinguishes the original from the counterfeit, is the writing or character itself, which is so distinctly different from one century to another, that we may tell with certainty, within about 40 or 50 years, when any diploma was written. There are two works which furnish the clearest lights on this matter, and which may serve as sure guides in the judgments we may have occasion to make on what are called ancient diplomas. The one is the celebrated treatise on the Diplomatic, by F. Mabillon; and the other, the first volume of the *Chronicon Gotvicense*. We there find specimens of all the characters, the flourishes,

ishes, and different methods of writing of every age. For these matters, therefore, we must refer our readers to those authors; and shall here only add, that,

VI. All the diplomas are wrote in Latin, and consequently the letters and characters have a resemblance to each other; but there are certain strokes of the pen, which distinguish not only the ages, but also the different nations: as the writings of the Lombards, French, Saxon, &c. The letters in the diplomas are also usually longer, and not so strong as those of manuscripts. There has been also introduced a kind of court hand, of a very disproportionate length, and the letters of which are called *Exiles litteræ, crispæ ac protractiores*. The first line of the diploma, the signature of the sovereign, that of the chancellor, notary, &c. are usually wrote in this character.

VII. The signature of a diploma consists either of the sign of the cross, or of a monogram or cypher, composed of the letters of the names of those who subscribed it. The initial letters of the name, and sometimes also the titles, were placed about this cross. By degrees, the custom changed, and they invented other marks; as for example, the sign of Charlemagne was thus:

ways to prevent the abuse of the seal, and to prevent the fraud of the counterfeiter.  $\frac{A}{V}$

They sometimes added also the dates and epoch of the signature, the feasts of the church, the days of the calendar, and other like matters. The successive corruption of the Latin language, the style and orthography of each age, as well as their different titles and forms; the abbreviations, accentuation, and punctuation, and the various methods of writing the diphthongs, all these matters united, form so many characters and marks, by which the authenticity of a diploma is to be known.

VIII. The seal, annexed to a diploma, was anciently of white wax, and artfully imprinted on the parchment itself. It was afterward pendent from the paper, and inclosed in a box or case, which they called Bulla. There are some also that are stamped on metal, and even on pure gold. When a diploma bears all the characters that are requisite to the time and place where it is supposed to be written, its authenticity is not to be doubted; but, at the same time, we cannot examine them too scrupulously, seeing that the monks and priests, of former ages, have been very adroit in making of counterfeits; and the more, as they enjoyed the confidence of princes and statesmen, and were even sometimes in possession of their rings or seals.

IX. With

IX. With regard to manuscripts that were wrote before the invention of printing, it is necessary, 1. to know their nature, their essential qualities and matter; 2. to be able to read them freely, and without error; 3. to judge of their antiquity by those characters which we have just mentioned with regard to the diplomas; and 4. to render them of use in the sciences. As there are scarce any of the ancient codes now remaining, (see sect. IV.) wrote on the Egyptian paper, or on wood, ivory, &c. we have only to consider those that are written on parchment or vellum (membraneos) and such as are wrote on our paper (chartaceos). The former of these are in most esteem. With regard to the character, these codes are written either in square and capital letters, or in half square, or round and small letters. Those of the first kind are the most ancient. There are no intervals between the words, no letters different from the others at the beginning of any word, no points, nor any other distinction. The codes, which are wrote in letters that are half square, resemble those we have in Gothic characters, as well for the age, as the form of the letters. Such as are wrote in round letters are not so ancient as the former, and do not go higher than the ninth or tenth century. These have spaces between the words, and some punctuation. They are likewise not so well wrote, as the preceding, and are frequently disfigured with comments. The codes are divided, according to the country, into Lombard,

hard, Italian, Gaulic, Franco-Gaulic, Saxon, Anglo-Saxon, &c.

X. In the ancient Greek books, they frequently terminated the periods of a discourse, instead of all other division, by lines; and these divisions were called, in Latin, *versus*, from *vertendo*: for which reason these lines are still more properly named *versus* than *lineæ*. At the end of a work, they put down the number of verses of which it consisted, that the copies might be more easily collated: and it is in this sense we are to understand Trebonius, when he says, that the pandects contain 150000 *pene versusum*. These codes were likewise *vel probæ vel deterioris notæ*, more or less perfect, not only with regard to the calligraphy or beauty of the character, but to the correction of the text also.

XI. It is likewise necessary to observe, in ancient codes, the abbreviations, as they have been used in different centuries. Thus for example, A. C. D. signifies, Aulus Caius Decimus; Ap. Cn. Appius Cnauus. Aug. Imp. Augustus Imperator. The characters, that are called *notæ*, are such as are not to be found in the alphabet, but which, notwithstanding, signify certain words. All these matters are explained in a copious manner by Vossius, and in the *Chronicon Gotvicense*. Lastly, the learned divide all the ancient codes into *codices minus raros, rariores, editos*

*olitas & anhedotas.* The critical art is here indispensably necessary; its researches, moreover, have no bounds, and the more, as the use of it augments every day, by the discoveries that are made in languages, and by the increase of erudition.

XII. We might here speak of the invention of printing, and of the different characters of books that have appeared since that epoch: but all that concerns printed books, seems to appertain less to the diplomatic, which relates to manuscripts, than to the knowledge of authors; we shall therefore take due care, when we treat on that part of literature, to mention every thing material that relates to the art of printing.



## C H A P. XIII.

### S T A T I S T I C S.

I. **A**FTER having learned the ancient state of the world by history, by antiquities, medals, and the diplomatic art, it is both natural

tural and just, to desire to have a knowledge of the state of the present world, and of the most important occurrences of our own days; and this we learn by Statistics, by the relations of travellers, and by geography. The science, that is called *Statistics*, teaches us what is the political arrangement of all the modern states of the known world. This arrangement, comprehended formerly under the title of the political system, has been known and explained very imperfectly, not only with regard to distant and small states, but even large kingdoms, situate in the center of Europe. In geographical treatises, they placed, before the local description of each country, a sort of account of the principal objects that composed its system. But these introductions were always imperfect, naturally very contracted, frequently dubious, and sometimes absolutely false, or ill grounded. We must except some of them however, especially those which are to be found in the excellent geography of M. Busching, an author, whose assiduity, precision, and discernment, can never be sufficiently commended. But this book has, as we may say, but just appeared in its full perfection.

II. The historians have not been less sensible of the necessity of making their readers acquainted with the political system of the principal modern states of Europe; and the celebrated Baron Puffendorf, in his universal history, has annexed



annexed, to that of each country, an abridged relation, which contains some instructions relative to this matter. But 1. these sort of instructions are frequently erroneous, and always imperfect or defective; 2. they are too much dispersed to be used as a systematic abridgement, which might serve as the basis of public or private lectures; 3. the daily occurrences that happen in the world, and especially the treaties of peace, are constantly changing the system of governments, and make the statistic science a kind of moving picture, where the momentary situation of the parts is much better seen in a course made by an able professor, than in a book; which loses its accuracy and use in proportion as it grows old. These considerations, and numberless others, have induced authors of ability to furnish the world with instructive descriptions of this nature.

III. Thus, the Thirty two republics of the Elzeviers, which appeared more than a century since; the work of Frederic Aehillis, duke of Wirtemberg, intitled *Consultatio de principatu inter provincias Europæ opotâ Thomæ Lanfii, Tubingæ 1655*; *Le Monde*, by Peter D'Avity; *Gothofredi Archontologia cosmica*; *Lucas de Linda, Descriptio Orbis*; *Hermannii Conringii, opus posthumum, de notitia Rerum publicarum hodiernarum*; *J. C. Beckman, Historia orbis terrarum, geographica & civilis*. Many statesmen also have employed themselves

in describing some particular states to their contemporaries; thus toward the end of the sixteenth century there appeared, the relations of some Venetian ambassadors: the embassies of the Earl of Carlisle, an English minister: Molesworth's account of the state of Denmark; and a number of other works of the same kind. Mr. Everhard Otto, professor at Utrecht, and afterward senator at Bremen, was the first who made a collection of these scattered accounts, and, by adding his own informations, composed a very good work, under the title of *Notitia præcipuarum Europæ Rerumpublicarum*. We have also *La description du monde, de Jean Funck*: and a very good work in English, intitled *Modern history, or the present state of all nations*, by Mr. Salmon, illustrated with cuts, London 1744. This work has been translated into Italian and Dutch, with some advantageous alterations.

IV. It would be far from just, in this place, to pass over in silence the obligations this science has to M. Godfrey Achenwal, professor at Gottingen, who has not only composed an *Introduction to the political system of the modern states of Europe*; and another work not less interesting, intitled *Principles of the history of Europe, leading to the knowledge of the principal states of the present time*; but has been also the first to reduce this important subject

subject into a true system, and has made a separate science of it, under the title of Statistics; and which he professes with great reputation: a science from which history borrows great lights; which furnishes the best materials for the constitution of a state, which enriches politics, and which prepares those of the brightest genius among the studious youth, to become one day able ministers of the state.

V. All that occurs in a state is not worthy of remark, but all that is worthy of remark in a state, enters necessarily into statistics. This science begins therefore by making, 1. An exact division of the four parts of the world, and shows into how many states, nations, monarchies, republics, and lesser governments, each of these parts is divided. It is scarce necessary to observe, that the knowledge of the states which belong to Europe are the most important.

2. It proceeds to the examen of each particular state, and of its revolutions; and here it has an especial regard, 1. to the principal epochs; 2. to the changes that have occurred in the form of government; 3. to the provinces that have been conquered or acquired by a state, or that have been dismembered from it; and 4. to the hereditary governments, and the alterations that have happened in families.

VI. Each

VI. Each state consists of country and inhabitants. Under the title of country, statistics comprehends;

3. The extent of territory in a state, its local situation, the rivers by which it is watered, the sea that washes its coasts, its borders, its mountains, and natural productions. It inquires into the state of its capital, or the seat of government, its exterior possessions, and especially its colonies, in the other parts of the world; &c.

4. With regard to the inhabitants; it inquires into their number and qualities: and for this purpose it makes, by the aid of political arithmetic; of registers of births and burials, &c. the most elaborate and accurate researches possible, into the number of the inhabitants of a state; and into their genius; the prevailing character, the industry, the virtues and vices of a nation:

VII. 5. It next considers the inhabitants under the quality of citizens, united by laws for their common interest; and in this light, the sovereign himself is nothing more than the first citizen. And here it directs its views to two principal objects, which are 1. all that relates to the constitution of a state, and 2. all that enters into the arrangement of its public affairs. It examines, therefore, what are the fundamental laws, the usages and customs received in a coun-

try, and which have there the force of laws, &c. From thence it passes,

6. To the rights, privileges and prerogatives of kings and other sovereigns, or of senates and magistrates; it considers the manner of attaining to the throne or government; the limits prescribed by each country to the authority of its sovereign, or other governors; and so of the rest.

7. The rights of the states of a nation, of the nobility, clergy, military, citizens, and peasants; the diets and other public assemblies, for deliberating on affairs of importance, &c.

VIII. When a solid knowledge is acquired of all these matters, statistics passes to the examination of the dispositions established in each country, for the conducting of public affairs: and it shows,

8. The dignity, rank, title, and arms; the court, ceremonial, orders of knighthood, &c. of the sovereign.

9. The arrangement of the department for foreign affairs, or the cabinet.

10. The dispositions in the direction of interior affairs, for the ecclesiastic state, the administration of justice, the finances, commerce, the sciences, and the military: and here it enters into the following particulars.

IX. 11. It considers what is the established religion of a country, and what other religions are

are there tolerated, and their several rights, not only as they relate to the state, but with regard to each other. The privileges of each church, the rights of the clergy, the several orders of ecclesiastics, their principal functions, charges, revenues, &c.

12. The laws civil and municipal, the tribunals of justice, the forms of process, and the criminal laws and jurisprudence.

13. The principal regulations with regard to the police.

14. The resources of the state, 1. in its agriculture and all its natural productions; 2. in its manufactures and fabrics; 3. in its commerce interior and exterior, active and passive; and 4. in its mercantile navigation.

15. In the arrangements of its chambers of finances, the domains of princes or states, the royalties, contributions, and all the subsidies that the subjects pay to the sovereign for the support of government: in a word, all the revenues of a state, and the manner of collecting and employing them.

X. Statistics then considers,

16. The state of the arts and sciences, which do so much honour to a nation; what schools, colleges, academies and universities there flourish; what remarkable public libraries they have; what artists there excel; and what encouragement all these receive from the state.

XI. Lastly, as the military state is now become a necessary evil in the political system of modern Europe, this science applies itself particularly to the description of

17. The number of troops that each state maintains, the arrangement of the army, what is the disposition of each people for war, the goodness of their troops, their discipline, their uniform, their arms, the respective numbers of cavalry and infantry, the state of its artillery and arsenals, its fortifications, the facility with which it raises recruits, its barracks, hospitals for invalids, its engineers, cadets, and every thing that can have any relation to the military state.

18. It considers, after the same manner, the marine of a nation, the number of its ships of the line, frigates, bomb vessels, fireships, &c. the number and ability of the sailors each state can furnish; the arrangement of its docks, yards and arsenals for the marine; the materials for the construction, equipment and victualling of such ships as the state can furnish, or as the government is obliged to draw from other parts; the schools for the marine, and all other objects relative to this article.

XII. The last inquiry in which statistics is employed, is in explaining what is the true interest of each nation. Now this interest is either,

19. Internal;

19. Internal; and relates to the tranquillity, prosperity, and increase of a people, in its industry, its manners and politeness; its riches, refinements and opulence. Or,

20. External; and relates to the maxims of government that are proper for it to observe with regard to its neighbours, its allies, neutral powers, and even with regard to its enemies: maxims which ought to be founded on the local situation of each country; on the rivalry either greater or less in commerce; on the apparent views of increase of power that a state may have; on family compacts or consanguinity; on alliances, either perpetual; or limited to a time or an object; on the proportion of power; and on an infinity of similar relations.

XIII. They who teach the statistic science as public professors, or write expressly on this subject, endeavour to explain all these various objects as they regard each nation, country, or particular state. It is true, that they are sometimes mistaken in their conjectures: it is likewise true, that a man of letters is not a minister of state, and frequently a minister of state is not a man of letters: it sometimes happens, however, that, by force of reflection, a man of genius and learning becomes enabled to discover the true interests of a state, especially those that are natural and immutable; while the politician mistakes those transient interests, of which he makes such wonderful mysteries.

XIV. We



XIV. We have remarked in the second Edition, (that the books) which treat on statistics, or the descriptions of modern states; which approach nearest the exact truth; are made to recede from it by time; by those vicissitudes to which all human institutions are liable, and which arise as well from the daily occurrences, and from those grand revolutions that are natural to every state. This is an unavoidable inconvenience, and for which there is no remedy but the constant and judicious perusal of the gazettes and political journals, as the Historical Mercury, &c. These daily and periodical publications afford a continual supplement to the best statistick authors, and form a kind of practical statistics. It is for this reason that the German professors make constant use of them in the universities; for in reading the best gazettes that are brought by each post, they explain to their auditors, not only the terms, the facts, and the causes of events, but by applying these facts and events to statistics, they shew the alterations that are thereby caused in the constitution of the country to which they relate. But, to answer this purpose, it is necessary to make use of the best gazettes of the time, that is, such as are esteemed of the greatest veracity; whose authors are not in haste to insert reports which they are afterwards obliged to contradict; and that are not infected with a national partiality, or a predilection for a particular court or party, and that do not load their relations with insipid or malignant reflections,

Reflections, nor affords the gift of predicting future events; but such an account, neither too soon, nor too late, the several events as they arise, in a natural style, in a faithful and impartial manner, and without gloss or comment, leaving to their readers the care of making, on each event, their critico-political-prophetical reflections.

THESE are the reasons, which have induced me to publish this



OF THE

C H A P. XIV.

OF THE

OF

TRAVELS and TRAVELLERS.

THESE are the reasons, which have induced me to publish this

*A Great traveller makes a good liar*, says the proverb; and Strabo asserts, that every man, who relates his travels, relates falsties: but whatever the proverb or Strabo may say, it is to the relations of travellers that we owe our knowledge of the state of the world, and especially of such countries as are at a great distance from us. The utility of these relations; their great number, which amounts to more than 1300 that are already printed; the satisfaction

fiction they afford our curiosity, the assiduity with which men of letters, as well as men of the world, apply to these authors; and many other considerations, have made the study of voyages and travels a considerable branch of Universal Education: it appeared therefore necessary to make of it here a distinct chapter.

II. Whenever a man passes from one country or province to another, he is said to travel; but the travels of which we here speak are those that are made into far distant countries, and that are undertaken with various views. We are not here to consider the voyages of merchants or seamen, who traverse the sea from motives of commerce, nor the journeys of such men whose private affairs carry them into distant countries, but we are here to treat of the travels of those whom a desire of knowledge, and of communicating their discoveries to mankind, have induced to undertake long journeys. Thus the indefatigable inquirer, after philosophical knowledge, searches every part of the globe in pursuit of new discoveries in natural history, botany, &c. or descends with his thermometer into the deepest caverns. Thus the sagacious astronomer transports himself, sometimes to the equator, and sometimes to the poles, intent upon making accurate observations on the heavenly bodies, or on measuring the degrees of the earth. Thus the learned antiquary traverses Italy, Greece, Asia Minor, Palestine, Egypt, and

And all the regions of the east, in quest of those precious monuments of antiquity, which may lead to the knowledge of ancient history. Thus the politician visits every civilized nation, in order to learn their manners, their policy, and form of government. And thus the man of curiosity flies to the most distant parts of the earth, in search of unknown nations, and to gratify his desire of making new discoveries. It is, therefore, for these five objects that we may reduce the design of all travellers.

III. It were to be wished, that all, who undertake long journeys from either of these motives, would not only provide themselves with all the necessary preliminary knowledge, which could give them a well grounded hope of success in their attempt, but also, that before they engage in so difficult an enterprize, they would lay down a judicious plan for their journey, and for all the objects that relate to their inquiries. It were also to be wished, that they would communicate their design to the public; at least a year before they set off, by an advertisement in all the literary gazettes, that the learned might be induced to communicate their salutary informations and advice, relative to the undertaking. Whoever has read the instructions that were drawn up by Mr. Baumgarten, professor at Hall, for the young bachelors of arts, who were sent for to teach philology, in a celebrated Greek convent situate on the promontory of Athos,

Athos, and those which professor Michaelis of Gottingen gave to the learned men, who were lately sent to the Holy Land, and other parts of Asia, by the king of Denmark, will clearly see the importance, utility, and even indispensable necessity of such informations. He, who does not know what it is he ought to inquire after, can never expect to find, except it be by chance, any thing remarkable that others have not found before him. It were to be wished, in the last place, that no one would undertake such a journey, without the company of some one skillful in drawing, and even in geometry; for there are a thousand occasions where it will be necessary to measure altitudes and distances, and a thousand objects, of which adequate descriptions cannot be given, of which we cannot form a true idea, without the help of figures.

IV. During the course of his journey, the traveller cannot be too much on his guard, as well against his own credulity, as the snares that will be laid for him by the inhabitants of the countries through which he shall travel. All nations of the earth, and especially those of the warmer climates, are full of ancient traditions and fables; which, if he should believe, would carry him far distant from the truth. Herodotus, Diodorus Siculus, and almost all the ancient historians, geographers, and travellers, have been the dupes of these relations. We cannot read, without disgust, the idle tales they recited, and

and by which their wretched credulity is incessantly shown. We are inclined to say to the travellers who relate such tales; *Sir, if I had seen these things myself, I should not have believed them, but I believe them because you have seen them.* A traveller should examine all things with his own eyes, and should write down all he sees on the spot, in his protocol, or itinerary. Idleness is incompatible with accuracy, and whoever is fearful of inconvenience, fatigue and expence, must never hope to produce a relation of his travels worthy of regard.

V. A desire of recounting marvellous relations is natural to all travellers; but they should remember, that all that is marvellous appears constantly suspicious to a rational mind; and that it is even more prudent to suppress facts, which, though true, are incredible, than to render their veracity doubtful by astonishing reports. Candor, sincerity, accuracy, and a judicious discernment, should be constantly conspicuous in every relation. The ground work should be laid in truth, and the ornaments should be pleasing and judicious: for it is by just and pertinent reflections, that relations of this kind are prevented from becoming dry and disagreeable.

VI. There are but few good relations of travels made in Europe; because it has been very difficult, and even dangerous to speak the truth. It

It should seem, as if the people were ashamed of their countries, and the princes of their conduct. Such as have given true accounts have been persecuted for their veracity. The travels of Keisler, in Europe, are the most esteemed, and the most worthy of estimation. There are some made in other parts of the world, that are very valuable. The travels of Tavernier in Turkey, Persia, Mogustan, &c. are much celebrated, but the strict truth does not always appear manifest in them: the method of valuing diamonds according to their size and weight, and the perfection of the water, is the most interesting article they contain. The travels of Chardin in Persia, of DuHalde in China, of Kæmpfer in Japan, of Shaw in Egypt, of Kolbu to the Cape of Good Hope, the relation which M. de la Condamine made to the academy of sciences on his return from America, the celebrated voyage of Lord Anson round the world, &c. are master-pieces of this kind, and may serve as models to all who shall hereafter undertake similar enterprises.

VII. We owe to England the first idea of an admirable work, consisting of a vast collection of the best relations of travels and voyages, and reduced into a regular system. This work first appeared at London under the title of a Collection of voyages and travels, in folio; the first four volumes in 1704, and the fifth and sixth in 1732, and the seventh and eighth in

1747.

1747. This grand work has been translated into almost all languages, but particularly into German, and French by abbe Prevot, under the title of A General History of Voyages and travels, in thirteen quarto volumes, Paris 1744, and at the Hague 1746. The French translation, but especially the German, is enriched with many notes that are instructive, and that rectify considerable errors in the original. Whoever has courage enough to attempt, and perseverance enough to labour through thirteen quarto volumes, may acquire a complete knowledge of all travels that have been undertaken, and of all the known countries in the four parts of the globe, without having scarce any occasion to apply to other books of the kind. This work may however, at all times, be of use as a dictionary, to be consulted occasionally concerning any particular country of which we may want information.

VIII. In a kingdom that is surrounded by the sea, and whose power arises from navigation, it appeared necessary to render these accounts interesting to mariners. For which reason there are many matters inserted which appear to be calculated merely for them, as accounts of foundings, of rocks, coasts, of the entrance of harbours, of trade and variable winds, &c. But every reader who is not interested in navigation, may easily pass over these tedious articles.

IX. We



IX. We should be liable to be equally tedious, were we to attempt to inform such as may undertake what is called a literary journey, of all the objects that ought to attract their curiosity; of the most celebrated among the literati, whose acquaintance they should endeavour to acquire; of the public and private libraries they should visit, as well as the cabinets of natural history, antiquities, medals, coins, paintings and other curiosities: the monuments of every kind they should examine: the observations they should make relative to the character, the genius, humanity, and politeness of each nation: on the different forms of government: on the state of letters in each country, its universities, colleges, academies, and an infinity of like matters; as rare manuscripts, remarkable inscriptions, &c. Some learned men have given instructions in form relative to these matters, and among others M. Kohler, a celebrated professor at Göttingen, to whom the world is indebted for many other valuable works.

X. We shall finish this chapter with one remark. Credulity is the source of most errors, as doubt is the beginning of wisdom. It is therefore allowable to entertain a rational pyrrhonism concerning the relations of most travellers, and it is of the last importance to make a judicious choice of such as we propose to read, for the first accounts of any country, or people.

make the strongest impressions on our minds, and if they should be false or erroneous, it is almost impossible for us totally to eradicate such impressions, but we shall continue to entertain these false ideas during the remainder of our lives. It is highly necessary, therefore, to be previously acquainted with the degree of reputation each writer of travels bears, for veracity, and for a judicious relation of facts.



## C H A P. XV.

# G E O G R A P H Y.

**T**HE world swarms with descriptions of the world: they appear as if they sprung from the earth like vegetables. There are to be found, in all languages, copious, complete, abridged, systematic and universal geographies; elements, introductions, essays and dictionaries of geography; with numberless other like works. This science is taught in schools, academies, universities, &c. Professors of geography travel  
the

the countries, and teach it to the youth of each town or village through which they pass. The printellers shops are loaded with maps, and the walls of each house are covered with them. No branch of learning seems to be so familiar to mankind as geography: and we should therefore be inclined to suppress the analysis of this science, if it did not form an essential article in the system of universal erudition, and if we did not hope to mention some matters relative to it that are not very commonly known.

II. Geography is a science that teaches the knowledge of the terrestrial globe, or of the surface of the earth; of the situation of countries, cities, rivers, seas, &c. with the description of each of them. There are here some preliminary and essential distinctions to be made.

(1.) As our globe forms only a part of the universe, geography in like manner makes only a part of cosmography.

(2.) It is the business of geography to inform us of the situation and natural productions of the earth in each country or climate, which is also called physical geography. The civil and political arrangement of states or governments does not properly belong to it, that rather appertains to statistics; though many of the best modern geographers have happily united these two branches, by calling the latter political geography.

(3.) Geography is either mathematic or natural. The former considers the earth in the same

same manner it does the other celestial bodies; examines its dimensions, its figure and situation in the universe; and, in a word, all that has any relation to the mathematics. As we have sufficiently explained this part of geography in the forty-ninth chapter of the first book, from section seventy-nine to eighty-six, we shall confine ourselves here to natural and physical geography; having also explained what relates to the political part in the chapter on statistics in this volume:

(4.) The knowledge of maps and charts, and the manner of using them, makes also a part of geography:

III. (5.) Geography is likewise either sacred or profane. The former furnishes instructions relative to the peregrinations of the patriarchs, and the travels of the Israelites. It elucidates the predictions of the prophets against certain kingdoms and nations; the wars of the Jews; the travels of St. Paul and the other apostles; the establishment of the church in all parts of the known world; &c. Profane geography is divided into,

(6.) The geography of the ancient and middle ages, and of modern times. Each of these parts comprehends a description of the earth and its various inhabitants, in their proper periods. By the labours of ancient geographers, and the modern authors of maps, we have now a complete atlas of the state of the ancient world.

Vol. III.

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(7.) The

(7.) The description of any distinct country or region is called chorography.

(8.) Topography is a particular description of any place, in so exact and minute a manner, that no one circumstance relative to it is omitted.

(9.) Hydrography is, lastly, the description of waters; for there are charts that contain merely the plans of those seas, rivers, streams or lakes, by which a country is watered.

IV. As the surface of our globe is divided into land and water, geography makes use of certain terms in describing each of these, of which it is necessary to give here a brief explanation, in order to facilitate the understanding of what we have further to say on this subject.

A continent is a large portion of the earth, that contains several contiguous countries, and that is not surrounded by the sea.

An island is a part of the earth that is surrounded by water.

A peninsula, called in Greek *cherfonesos*, is a piece of land that is almost surrounded by the sea.

An isthmus is a narrow neck of land that joins a peninsula to the continent, as the isthmus of Corinth, Panama, &c.

A defile is a narrow and difficult passage between mountains.

A strand is a flat and sandy shore, which the flux and reflux of the sea covers and leaves uncovered each tide.

A promontory is a high land that juts into the sea.

A cape is a mountain that in like manner runs into the sea.

A point, on the contrary, is a flat land whose extremity is in the sea.

Downs are small sand hills near the shore.

A beach is a high and steep hill on the shore.

V. With regard to the terms that relate to the water :

An archipelago is a portion of the sea in which there are many islands.

A gulf, or bay, is a part of the sea that runs in between lands.

A strait is a neck of the sea inclosed by two lands, and by which we may pass from one sea to another ; it is likewise called a bosphorus, channel, or arm of the sea.

A road is a place proper for casting the anchor, and where ships can ride secure from the wind.

A conflux is that place where two or more rivers join each other.

The mouth of a river is that part where it leaves its bed and runs into the sea, or a lake.

A canal is an artificial river, like those of Ladoga, Languedoc, &c.

A parage is a part of the sea under any given latitude.

VI. In continuing to treat of geography, therefore, we are to be understood to speak of the natural and not the mathematical part, and we

mention still once for all. This science begins by examining the properties of the atmosphere that surrounds this globe, the air that we breathe, and the clouds that pass over our heads; the causes of rain, snow, dews, tempests, but especially of the winds, as well those called variable, as the trade winds; as also of whirlwinds and other meteors. It shows that an air charged with vapours is heavier than a clear air\*, and consequently more elastic; that it presses more, and that from thence arises that agitation, that motion in the air which is called wind: and that the swiftest wind does not pass over more than fifty feet in a second. It inquires likewise into the causes of the variation of the weather, and the different temperature of each climate.

VII. Geography then proceeds to the contemplation of the earth itself. It examines its mountains and vallies: it considers that chain of mountains of 188 geographic leagues in length, which the Greek and Latin authors call the Alps, and which separate Italy from Germany, and Switzerland from France; those celebrated mountains in South America called the Cordeliers, the highest in the known world, and of which the greatest, named Chimborazo, is 19270 feet above the surface of the sea. It describes the volcanos

\* The more general opinion is, that the driest air is the heaviest; and the observations on the barometer seem to confirm this opinion.

of Vesuvius, *Ætna*, *Stromboli*, of *Hockla* and *Kræbla* in *Iceland*, of their eruptions, their lava; and their effects. It treats likewise of the deserts of those uninhabited countries in northern Asia; of the natural productions of each climate and country; and of all that relates to the philosophical state of our globe. It then extends its inquiries to the inhabitants of the earth, and endeavours to determine their number, and the principal alterations that attend it, by the aid of political arithmetic; and from thence it concludes, that this earth is capable of maintaining 3000 millions of inhabitants, but that there are not in fact more than 1000 millions existing. It generally allows thirty-three years to each generation; and on that supposition there are 1000 millions of mankind that are born and die within the space of thirty-three years; more than thirty millions each year, 82000 each day, 3400 each hour, 60 each minute, and one each moment. The number of the two sexes is nearly equal, which proves that polygamy cannot contribute to the increase of the human race, and that the celibacy of the clergy, the monks and nuns, is an unnatural and absurd practice. Mankind are distinguished into white, black and mulattoes.

VIII. That part of geography which is called *Hydrography*, or more properly *Hydrology*, examines, in an historical manner, the nature and properties of the water; the sources from whence proceed



proceed those streams that uniting form rivers, which, flowing with different rapidities, sometimes form cataracts, and at last pour their waters into the sea: and it shows that the sea covers near two-thirds of the globe, and bears different names in different regions: the bed of the sea is only a continuation of the surface of the earth, and has like it various inequalities, heights and depths, mountains and vallies, rocks, &c. Hydrology considers also the nature of the waters of the sea, which is more or less salt or bitter in different parts; the motions of its waves, its continual course from East to West, its currents and tides, its gulfs, whirlpools, and fathomless depths.

IX. After these general considerations, geography passes to the examen of the four parts of the world. The earth is divided, 1. Into the old world, which comprehends the three parts that were known to the ancients, Asia, Africa and Europe; 2. The new world, that is America, and 3. The unknown world, as the Terra Australis, and other countries that have not hitherto been penetrated by travellers. The earth has been also divided according to the different shadows: thus the inhabitants of the frigid zones are called Periscii; those of the temperate zones, Heteroscii; of the torrid zone, Amphiscii; and they who have no shadow at noon-day, the sun being directly in their zenith, Afcii. We must here observe by the way, that geographers regard in their operations the north,

north, and that pole, as by that they determine the latitude of places: and the astronomers observe the south, because from thence they determine the meridian height of the sun and stars; and it is in that part they observe the course of the zodiac. Another division of the earth is that by climates: thus they make twenty-four climates of hours, beginning at the equator, proceeding by the degrees of latitude, and ending at fifty-six degrees thirty-one minutes. They likewise distinguish six climates of days, towards the north, the first of which begins at the same degree of sixty-six, and ends at the pole, where the day is of six months continuance: these latter climates include countries inhabited and uninhabited.

X. But the most natural division, and that which is the most easy to be conceived and retained in the memory, is that by which the earth is divided into four parts. Each of these four parts is subdivided into continent and islands, and geography, by still further extending these divisions, considers the states or nations that inhabit the several parts of the continent and isles. Thus,

(1.) Europe comprehends 1. toward the north, Denmark, Sweden, Norway, Lapland, Russia, including Livonia, Estonia and Finland, Courland, Prussia, and Poland with Lithuania: 2. toward the center, that is on the east and west, France, Savoy, Switzerland, Flanders, Holland, Germany,

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Germany, including Bohemia, Hungary, Transylvania, Wallachia, Moldavia, and part of Eastern: 3. towards the south, Spain, Portugal, Italy, Ragusa, Morea, and Turkey in Europe. The islands that make part of Europe are, 1. in the ocean, Great Britain, including England and Scotland, with the Orcades, &c. Ireland, Iceland, and the isles of the Baltic Sea: 2. in the Mediterranean, Sicily, Sardinia, Corfu, Zante, Cephalonia, Candia, Corsica, Malta, Cerigo, and the islands in the Archipelago, Majorca and Minorca.

XI. (2.) Asia contains Turkey in Asia, Tartary, Siberia, the provinces of the Russian empire in Asia, China, India, Persia, Arabia, and all the provinces and kingdoms that are comprised under those general denominations. The islands that appertain to Asia are 1. in the ocean, the Maldives, Ceylon, Sumatra, Java, Borneo, Ormus, Celebes, the Molucca isles, the Philippines, the Ladrones, and the islands of Japan: 2. in the Mediterranean, Cyprus, Rhodes, and some isles of the Archipelago on the coast of Natolia.

XII. (3.) Africa comprehends, 1. on the side the equator, Egypt, Barbary, Biledulgerid, the desarts of Zaara, Nigritia, Guinea and Nubia; 2. under the equator, Congo, Ethiopia, in which is Abyssinia; and 3. beyond the equator, the kingdom of Angola, Momemugi, Monomotapa,

Sumatra, Caffaria, Mozambique, Zanguebar, the kingdom of Melinda, the country of the Horcentos, and the cape of Good Hope. The islands that belong to Africa, and situate in the ocean are, the Canaries, the isles of Cape Verde, St. Thomas, the Ascension, St. Helena, and Madagascar.

XIII. (4.) America contains in its continent, which is divided into north and south; 1. in the northern part, Nova Scotia, New England, New York, Pennsylvania, Maryland, Virginia, Carolina, Georgia, Florida, Canada, and Mexico or New Spain; 2. in South America are, Terra Firma, Peru, Chili, Patagonia and Paragua, and Brazil. The Dutch have establishments in America at Curacao, Surinam, and St. Eustatia. The islands of America are 1. in the east, the Azores or the Flemish islands, the Antilles, Lucayas, and the Bermudas; 2. in the west, California.

XIV. (5.) The unknown world consists in under the Arctic pole, of the country of Jesso, New Denmark, New Wales, Labrador, Cumberland's Bay, Greenland, Spitzberg and Zembla or Zembla; 2. under the Antarctic pole, Terra del Fuego, New Holland, Los Capous, New Guinea, the islands of Solomon, la terre de Guis, New Zealand, and all that is included in the Terra Australis.

XV. Geo-

XV. Geography then describes the ocean, and assigns the proper names to the several seas that wash the coasts of the four quarters of the known and unknown parts of the earth; as also the rivers that water each country, and the lakes that they contain. It recounts all the observations that have been made on these seas by mariners, and by naturalists; the productions of each sea; and every other particular relative to them.

XVI. After these general matters, geography passes to the analysis of the several parts of the world: and here it examines their situation and extent; their apparent number of inhabitants, with their figures, qualities, customs and manners; the principal productions of each part of the world; and lastly, the countries and provinces of which it is composed. Each country also undergoes a particular and minute examination, with regard to its natural and political situation, its frontiers and limits, its neighbours and form of government; its capital and other cities, which are divided into great, middling, and small; its sea-ports, fortified places, remarkable towns, palaces, castles, seats, and houses of pleasure; its parks, forests, mines, salt-pits; and, in a word, every object by which it is distinguished or rendered remarkable. From all this it appears, that, to understand geography, it is only necessary to have a good sight, a clear discernment, and a strong memory.

XVII. As

XVII. As geography cannot be well understood without having the objects before our eyes, it is apparent that good maps and charts are indispensably necessary to this science; and as it is necessary to comprehend and remember what we see, it is therefore equally necessary to have complete treatises, as well as abridgments, on this subject. It is not known who was the original inventor of the globe or sphere. John Albert Fabricius has collected, in his Greek Bibliotheque, l. iv. c. 14. the names of those authors who have treated on the globes; and D. Hauber, a German, has given the history of maps. If it be true, that the two globes or balls, in Solomon's temple, were astronomic or geographic globes, they are doubtless the most ancient of which we have any account. According to Diodorus Siculus, Atlas, king of Mauritania, was the first who invented a sphere; which gave rise to the story that Atlas supported the heavens on his shoulders, and was transformed into a mountain. Among the moderns we know of none before those made by Martin Behaim of Nuremberg and Jerome Fracastor. Since their time they have been made by de Hond, Bleau, Coronelli, Gerard Valck, de L'Isle, Moll, Weigel, Beyer, Andreae, Doppelmayr, Puschner, Lowits, and many other celebrated geographers. There have been some globes constructed of full twelve feet in diameter.

XVIII. With

XVIII: With regard to maps, which form what may be called plans of the earth's surface, they represent 1. either the two hemispheres of the globe; or 2. the four parts of the world; or 3. particular districts; or 4. certain countries; or 5. provinces; or 6. cities and their environs. Charts, on the other hand, represent the different seas, coasts, sand-banks, rocks, &c. They also mark the different depths of the several soundings, the currents, whirl-pools, trade and variable winds in each region; the degrees of latitude and longitude, &c. A complete collection of these land and sea-charts or maps is called an Atlas. The inventor of maps is not better known than that of globes. Eusebius relates that Scythus caused a map to be made of all the countries he traversed, which must certainly be the most ancient. They were also in use among the Greeks and Romans, and other ancient nations. Agathodæmon drew the maps for the geography of Ptolemy, which have come down to us; as well as the famous table of Peutinger that was discovered by Goarad Celis; purchased by Conrad Peutinger, a nobleman of Augsburg, explained by Beatus Rhenanus; and published by Mark Yerferus. After the re-establishment of letters in the sixteenth century, they began again to make maps. Those which were found in the manuscript of Ptolemy's geography, were the originals of all that have appeared since. Sebastian Munster made them the models of those he designed; others

others imitated him, and drew maps of particular countries; Abraham Ortelius and Daniel Caelarius collected them, and Gerard Mercator reduced them into a regular system. William and John Blaeu, and John Jansson or Janssonius followed this system. Sometimes after, Sanfon designed new maps: Francis de Witt and the younger Vischer improved them; and the Germans copied them; but at length H. Moll, an Englishman, and William de L'Isle, a Frenchman, designed and executed maps that were so correct and beautiful as to efface the merit of all that had been done before. There is a collection of forty-two maps of M. de L'Isle, that is beheld with admiration by all connoisseurs. But as the arts are to be brought to perfection by degrees only, Mess. Thomas Kitchin, and J. M. Hasc, have still corrected some little inaccuracies in the maps of Mess. Moll and de L'Isle. The cosmographical society of Nuremberg, the academy of sciences of Berlin, the successors of Homarin. Mess. Zurner, Scuttery &c. in Germany, Mess. Anville, Buache and Bellin in France, and many other able geographers, labour incessantly, in giving to maps and charts the greatest degree of perfection possible.

XIX. The best maps and charts (and perhaps such only as deserve to be called good) are those where the situation of places and the limits of countries are determined by accurate astronomical



astronomical observations; and are laid down with the strictest precision. The planning and executing of maps requires great judgment, when they are so made as to give a just representation of the terrestrial globe, in all its various divisions. The Cosmographic society suppose that the horizontal or stereographic projection is the most eligible, as it bears the greatest resemblance to the globe itself. We are indebted to the celebrated Hubner, formerly rector of the college at Hamburg, for the invention of illuminating maps with different transparent colours, by which the limits of each country are distinguished, after a regular and systematic manner.

XX. We might here add the solution of various problems, explain certain paradoxes, and relate many geographic curiosities; but these particulars would carry us beyond our limits: and beside, they more properly belong to the study of geography itself, and are likewise more curious than useful. The most finished particular map that we know, and which may serve as a pattern for all others, is that of Bohemia, by Muller.

CHAP. XVI.

GENEALOGY.

**G**ENEALOGY is the science of the origin of illustrious houses, of noble and distinguished families: or an enumeration of the ancestors of any person, together with a summary relation of their several alliances, as well in a direct as collateral line. The term genealogy is derived from the Greek, and is composed of two words which signify the one *Genus* and the other *Sermo*: and from this definition it appears, that this science has two objects, and that a good genealogist ought to know, in the first place, the chronological succession of those sovereign and illustrious houses that are, so to say, at the head of nations; and secondly, he should be able to form, from ancient documents, diplomas, and other authorities, genealogical plans of noble and illustrious families; or tables, in which are inserted, in a regular and uninterrupted series, the generations of such distinguished persons as have descended from those families down to the present day.

II With

II. With regard to the first object, genealogy draws its knowledge from the history of nations themselves: for it is history that furnishes this science with the names of those illustrious personages that have adorned any country or nation; with the dates of their birth, marriage and death, their immediate posterity, their alliances, &c. John Hubner, ancient rector of the college of Hamburg, has published, in four folio volumes, a collection of genealogical tables; wherein he has exhibited, in a regular system, and with admirable order, the genealogy of all the illustrious families, as well ancient as modern, that have existed upon the earth, from the days of the patriarchs down to the present time. It is thus that genealogy restores to history what it has borrowed from it; for it is scarce possible clearly to comprehend the latter, to have a distinct idea of all the revolutions that have occurred among the various nations of the earth, without having tables of this sort before our eyes; without knowing the genealogy of those families that have governed, or concurred in the government of each nation.

III. It is not easy to conceive in the construction of such tables, how great a knowledge of history in general is necessary, how many particular histories, memoirs, &c. an author of this sort must read or consult before he sits down to write, what difficulty he will find in reconciling, with propriety, the frequent contradictions

ditions, he will recounter, in supplying the vacancies, and in drawing the truth out of the abyss of darkness. We cannot sufficiently admire the resolution, assiduity, and perseverance of those learned men who have undertaken those labours, and have executed them in the greatest degree of perfection of which they are susceptible. We are obliged to refer our readers to the genealogical tables of M. Hubner themselves, and to a short work which his son has published, by way of dialogue, to facilitate the understanding them. These are books that can scarce be consulted but as dictionaries, and which will be found necessary, but of which it is impossible here to make an analysis, or even to give an abstract. With regard to the learning of genealogy in general, nothing is requisite but sight and memory.

IV. The second object of this science is the knowledge of the names, the days of the births and marriages, and the alliances of the sovereigns, princes and other illustrious personages, who at this time reign or govern in the world: an object also that may have great utility, but in which the understanding has no share. This is the province of the memory alone, and whoever carries in his pocket an almanac, or short genealogical dictionary, is as learned on opening his book, as he that has thought fit to load his memory with these matters, and which perhaps

might have been furnished with more important matters.

V. The third and last object of a genealogist by profession, is to elucidate the descent of noble and illustrious families: to enumerate their progenitors, to range them in a regular series, to draw up genealogic plans, to supply deficiencies, to discover affinities from the resemblance of names, and to convert conjectures into demonstrations. It is necessary to make here a few observations. The order of society and welfare of mankind require, that the inhabitants of every country should be ranged in different classes; that there should be different states or conditions in life, and that each state should be honoured according to its rank. The nobles are naturally at the head of all the other states, and on that account ought to be treated with great respect. But for any man to entertain a ridiculous prodigality on account of his origin; to imagine himself formed of different materials from the rest of mankind; to reduce to the mere circumstance of birth all that constitutes distinction among men; to suppose there can be any merit in that which is owing entirely to chance, and cannot have any real effect, and to give to this mere incident, that preference which is due to the talents of the mind and the virtues of the heart, which have real and important consequences: and on this illusive idea, the offspring of vanity and weakness, to imagine himself descended

scended from monarchs, heroes, or even gods, to deduce his race from Jupiter, or to place in his genealogical tables the names of Cæsar, Pompey, Palæologus, Charlemagne, Rollo, Wittekind, &c. these are infatuations that are at once very common and highly ridiculous.

VI. History informs all those who would pique themselves on the antiquity of their race, that the origin of all particular families or houses is lost in the darkness of the middle age; that during the fifth, sixth, seventh and eighth centuries, all Europe was over-run by savage nations, who mixed with the natives of each country: that the Moors and Infidels were a long time in Spain, and the remnants of the Goths, Vandals, Catti, Obotrites and many other like nations in Germany; that in most of the western countries they could neither write nor read, before Charlemagne; that there is not in the whole world any one document relative to any family that lived in the tenth century; that the nobility of Spain and Portugal are naturally descended in part from the Moors and Infidels, and perhaps from the Jews, at least with some mixture of these; that their tournaments and feats of chivalry were the invention of the Moors, as well as their romantic gallantry; that in ancient Germany the nobility were not near so respectable as is commonly imagined; that many of these gentry made a profession of robbing on the high way, and had castles to which they retreat-

ed with their booty: that travellers in their litanies begged of God to preserve them from meeting with any of these nobility, and there are still ancient litanies remaining in which their particular names are mentioned; and this practice continued till the fifteenth century; that the magistrates of the cities were then considered as the first rank of the people; and lastly, that no private gentleman must expect to find his name, his origin and family in modern genealogies, and still less in the history of past ages, when writing was so rare, and before printing had facilitated the preservation of such inconsiderable objects.

VII. The laws, the constitutions, and received customs require however, that to be admitted into certain illustrious chapters, or military and other orders, the candidate should be able to prove his quarters; by quarter in heraldry is meant a shield or scutcheon; sixteen of these are necessary to prove nobility by four descents, in those societies where such sort of nobles only are admitted; this term is derived from an ancient custom of placing on the four corners of a tomb, the scutcheon of the father, mother, grandfather and grandmother of the deceased. There are in Flanders and Germany, tombs that have eight, sixteen, and thirty two quarters. The authenticity of the thirty two quarters is, however, always very difficult to be proved, and frequently liable to much suspicion; the proof  
of

of the sixteen quarters is abundantly more easy, as they do not go back to those ages when writing was very uncommon. They may without scruple of conscience assert upon oath, their nobility of four descents by sixteen quarters, as is the custom; whereas, in the proofs by thirty two quarters, it is frequently necessary to admit inscriptions, epitaphs, and other vouchers of a very equivocal nature.

VIII. The nobles form genealogical plans or trees of their families, where the chief, the founder, or the first of whom they have any knowledge, is placed at the bottom, as the trunk from whence all the branches shoot that form the tree; at the extremities of these branches are painted the coats of arms of each ancestor in their natural colours, according to the rules of blazonry; so that the youngest or existing branch of the family is at the top of the tree. We sometimes also see, though but rarely, genealogical columns, the fists of which are in form of a genealogical tree, whose branches that surround the column bear the arms, cyphers or medals of a family. We think we ought not to say more of so dubious a science, and where there is so little certainty of the truth, that it may be properly called the art of hazardous conjectures.

IX. To conclude, the genealogic systems of sovereign and illustrious houses, and the digni-



sied families of modern Europe, are moving pictures, that births and deaths are incessantly changing. The custom of ornamenting our almanacs with these, is highly useful. We have likewise in Germany, genealogical tables (especially the manual of M. Schumann, which appears every year at Leipzig) which, being carefully made, furnish every necessary instruction relative to these matters.



C H A P. XVII.

B L A Z O N R Y.

**M**ANY a satirist has roundly asserted that blazonry and physic become sciences merely by virtue of their terminology; and Despreaux says,

Aussitôt maint esprit fécond en rêveries  
Inventa le Blason avec les Armoiries.

Soon

Soon after, man, fruitful in vanities,  
Did blazoning and armory devise.

OLDHAM.

Others, on the contrary, have set too high a value on this art, and pretend to find something marvellous in it. F. Bouhours, the Jesuit, seriously asserts, that the motto to a coat of arms is alone an abridgement of perfection; and Scouhier assures us, that the study of blazonry is an abyss of knowledge, and that he who shall apply himself to it for thirty or forty years, will still find that he has some thing to learn. F. Menestrier, a Jesuit, has not only formed the best treatise that we have on heraldry, but has also given an account of all the writers on this science, as well as on blazonry and genealogy, in different languages; and he makes their number amount to 300. Every author is possessed with a good opinion of the science on which he treats, or else it is likely he would have chosen some other: there are consequently three hundred vouchers that blazonry is an important science. But they who are disinterested and impartial take the mid way between these extremes, and suppose, that if blazonry even does not concur to the emolument of mankind, there are many other sciences that are in the same circumstance, and that it is at least interesting to one order of inhabitants, the nobility; that the establishment of different ranks in society is necessary in a state, and that the knowledge of the  
origin

origin and distinguishing marks of the first rank among the people, is not a matter of mere indifference: but at the same time no science should be estimated beyond its real value; and blazonry is certainly inferior to many others, seeing it requires scarce any faculty of the mind, but memory, and is beside loaded with a number of barbarous, and frequently absurd terms.

II. Blazonry, or heraldry, in Latin heraldica, is therefore *the science of distinguishing and deciphering all sorts of arms, and of explaining them in their proper and peculiar terms.* The word blazon is derived from the German word blasen, which signifies to found a horn or trumpet. Tournaments were anciently held in Germany every third year. The nobles or gentlemen who presented themselves at the lists founded a horn, to give notice of their arrival. The heralds, after examining their claim to the title of gentlemen, founded their trumpets also to inform the marshals, proclaiming with a loud voice the titles, and describing the arms of those who presented themselves. After any gentleman had appeared twice at the tournaments his rank was acknowledged, and they sounded the trumpet only, without making further inquiry. From thence the word blasen was used to signify the practice of examining and describing shields and arms, in general; of praising or censuring knights, &c. and the word has since remained attached to the science itself.

III. By

Bl III. By the word arms is therefore meant certain marks of honour expressed by various figures and colours, by which the families of those that bear them are distinguished, not such as appertain to a whole nation, city or province. Thus the several respectable families among the Plebeians and Patricians, cities and provinces, have their peculiar arms; and thus ships hoist their flags with the arms of Hamburg, Bremen, Dantzick, &c. Coats of arms are the same marks of honour accompanied with devices or cyphers, and are peculiar to noble and illustrious families; they are drawn in scutcheons or on banners, and were anciently borne on the shield, cuirass, &c. as they are now on standards, colours, &c. They generally reckon eight different kinds of arms, which are, 1. those of houses or families; 2. those of dignities or employments; 3. those of concession, adoption, or aggregation; 4. those of patronage, as the cardinals take the arms of the popes who have raised them to the purple; 5. those of pretension, or of such countries over which the bearer pretends to have authority; 6. those of fiefs, of domains and substitutions; 7. those of communities, republics, cities, academies, &c. 8. those of succession, which are borne by heirs or legatees. Arms are likewise distinguished into expressive or arbitrary. Blazonry is, as we have already said, the method of deciphering and describing these coats of arms.

IV. This

Bl III.

IV. This science begins therefore by investigating the origin of arms, and for this purpose it ascends to the highest antiquity: several curious researches of this nature are to be found in the works of Menestrier and Varennius. There are some learned men who pretend to discover, even in the Old Testament, traces of the first use of arms. They suppose they were first borne on the shoe; and the form of the shield or coat on which the arms are painted, by its resemblance to the leather of a sandal or shoe, they say confirms this opinion. The authors who have wrote on this science have borrowed the assistance of the profane historians of the three ages, and after showing that arms have at all times been used as representations of the dignity of birth, the nobility, alliances, employments, and great achievements of illustrious men, they bring the history of arms down to the present times, and show what are the coats of arms that are now borne by all the sovereign princes of Europe, and even of all the known world: of illustrious houses, of noble families, of countries, provinces and cities, &c. And to a minute description of these, they add their figures engraved according to the rules of blazonry.

V. To acquire a just knowledge of this art, it is necessary to begin with the study of its terminology, that is, we should learn the terms of blazonry, as well ancient as modern, the number of which is so great, that we might easily compose

compose of them a considerable vocabulary, or short dictionary; and the more, as it is necessary to add the signification to each of these barbarous terms: for this matter, therefore, we must refer our readers to express treatises on blazonry, as those of Varennius, Menestrier, Andrew Favin, Spelman, Colombiere, Bara, Segoin, Geliot, Philip Moreau, Scobier, and especially to a work intitled, *The Art of Blazonry, or the Science of Nobility, &c.* published by Daniel de la Feuille, at Amsterdam, 1695. They will there find the greatest part of the terms of this science clearly explained.

VI. In the next place it is necessary to remark the diversity of colours in the shield, which consist of two metals, four other colours, and two furs. The two metals are Or, and argent, or yellow and white: the four other colours are azure or blue, gules or red, sable or black, and vert or green, called sinople, to which is sometimes added purple or violet. The two furs are ermin and vary; to which are also added counter-ermin and counter-vairy. They say in the etymology of these denominations, that each of the colours expresses some celestial or mundane virtue, as, for example, that red is called gules, because all beasts by devouring their prey have the gule or throat boody, or of a red colour; and for this reason gules in blazonry denotes valour, intrepidity, &c. It is evident, however, that the most natural colours are expressed by uncommon

common and fantastic names, merely to render them unintelligible, and by means of quackery to make a science of these matters. These colours are represented in drawings and engravings by points and strokes in different directions, and sometimes crossing each other, as well as by distinct signs and characters. There are still two other colours in blazonry, which are the natural colours of fruit, animals or plants, and that of carnation or flesh colour for several parts of the human body.

VII. The figures that usually compose coats of arms are of three kinds, which are, natural, artificial and heraldic. The first consists of representations of all sort of animals, stars, plants, &c. The second of all that are produced, and that is of use in life, as habitable buildings, bridges, columns, furniture, dress, instruments, tools, military weapons, &c. The heraldic are all those that fill the scutcheons at equal and alternate distances, of metal and colour, or that have a particular situation allotted to some part of the arms; and are, First, all the divisions of the shield, as parti per cross, per chief, pale, fess, bend dexter, bend sinister, chevron, &c. Second, the chief, the bend, the pale, the bar, the chevron, the cross, the saltier, the orle, &c. Third, the faced, bended, barred, paled, traversed, checkered, lozenged, &c. Fourth, billets, frons, guirons, lozenges, mascles, rustres, &c. It is proper to observe here, that all these terms, are jargon

Jargon of blazonry, was in common use in the eleventh century, when that art began to be in vogue, for then the saltiers, fusils, guirons, rustres, &c. were parts of the armour worn by knights: and we find no author who has mentioned this art before the year 1150.

VIII. With regard to the manner of ranging these figures and colours, the principal rule is, always to put metal upon colour, or colour upon metal; and if any example of the contrary is met with, it is from a particular cause which is to be inquired into. The reason they give for this rule is, that the ancient dress was composed of party-coloured stuffs sewed together, or of cloth of gold or silver; and that they put pieces of gold and silver on the colours, and colours on the gold. Blazonary gives a great number of particular rules for the manner of arranging these figures; for quartering and diminishing arms, &c.

IX. Coats of arms have likewise ornaments that may be called exterior, and are accompanied with marks of honour; such as crowns and coronets, colars of the orders of knighthood, ensigns of employment, supporters, the helmet, crest, and mantle. Crowns and coronets have not been placed on scutcheons till within two hundred years past; they are the distinguishing marks of soveraigns and of the nobility; as pope's em-



emperors, kings, dukes, marquises, counts or earls, and barons: these crowns or coronets are different for each order of sovereigns or noblemen. The arms of a knight are surrounded by the collar of his order; and the marks of the military orders is a cross with eight points, which is placed behind the shield, the points only appearing. The marks of dignities and employments are, for example, the tiara or triple crown, with the keys, for the pope; the cross for a bishop; the baton for a marshal; the mace, the mortar-piece, &c. The supporters are those figures which are placed on the sides of the arms of sovereigns and the principal nobility. The helmet is placed over the arms with the crown: the helmet is either open or shut, or with bars, and is placed in front, or in profile. The crest is an ornament or figure that is placed on the top of the helmet; and in the same part is likewise sometimes placed a plume of feathers.

X. There is in the last place, the pavilion, which covers and surrounds the arms of emperors, kings and sovereign princes, who depend on God alone for their inheritance: it is composed of a chapeau or coronet at the top, and a curtain which forms the mantle. Besides these, there is the banner that serves as a crest; cyphers, mottoes, and several other particular ornaments; of which blazonry explains the origin, etymology, diversity and intention.

XI. We

XI. We shall conclude this article with observing, that the science of blazonry also explains, by its rules and in its peculiar terms, the nature of the banners and colours of sovereigns and states, and especially what relates to the flags of maritime nations. Each nation has its peculiar flag, which is borne by all its vessels, except they be pirates, who make use of all colours to surprise those that are weaker, or to deceive such as are stronger than themselves. The two metals, and all the other colours, are used in the same manner on the flag as on the scutcheon. Blazonry therefore describes the colours and arms that belong to each nation, republic, or maritime city, as well in their armies as in their navies.



## C H A P. XVIII.

### Of PHILOLOGY in General.

**A**MONG all the follies to which mankind are liable, there is no one more futile or more disgusting, than a dispute about words. Just denominations, however, are very necessary if we

we would convey clear ideas of what they are intended to express, it is very essential therefore, that the name which is given to each science, be such as precisely expresses its nature, and gives it those characteristics which distinguish it from all others. This maxim does not seem to have been carefully observed by those who comprehend under the term philology, universal literature, who extend it to all sciences, so that each one may there include whatever he thinks proper; as grammar, rhetoric, poetry, antiquities; history, criticism, the interpretation of authors, &c. This seems to be not only making strange abuse of words, but creating confusion in those matters where too much regularity and precision cannot be observed. The term philology will not admit of an arbitrary and indeterminate use. It is composed of the Greek words φιλο and λογος, which imply a love or study of languages. It appears therefore, against all authorities that may be produced, and which in fact form no great argument on this occasion, that philology is nothing more than a general knowledge of languages, of the natural and figurative signification of their words and phrases, and, in short, of all that relates to expression in the different dialects of nations, as well ancient as modern.

II. We shall not examine here whether Erastus, the librarian of Alexandria, who, according to Suetonius, was the first that was called a philologist or critic, bore that name on account

of his being a man of great learning, or because he was highly skillful in languages: or whether, in modern times, Justus Lipsius, Angelus Politianus, Cælius Rhodiginus, Muret and others, have obtained the title of philologists by one or the other of these accomplishments; but as in our system we understand, by the term *erudition*, the universality of the sciences, and by that of *literature*, all which relates to the knowledge of antiquities, so we include, under the term *philology*, a critical knowledge of the languages. This science when justly limited is so extensive, that we are obliged greatly to concenter its objects, in order to give the analysis of it in a succinct form.

III. As we have already treated, in the second book, on grammar, rhetoric, eloquence, poetry and versification, we have there given those general rules which are applicable to all possible languages; and as we shall have occasion hereafter, in the twenty-fourth chapter of this book, to explain the principal precepts of criticism, we shall here confine our observation to the languages themselves, and to those general ideas which philology offers, without leading our readers through all the paths of an immense labyrinth.

IV. Language in general may be divided into,  
 1. *Ancient languages*; which are those that have become extinct with the people who spoke them, or have been so altered and disfigured, that they

no longer resemble the languages which were spoke by those people.

2. *Oriental languages*; the study of which is necessary in order to the understanding of the text of the holy scriptures, especially the Old Testament.

3. *Learned languages*; which are those that are indispensably necessary in the study of erudition, and particularly literature; which, while there were people in the world who made them their common language, were called living; but as no nation now makes use of them, they are called dead languages, and are therefore to be learned from books or in schools.

4. *Modern languages*, in which are distinguished, first, the common languages of the European nations, and secondly, the languages of the people who inhabit the three other parts of the world.

V. With regard to the languages that were spoken by the first inhabitants of the world, till the destruction of the tower of Babel, there are not now the least traces of them remaining; though some zealous theologians pretend that it was the Hebrew, as it is found in the Bible, or at least the ancient Chaldean; but all this is mere conjecture; and it is certain, on the contrary, that every vestige of those languages has been totally destroyed by time. The ancient languages that have been in use in the different parts of the world since that period, and the know-

knowledge of which, more or less imperfect, has come down us, are,

1. The Chaldean.
2. The Syriac and Estrangetic.
3. The Arabic.
4. Coptic or ancient Egyptian\*.
5. Ancient Ethiopian.
6. Ancient Indian.
7. Ancient Phœnician, which is also called the Ionic Phœnician.
8. Punic or Carthaginian.
9. Scythian, and the Scythian of the Huns.
10. Cyrillian.
11. Glagolitic.
12. Braminian or Braçmanian.
13. Æolian or Æolic.
14. Jacobisian.
15. Celtic.
16. Saracén.
17. Ancient Esclavonian.
18. Gothic.
19. Hetruscan.
20. Mangiurian; of which the Maronites, Nestorians, and sometimes the Jacobites made use.
21. Hieroglyphic.
22. Runic.
23. Ancient Vandalian.
24. Ancient Germanic.

\* The late M. de la Crose has made a Grammar and Dictionary of this language, which is in manuscript in the library of the university of Leyden.

## 25. Gaulic.

And perhaps some others that may be known to philologists. To these may be added,

## 26. The different alphabets, idioms, and methods of speaking and writing in the middle age.

VI. Philology is therefore employed in making learned researches, not only into these languages, but into many others, which we shall enumerate in the three following chapters. It prescribes rules, lays down precepts, points out principles, furnishes etymologies, and makes all the necessary remarks for the understanding and attainment of every known language. It shows the use that may be made of each particular language; in what country, and by what people, it has been spoken; and explains, as far as is possible, all the obscurities and ambiguities that attend the study of each language.

VII. When the alphabet of a language is once discovered and well understood, we may easily attain, or at least with much less difficulty, the knowledge of the rest. Beside numberless philological works, with which each library is crowded, we have, in Germany, a small treatise that is very curious and very instructive, intitled, *The new A. B. C. in a hundred languages: or, fundamental instructions for teaching the youngest scholars not only German, Latin, French*  
and

and Italian, but also the oriental and other languages; as well as the pronunciation and knowledge of these different languages: *Leipfic*, published by *Gesner* 1743. In this book are contained the alphabets and first elements of a hundred different languages, as well ancient as modern. This work was reprinted in 1748, and very considerably augmented, under the title of *The master of the oriental and occidental languages*. To this has been added the *Lord's prayer*, in two hundred languages, ancient and modern, in the characters proper to each, with the dialect or manner of pronouncing the prayer; which contributes greatly to facilitate the attaining an idea of these languages. The author of this equally curious and instructive book is *M. John Frederic Frits*; and he was assisted by the Danish missionary *Schults* of *Hall*. The successors of *Homann* of *Nuremburg* have also published four geographico-philological maps, designed by *Godfrey Hensel*; which bear the following titles: 1. *Europa polyglotta, linguarum genealogiam exhibens, una cum litteris, scribendique modis omnium gentium*: 2. *Asia*: 3. *Africa*; with the same title; and 4. *America cum supplementis polyglottis*. The four parts of the world are engraved and coloured on these maps; but in every country, instead of the names of its cities and provinces, is seen the beginning of the *Lord's prayer*, in the characters used in that country; so that with a single glance



glance of the eye, we see all the languages that are in use in all parts of the known world. These maps are highly curious, and have doubtless cost the inventors immense labour.

VIII, We have elsewhere remarked, that the books which teach the particular rules of a language are called grammars, rudiments, &c. and those that contain the words and phrases, dictionaries, lexicons, lexical manuals, vocabularies, &c. Philology shews the manner in which these books are to be made, and the precautions that are to be observed to render them instructive and agreeable: the method of treating synonymous terms; the gradations that are among words seemingly synonymous, and many other like matters. It shews also the reciprocal influence which the genius and manners of a people have on their language; and their language on their general method of thinking, their manners, urbanity and refinement.

IX. But as it is impossible to perceive all the force and elegance of the various allusions, metaphors and comparisons in a language, especially in an ancient language, if we are not properly instructed in their manners, customs, ceremonies, laws, arts, sciences and professions, and other peculiarities of the nation by whom they have been used, and whose natural idiom they formed, philology, in order to know the true origin, etymology, and signification of the words,

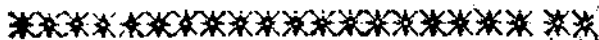
terms,

terms, and phrases of a language, remounts to the most distant ages, and employing all the aids it can receive from literature, it makes use of antiquities, numismatics, and diplomatics, in fixing the meaning of each term, and mode of expression, and by these means renders languages and authors intelligible, clear and agreeable.

X. Those languages, which are no longer in common use, can only be learned by books or manuscripts. But as these have come down to us by the means of copying, they have consequently been frequently mutilated, altered, diminished and disfigured, by those who have copied them; the text, in general, or at least many passages of these books and manuscripts, is unintelligible at the first reading. From hence there has arose in modern Europe a particular science, that is called the *Criticism of Languages*, which makes a part of philology, and is employed, 1. in examining the authenticity and truth of the text; 2. in discovering and pointing out the means of correcting the text; 3. in restoring such passages as have been altered, omitted, or mutilated; 4. in explaining the true sense of the text; and 5. in establishing a language by these means in its full primitive perfection, and making it perfectly intelligible to modern times. The celebrated M. le Clerc has given us an admirable work on this subject, intitled *Ars Critica*, in which he explains, with equal genius and solidity, the rules of sound philological criticism.

XI. That

XI. That which is of the greatest use in understanding and interpreting an obscure or imperfect passage, or an unintelligible word or phrase, is *confrontation*. The best confrontation is that which is made by comparing an author, book or manuscript with itself; by examining if the same word, matter or phrase, is not repeated elsewhere, or in equivalent expressions. This is the most certain method, and produces an authentic interpretation. The second method is to confront a writer with his cotemporaries of the same nation: and the third consists in comparing him with other authors who have written at different times, but in the same language.



## CHAPTER XIX.

### ORIENTAL LANGUAGES.

**T**HOMOST of the languages we have enumerated in the preceding chapter, and many of those we shall mention in the twenty-first, have been, or are still in use in the eastern countries,

countries, we here understand, however, by the term oriental, those only which are essentially necessary to the understanding, and interpreting, in an exegetic manner, the holy writings, especially those of the Old Testament; and for this restriction of the term we have the authority of a great number of learned men, who by the oriental languages understand only the Hebrew, Chaldean, Syriac, Arabic and Coptic; to which we shall add the Samaritan, Rabbinic and Talmudic. These eight languages merit a more particular examen, as they serve to establish the foundations of the Christian religion, and make a considerable part of the study of a Theologian.

II. The Hebrew, Arabic and Chaldean, respectively claim the right of seniority, each of them has its advocates, and the point is not easy to be decided. Most zealous divines are inclined to favour the Hebrew; and there are some of them who pretend that it was the language in which God talked with Adam in Paradise, and that the saints will make use of it in heaven in those praises which they will eternally offer to the Almighty. These doctors seem to be as certain with regard to what is passed as what is to come. Some philologists give the priority to the Arabic, and others to the Chaldean. This difference is the more difficult to be reconciled; as Moses was not born till 2464 years after the creation, and in Egypt; that is to say, 900 years after the destruction of the

the tower of Babel, when all languages were mixed and confounded; for we have no proof, nor even any account, that the Hebrew was exempted, and preserved its purity amidst the general confusion. There is not, moreover, at this time, any one work of antiquity existing that is wrote in Hebrew, except the Old Testament, and of that there are even some parts in Chaldaic, and words of that and other languages are to be found dispersed in different parts of it.

III. There is one more remark we must here make. The first time we find the word *Hebrew* in the Bible, is in the 13 verse of the xiv. chapter of Genesis; and it is manifest that Abraham and his descendants took that name from the patriarch *Heber*, the son of *Salah*, and third grandfather of Abraham; it is therefore evident, that in the time of Abraham this name was that of a family, and not of a people who had a separate language. We are therefore to suppose, that Abraham, and the patriarchs after him, spoke the customary language of the country where they lived; that this language changed by degrees, as all living languages have done and ever will do: that Jacob and his sons having passed into Egypt, they and their descendants, under the name of the Children of Israel, did not preserve the language of their fathers in all its purity; but that they mixed with it many expressions borrowed from foreign languages, and especially

especially from the Egyptian and Coptic: that Moses wrote in the Hebrew language, as the children of Israel then spoke it: that the other books of the Old Testament were wrote still later; and that it is almost impossible for this language to have been preserved without any alteration.

IV. Notwithstanding all this, as the theologians are always very sure of what they say, we shall believe with them that the Hebrew was the first language in the world, and that it was delivered from God himself; for these learned doctors tell us, that the Almighty taught it Adam as soon as he had created him; that he might be able to converse with God; and that he gave him the power of calling all things by their names: in the same manner as in after-time the gift of tongues was communicated to the apostles on the day of pentecost. Albertus in his Hebrew Dictionary finds in each word; in each root, in its letters, and the manner of pronouncing it, the signification of that word. Loescher, in his treatise De causis linguæ Hebrææ, carries this matter still further.

V. Nevertheless, as we have no Hebrew but what is contained in the Holy Bible, this language must naturally be deficient of many words; not only because all the ancient languages, but especially those of the first ages, were not so copious as the modern; but there were in those times fewer objects to be named; and the sacred

sacred authors moreover had not occasion to treat on all subjects. The Hebrew language however is susceptible of all the ornaments of diction, and is very expressive. It is not, beside, so difficult to learn as some have imagined. The style of the Psalms, of the book of Job, and of all that is wrote in a poetic manner, is the most difficult to understand. That of Isaiah is noble and elegant, worthy of an author who was of the house of David, and the nephew and grandson of a king. But, notwithstanding all the labours of the learned for so many centuries, we are very far from having a perfect knowledge of the Hebrew language: this inconvenience is the greater, as it gives occasion to many imperfect translations, which disfigure the true sense of the original text; and, what is still more, they have founded, on these passages wrong interpreted, a belief of events that have never arrived in the manner predicted; and even sometimes religious dogmas. It is to be wished that a society of men, the most learned in these matters, were formed in order to perfect the knowledge of the oriental languages, and of the Hebrew in particular.

VI. The Hebrew language had originally no vowels. They are marked in the massorets by points under the consonants. This language is wrote and read from the left to the right: it has thirteen letters, which grammarians divide into guttural, palatic, dental, labial and gingival.

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They now distinguish only five vowels in Hebrew, which are the same as ours; a, e, i, o, u. But they divide each vowel into two or three; as long, short, shortest. The articles, pronouns, &c. are placed after the substantive; and the same word is sometimes substantive, adjective and verb. The punctuation and accent are the objects that require the greatest attention in the Hebrew language; they count near forty accents, and there are many whose use is still unknown; they serve in general to distinguish, 1. the period and its members, as the points do in other languages; 2. to determine the quantity of syllables, and 3. to mark the tone that is to be observed in chanting them. Nineteen of these accents are also called, by grammarians, *distinctivi* or *accentus regii*, and the others *conjunctivi*, *servi* or *ministri*. There is, properly speaking, only one conjugation in this language, which is of itself simple, but is varied in each verb by seven or eight different manners, that form in fact so many different conjugations, and give a great number of expressions, to represent by one word the various modifications of a verb. These are the principal characteristics of the Hebrew, as we find it in the Holy Scriptures; and which, taken all together, forms a very regular and analogous language.

VII. The *Chaldean* is that which was spoken in Chaldea. Some say that it is a dialect derived from the Hebrew, and others that the Hebrew

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is a dialect of the Chaldean. This language has twenty five letters, the forms of which are very different from the Hebrew. It is in like manner wrote from the left to the right.

The *Syriac* is also considered as a dialect of the Hebrew. It has twenty two letters, which have the same names with the Hebrew, but are of very different forms.

The *Arabic*, or the language of the Arabians, is in like manner a dialect of the Hebrew. It has twenty eight letters, the names of which have a good deal of resemblance to the Hebrew, but their characters are also very different.

The *Coptic* is the ancient language of the Egyptians, but mixed in process of time with much of the Greek. We have already said, in the preceding chapter, that the late M. de la Crose has in a manner re-established this language, when we scarce knew more than the name of it; and that he has composed a Coptic grammar and dictionary. F. Kircher, it is true, had before published a Coptic vocabulary and kind of grammar, but very incomplete. There are thirty two letters in its alphabet, but the characters are almost entirely Greek. There has been no book found in this language but translations of the Holy Scriptures, or ecclesiastic offices, &c.

VIII. The *Samaritan* is another dialect of the Hebrew. The Samaritans were Jews, and their city Samaria was in Judea. They followed the law of Moses with more rigour, more after the  
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letter than the Hebrews. There is a Samaritan copy of the Pentateuch, which differs, indeed, but little from that of the Jews in Hebrew, but is wrote in different characters, that are commonly called Samaritan, and which Origen, St. Jerom, and many other writers, as well ancient as modern, suppose to be the first letters of the Hebrews. There are also medals that are called Samaritan; they have Hebrew inscriptions, in characters different from those of our Hebrew bible, and which are called square Hebrew. For a further account of the Samaritan language, consult M. Simon in his customs and ceremonies of the Jews, Eduard Bernhardt, Lexicon Samaritanum, F. Kircher, M. Buxtorff, M. de Spanheim, F. Morin, M. Walton, and a great number of other writers.

IX. The *Rabbinic*, or the Hebrew of the Rabbins, is the language of which they have made use in their works. The body of it is composed of Hebrew and Chaldaic, with divers alterations in the words of those two languages, whose significations they have much extended. They have likewise borrowed greatly from the Arabic. The rest is composed of words taken for the most part from the Greek, with some from the Latin, and others from various modern languages, especially that of the country in which each rabbin lived. For we should remember here, that after the return from the last captivity, they spoke scarce any pure Hebrew at Jerusalem

rusalem and in Judea, but Greek mixed with some Hebraic expressions; the Romans afterward entering Palastine, and becoming conquerors of that country, spoke their own language there: and at last the Jewish nation was totally dispersed. We shall only add, that the Rabbinic is a very copious language, and that there is scarce any part of science of which the Rabbins have not treated, but always with an enthusiasm that is natural to them: there have been among them even poets and orators.

X. The *Talmudic* is another dialect or particular idiom of the Hebrew, in which the Talmud, or the book composed by the Jews that contains all the explications of their law, is written. This language differs greatly from the pure Hebrew. M. Buxtorff has composed a Chaldaic, Talmudic and Rabbinic dictionary. We have also a work of the emperor Constantine, intitled *Clavis Talmudica*; and one of Otto, called *Vitæ doctorum Misnicorum*; beside several others.

XI. We shall conclude this article with saying a few words concerning the Hebrew characters in general. These are the ancient Hebrew, the modern Hebrew, the square and the Rabbinic Hebrew. The square Hebrew is so called from the form of its letters, which are more regularly square, and have their angles better defined than the Hebrew of the Rabbins.

The fairest characters in the square Hebrew, are such as resemble the characters of the Spanish manuscripts; the next are those of the Italian manuscripts, and then those of the French, and German. Many authors say that the square Hebrew is not the true ancient character that the Jews wrote from the origin of their language, to the captivity of Babylon, but an Assyrian or Chaldean character, which they adopted during their captivity and have since retained. The Rabbinic is a character not inellegant, and is formed from the square Hebrew by cutting off the greatest part of its angles.



## CHAP. XX.

### Of those LANGUAGES that are called dead, and of PALEOGRAPHY.

**L**ANGUAGES, in general, properly speaking, form no science that can enrich the mind with real knowledge, but are to be considered as introductions to the sciences, as keys

that open to us the sanctuaries of erudition. In order to attain the knowledge of antiquity in its full extent, the knowledge of those languages that were then in use is of great utility: and properly to judge of modern nations, it is almost indispensably necessary to be acquainted with the principal languages which are now used in the world. There are two languages however, which are called *learned* by way of eminent, and those are the Greek and the Latin. The former of these not only enables us to read the masterly productions of genius of ancient Greece, but also to form a true judgment of all its antiquities, and of its different ages, which form the most entertaining and interesting periods for the sciences and polite arts of all ancient times. The latter affords us the means of understanding the original texts of all the admirable works of the most celebrated Latin authors, and of becoming acquainted with the city, republic, and monarchy of Rome, as if we had been present with them: and of forming a solid judgment of those precious Roman antiquities of every kind, that are still remaining among us.

II. But that which has given the Latin an advantage even over the Greek itself, that has rendered it indispensable to every man of letters, and has made it the basis of erudition, is, that during the middle age, and in general in all modern times, the learned of all Europe have made

made it their common and universal language; so that the Latin forms, if we may use the expression, the natural language of the sciences.

III. All that is written in Greek cannot be properly said to be in the same language, for we should carefully distinguish,

(1.) The ancient or literal Greek: an admirable language, in which are wrote the works of Xenophon, Thucidydes, Demosthenes, Plato, Aristotle, Homer, Sophocles, &c. works that have preserved this language in all its purity, and that will make it, with themselves, immortal. There are, however, several idioms, or dialects in this tongue, among which, four are reckoned principal, and these are, 1. the Attic, which is the most esteemed; 2. the Ionic; 3. the Æolic; and 4. the Doric; which was a kind of rustic dialect, and in which are written eclogues, idyls, and other pastorals. We must observe by the way, that all these four dialects are to be found in Homer, and produce an odd effect in an heroic poem, notwithstanding the universal approbation that is given to this poet. The Greek language is very copious in words, and its inflexions are as various as they are simple in most modern languages. It has three numbers, the singular, dual, and plural, and many tenses in its verbs, which afford great variety of expression. The use of the participles of the aorist, and of the preterit, and of compound words, which are very numerous in this language,

guage, give it force and brevity without, in the least, diminishing its perspicuity. Proper names have also a meaning in this, as in the Oriental languages, and the learned there find likewise the character of their origin. The dialect itself, or the pronunciation, is sonorous, soft, harmonious and delightful: in a word, the Greek is the language of a polite nation, that had a taste for all the arts and sciences.

IV. (2) The Greek of the middle age. The ancient Greek ended at the time that Constantinople became the capital of the Roman empire, though there were after that time several works, and some by the fathers of the church, which were wrote in Greek, and with sufficient purity: but as theology, law, civil and military policy, the alteration of customs and manners, &c. introduced successively a great number of words that were before unknown, these novelties by degrees altered and corrupted the language—— The natural elegance of the ancient Greek was no longer to be found. Those men of exalted genius, who constantly give a true beauty to a language, were no more. And what could be expected from a barbarous age, and from authors that were even below a moderate capacity?

V. (3.) The modern or vulgar Greek. It commenced at the taking of Constantinople by the Turks, and is the language that is now commonly spoke in Greece, without any regard to

to improvement. The wretched state to which the Greeks are reduced by the Turks, renders them indolent, and, by a necessary consequence, ignorant. The policy of the Ottoman Porté does not permit its subjects to apply themselves to study; and that same spirit, which has destroyed the finest monuments of antiquity, which has made, of columns of porphyry and granite, balls for their cannons, has caused the decadency and total destruction of the sciences. The principal difference between the ancient and vulgar Greek consists in the terminations of their nouns, pronouns, verbs, and other parts of speech. There are also, in the modern, many words that are not to be found in the ancient Greek; particles that appear to be expletives, and which custom alone has introduced to distinguish certain tenses of their verbs; names of employments and dignities unknown to the ancient Grecians; and a great number of words taken from modern tongues: which altogether form a spurious language, a kind of jargon. There is a glossary of this language composed by du Cange.

VI. (4.) The Greek of the New Testament. The Greek of the Evangelists and Apostles is very different from that of Thucidydes, Xenophon, and Demosthenes. At the time of the birth of our Saviour, Greek was commonly spoke in Judæa; for after the last captivity, the people no longer understood Hebrew: their Greek, however, was corrupted, mixed with a great  
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number of Hebrewisms; with words and terms that related to the worship, to the laws, policy, manners, and customs of the Jews; by which means it became a vulgar language, a provincial and rude dialect, in comparison of the ancient or literal Greek. He that understands the New Testament will not in consequence understand Homer. It may appear surprising, that Josephus, the Jewish historian, who lived at the time of the destruction of Jerusalem, about forty years after the death of Christ, should be able to write Greek with so much purity and elegance; but he was at once, a courtier, a minister, a general, and a man of letters; had studied the Greek language, and had spoke it at the court of Vespasian in Rome. For the same reason, St. Paul also wrote better Greek than the Evangelists and other Apostles.

VII. From all that has been said, it is apparent how much utility attends the study of the Greek tongue, and how much reason the English have for applying themselves to it from their early youth. There are, moreover, in modern languages, an infinity of terms in the arts and sciences, as most of those in astronomy, mathematics, physic, anatomy, botany, and the names of many machines, instruments, and other modern inventions, that are either altogether Greek, or derived from it, which renders this language in a manner indispensable to a man of real learning. We cannot, lastly, determine, if modern

modern nations pronounce the Greek language in the manner that the ancient inhabitants of Greece did; but it is very probable, that if Demosthenes or Aristides were now to come upon the earth, they would be very far from understanding what our learned men should say to them in Greek.

VIII. The Latin is the second of those languages that are called dead. It was first spoke in Latium, afterwards at Rome, and by means of the Latin church, and of the labours of the learned, has come down to us. The Latin is not an original tongue, but is formed of the Greek, and especially of the Æolian dialect, and of many words taken from the languages of the Osci, the Hetrurians, and several other ancient nations of Italy. It has had different periods of improvement and decadency, which form its different ages.

The first age comprehends the ancient Latin that was spoke in Latium, and cultivated at Rome, from its first foundation, under the reigns of its kings, and in the first ages of its republic. At the beginning, the Latin tongue was, so to say, inclosed within the walls of Rome; for the Romans did not commonly permit the use of it to their neighbours, or the people they conquered: but when they came to perceive how necessary it was for facilitating their commerce, that the Latin tongue should be spoke every where, and that all nations, in subjection to their

their empire, should be united by one common language, they then obliged those they conquered to adopt their language. It is easy to conceive what must have been the original language of a set of freebooters, without manners, and without arts or sciences; this jargon must, beside, have been necessarily mixed with the language of the Sabines, from whom they stole their wives; and with those of several other foreign nations whom they had conquered, or who were incorporated with their republic. But in proportion as the Romans became polished, their language became refined. There are but very few works of the first age now remaining, among which are reckoned those of Ennius, &c.

IX. The second age of the Latin language began about the time of Cæsar, and ended with Tiberius. This is what is called the Augustan age, which was perhaps of all others the most brilliant. A period at which it should seem as if the greatest men, and the immortal authors, had met together upon the earth, in order to write the Latin language in its utmost purity and perfection. This age, and the language of this age, are so well known, and we have so great a number of works produced at this period, as makes it unnecessary for us to say any thing further of it here.

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X. The third age begins with the reign of Tiberius. Seneca seems to have contributed not a little to have deprived the Latin language of its energy and dignity, and to have substituted the little tricks of style in its stead; and sometimes those childish expressions which the Italians call *conceiti*. Even Tacitus appears not to have been quite free from these faults; for his concise and sententious style is not that of the golden age; nor likewise is that of the poet Lucian.

XI. The fourth age of the Latin tongue is that of the remainder of the middle age, and the first centuries of modern times, during which this language fell by degrees into so great a decadency, that it became nothing better than a barbarous jargon. It is to the style of these times that is given the name of low Latin; and, in fact, it was so corrupted, altered, and mixed with foreign expressions, that M. de Sange has formed a voluminous glossary, which contains those words and phrases only that are used in the low Latin, and which we should not be able to understand without such helps. What indeed could be expected from this language, any time when the barbarians had taken possession of all Europe, but especially of Italy; when the empire of the east was governed by idiots; when there was a total corruption of morals; when the arts and sciences were in a manner annihilated; when the priests and monks were the only men of letters, and were at the same time

time the most ignorant and futile mortals in the world. Under these times of darkness, we must, therefore, rank that Latin, which is called *lingua ecclesiastica*, and which we cannot read without disgust.

XII. The fifth and last age of the Latin tongue is that which began with the sixteenth century, and was that of Leo X, Charles V, Francis I, Henry VIII of England, &c. A happy period, and ever memorable for the restoration of letters, of arts and sciences, of manners, and of the powers of the human mind, which till then seemed to have remained in a perpetual stupor. It is necessary to remember here, that the art of printing was not invented till about the year 1441; and that the manuscripts of the ancient Greek and Latin authors were become extremely scarce and highly valuable; so that but few private persons were able to procure them, and to study the Latin of the Augustan age. But since that time, we have had many Latin works, as well in verse as prose, in a style that we cannot sufficiently admire, and which, though not altogether so pure and elegant as those of the golden age, yet are not much inferior.

XIII. There are, however, in the Latin, and in all dead languages, two great inconveniences which continually attend them, with regard to modern ages. The first consists in the pronunciation.

giation. As to what concerns the Latin, each nation pronounces it after the manner of its own language, and each of them imagines their pronounciation to be the best. It may be proved, however, by many arguments, that no man now upon earth, pronounces Latin in the same manner as did Horace and Cicero. The second inconvenience is the deficiency of the Latin language with regard to us, as it has not terms whereby to express those inventions and discoveries of every kind that have been made since the existence of the Roman empire. There are no Latin words for any of the furniture that surrounds us, for three fourths of the dishes that come upon our tables, for the dress we wear, for our instruments of war and navigation, for civil and military employments, and, in a word, for all our daily occupations. It is droll enough to hear our authors call a cannon, *bombarda*; a peruque, *capilamentum*; and a button of our cloaths, *globulus*, &c. Whoever shall doubt the propriety of this observation, need only read the essays that some able Latinists have made in our days to write gazettes in that language, and they will there see the pains those writers have taken, and the ill success they have had. We shall say no more of a language which every scholar learns from his infancy, which is taught over all Europe in schools and colleges, and of which there are grammars, dictionaries, and other instructive books without number.

## XIV. Paleography

XIV. Paleography is a description of the ancient manner of writing a language from its origin to the most recent time. This denomination is taken from the two Greek words *παλαιος palaios*, and *γραφή graphē*; of which the former signifies, ancient, and the latter, writing. Paleography is not confined to the tracing of the various alterations that have been introduced from age to age in the letters and abbreviations of a language; but it likewise gives an account of the successive changes in the language itself, of the corruptions and barbarisms that have been introduced, or of its improvements, of its acquisitions, and the manner by which it has arrived at the greatest degree of perfection. In a word, it is the history of the revolutions of a language, whether ancient, learned or modern. Abbé Pluche has given, in his *Spectacle de la Nature*, vol. vii. a paleography of the French language, which may serve as an example, and which we here quote as it is in the hands of every one; who, by consulting it, may easily form an idea of this art.

THE HISTORY OF THE FRENCH LANGUAGE, FROM ITS ORIGIN TO THE PRESENT TIME, AS IT IS IN THE HANDS OF EVERY ONE; WHO, BY CONSULTING IT, MAY EASILY FORM AN IDEA OF THIS ART.

CHAP. I.

## C H A P. XXI.

## M O D E R N L A N G U A G E S.

**I**F we call all the different dialects of the various nations that now inhabit the known earth, languages, the number is truly great, and vain would be his ambition who should attempt to learn them, though but imperfectly. We will begin with naming the principal of them. There are three which may be called original, or mother languages, and which seem to have given birth to all that are now spoke in Europe. These are the *Latin*, *German*, and *Slavonian*. From the Latin are derived the languages of all those nations which inhabit the southern, and most western countries of this part of the world; From the German; all those of the nations that inhabit the centre and the northern regions; and from the Slavonian all the languages of the people who dwell in the most eastern part of Europe. The Slavonian is extended even to Asia; and is spoken from the Adriatic sea to the northern ocean; and almost from the Caspian sea to Saxony. But it must not be imagined from the term Original, which is given to these languages, that they have come down to us from



from the confusion at Babel without any alteration: No; we have already shown, in the preceding chapter, of what languages the Latin was formed. With regard to the German, it may be very justly supposed to have been the ancient language of the inhabitants of Germany, as the names of their divinities and heroes (Mann, Erta, Hermann, &c. appellative names, which still signify Man, Earth, Chief of an army) seem to confirm that opinion. But it is indubitable, that the ancient German has been mixed and corrupted by the languages of those northern nations which in the fourth century deluged Europe: and who, when they penetrated Italy and Africa, did not merely pass through Germany as an army that marches in regular order, but remained there a considerable time, and mixed with the natives of the country. All these Scythian or Celtic people acquired likewise in Germany the name of Allamands or Germans; some were called Goths, that is, good; others Quades, or bad; others Huns, or dogs; others Normans, or men from the north; and so of the rest. And those nations were from that time known and distinguished by these denominations.

II. With regard to the Slavonian, it is to be supposed that it is in part the ancient language of the Celts or Scythians, mixed with some particular dialects of different eastern nations. But be that as it may, these three languages

guages appear to have produced the following modern tongues :

(1.) From the *Latin* came,

1. The Portuguese.
2. Spanish.
3. French.
4. Italian.

(2.) From the *German, or Allamand,*

5. The modern German, which so little resembles the ancient, that it is with difficulty we read the authors of the fourteenth century.
6. The low Saxon or low German.
7. The Dutch.
8. The English, in which almost all the noun substantives are German, and many of the verbs French, Latin, &c. and which is enriched with the spoils of all other languages.
9. The Danish.
10. The Norwegian.
11. Swedish.
12. Dalecarlian.
13. Laplandish.

(3.) From the *Slavonian,*

14. The Polonish, with a mixture of the ancient Sarmatian.
15. The

15. The Lithuanian.
16. Bohemian.
17. Hungarian.
18. Transylvanian.
19. Moravian.
20. The modern Vandalian, as it is still spoke in Lusatia, Prussian Vandalia, &c.
21. The Croatian.
22. The Russian or Muscovite.
23. The language of the Calmacks and Cossacs.
24. Thirty-two different dialects of nations who inhabit the north-eastern parts of Europe and Asia, and who are descended from the Tartars and Hunno-Scythians. There are polyglott tables, which contain not only the alphabets, but also the principal distinct characters of all these languages:  
To all these may be added,
25. The modern Greek, or that which is now spoken in Greece.
26. The modern Hebrew, or vulgar language of the Jews, which is also called the German Hebrew, &c. And,
27. The jargon that is called Lingua Franca.

III. The common languages of Asia are,

28. The Turkish and Tartarian, with their different dialects,
29. The

29. The Persian.

30. The Georgian or Iberian.

31. The Colchic or Mingralian.

32. The Albanian or Circassian.

33. The Armenian.

34. The language of the Jews in Persia, Media, and Babylon.

35. The modern Indian.

36. The Formosan.

37. The Indostanic.

38. The Malabarian.

39. The Warugian.

40. The Talmulic, or Damulic.

41. The modern Arabic.

42. The Tangutian.

43. The Mungalic.

44. The language of Balabandu, and the Nigarian, or Akar Nigarian.

45. The Grufnic or Grufman.

46. The Chinese.

47. The Japonic.

These languages are spoke by the Greek Christians in Asia, under the patriarch of Constantinople.

The Danish missionaries who go to Tranquebar, print books at Hall in these languages.

We have enumerated here those Asiatic languages only, of which we have some knowledge in Europe, and even alphabets, grammars, or other books that can give us information concerning them. There are doubtless other tongues and dialects in those vast regions and

adjacent islands, but of these we are not able to give any account,

IV. The principal languages of Africa are,

48. The modern Egyptian,

49. The Fetuitic or the language of the kingdom of Fetu.

50. The Moroccan, and

51. The jargons of those savage nations who inhabit the desert and burning regions. The people on the coast of Barbary speak a kind of Turkish. To these may be added the Chilhic language, otherwise called Tamazeght: the Negritian, and that of Guinea; the Abyssinian, and the language of the Hottentots.

The languages of the American nations are but little known in Europe. Every one of these, though distant but a few days journey from each other, have their particular language or rather jargon. The languages of the Mexicans and Peruvians seem to be the most regular and polished. There is also one called Poconchi or Po-comana, that is used in the bay of Honduras and toward Guntimal, the words and rules of which are most known to us. The languages of North America are in general the Algonbic, Apalachian, Mohogic, Savanahamic, Virginic, and Mexican: and, in South America, the Peruvian, Caraibic, the language of Chili, the Cairic, the Tucumanian, and the languages used in Paraguay, Brasil, and Guiana.

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V. We have already said, that it would be a vain and senseless undertaking for a man of letters to attempt the study of all these languages, and to make his head an universal dictionary of languages; but it would be still more absurd in us to attempt the analysis of them in this place; some general reflections therefore must here suffice. Among the modern languages of Europe, the French seems to merit the greatest attention, as it is elegant and pleasing in itself, as it is become the general language of courts, and even of public transactions, which are now commonly treated in French: with this tongue likewise we may travel from one end of Europe to the other, without scarce having any occasion for an interpreter: and in this language also are to be found excellent works of every kind, both in verse and prose, useful and agreeable. The other nations of Europe, moreover, find great facility in learning it: the protestant refugees of France of both sexes are dispersed over all Europe; the late M. Regnard found some of them even in the mines of Ostrabothnia. The French, moreover, are fond of travelling and of living in foreign countries, and the inhabitants of other nations are desirous of seeing France, which so well deserves to be visited: from whence arises an useful communication between the French and other nations. We have, besides, grammars and dictionaries of this language which give us every information concerning it, and very able masters who teach it: especially such as come

from those parts of France where it is spoke correctly; for, with all its advantages, the French language has this inconvenience, that it is pronounced scarce any where purely but at Paris, and on the banks of the Loire. The language of the court, of the great world, and of men of letters, is, moreover, very different from that of the common people: and the French tongue, in general, is subject to great alteration and novelty. What pity it is, that the style of the great Corneille, and that of Moliere, should already begin to be obsolete, and that it will be but a little time before the inimitable chefs d'œuvres of those men of sublime genius will be no longer seen on the stage! The most modern style of the French, moreover, does not seem to be the best. We are inclined to think, that too much concision, the epigrammatic point, the antithesis, the paradox, the sententious expression, &c. diminish its force: and that by becoming more polished and refined, it loses much of its energy.

VI. The German, Italian and English languages, merit likewise a particular application. They have many real and great excellencies, and are not destitute of natural graces. Authors of great ability daily labour in improving them, and what language would not become excellent were men of exalted talents to make constant use of it in their works? If we had in Procopius, books like those which we have in Italian, English and

and German, should we not be tempted to learn that language? How glad should we be to understand the Spanish tongue, though it were only to read the Araucana of Don Alonso D'Ercilia, Don Quixote, some dramatic pieces, and a small number of other Spanish works, in the original; or the poem of Camoens in Portuguese. The other languages of Europe have each their beauties and excellencies. Happy would he be that could know them: but how many other things are there more necessary to be known than languages?

VII. The greatest difficulty in all living languages constantly consists in the pronunciation, which it is scarce possible for any one to attain unless he be born or educated in the country where it is spoke: and this is the only article for which a master is necessary, as it cannot be learned but by teaching, or by conversation: all the rest may be acquired by a good grammar and other books. In all languages whatever, the poetic style is more difficult than the prosaic: in every language we should endeavour to enrich our memories with great store of words (*copia verborum*): and to have them ready to produce on all occasions: in all languages it is difficult to extend our knowledge so far as to be able to form a critical judgment of them. All living languages are pronounced rapidly, and without dwelling on the long syllables (which the grammarians call *moram*): almost all of them have



have articles which distinguish the genders: all the European languages are wrote from the left to the right, and almost all the Asiatic from the right to the left.

VIII. Those languages that are derived from the Latin have this further advantage, that they adopt without restraint, and without offending the ear, Latin and Greek words and expressions, and which, by the aid of a new termination, appear to be natives of the language. The privilege is forbid the Germans, who in their best translations dare not use any foreign word, unless it be some technical term in case of great necessity. Our most scrupulous translators would gladly make use of the word *maquet*, if they were not fearful of appearing ridiculous.

IX. To conclude; philology is yet deficient of one very important invention; and that is, an universal language, or rather an universal character, which each nation may read and comprehend in their own language. After like manner, as all European nations understand the figures and calculations of each other; and as the Chinese and Japanese express their thoughts by the same characters, so that these two nations can read each others writing, though their languages are very different. The late baron Leibnitz was so far from believing this invention impossible or impracticable, that he employed himself assiduously to the study of it: and it is to be imagined that his death deprived Europe of so important a discovery.

C H A P.

## C H A P. XXII.

## DIGRESSION ON EXERCISES.

**T**HE principal intention of this work being to serve as a guide to youth in the career of their studies, and especially to give them some salutary advice for the employment of that precious time which they devote to the academy and university, the reader will not be surpris'd to find, in this and the three following chapters, a very brief analysis of those exercises, arts and sciences, of which a man of letters ought at least to know the names and first principles, though they do not directly appertain to the system of general erudition: of those arts, which may be even called frivolous, but which the wisest legislators have established for the improvement of mankind.

II. How useful, how agreeable so ever study may be to the mind, it is very far from being equally salutary to the body. Every one observes, that the Creator has formed an intimate connexion between the body and the mind; a perpetual action and reaction, by which the body instantly feels the disorders of the mind, and  
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the mind: those of the body. The abilities springs of our frail machines lose their activity, and become enervated; and the vessels are choked by obstructions when we totally desist from exercise, and the consequences necessarily affect the brain: a mere studious and sedentary life is therefore equally prejudicial to the body and the mind. The limbs likewise become stiff; we contract an awkward, constrained manner; a certain disgustful air attends all our actions, and we are very near being as disagreeable to ourselves as to others. An inclination to study is highly commendable; but it ought not however to inspire us with an aversion to society. The natural lot of man is to live among his fellows: and whatever may be the condition of our birth, or our situation in life, there are a thousand occasions where a man must naturally desire to render himself agreeable; to be active and adroit; to dance with a grace; to command the fiery steed; to defend himself against a brutal enemy; to preserve his life by dexterity, as by leaping, swimming, &c. Many rational causes have therefore given rise to the practice of particular exercises, and the most sagacious and benevolent legislators have instituted, in their academies and universities, proper methods of enabling youth, who devote themselves to study, to become expert also in laudable exercises.

III. By the term exercises, we understand those arts in which a man cannot acquire the least

hability without the dexterity of the body; and consequently they are to be attained by practice only. Such are,

5. Dancing.

6. Riding.

7. Fencing.

8. Leaping.

9. Wrestling.

10. Swimming.

11. Shooting.

12. Games of address, &c. To which may

be added,

13. The art of drawing and raising fortifica-

tions on the ground; that of turning;

that of forming and polishing optic glasses;

&c.

IV. We shall see, in the twenty-fifth chapter of this book, that many sovereigns have founded particular academies where these exercises are taught, either solely to the young nobility and gentry, or to the citizens in general: or that they have appointed masters in the colleges for the same purpose. These arts cannot certainly be learned without masters; and it is no small advantage to meet with such as proceed on clear and solid principles. Every one who applies himself to the study of the sciences, would do right well to set apart some hours in the day for exercise; and ought not to regard those hours as lost, but as employed in recreations that are even more useful than agreeable.

V. The

The last method of expressing our thoughts, the sentiments and passions of the mind by means of the sight, is in the dance; see vol. ii. page 419. Almost from the first accounts we have of mankind by history, we are told of their dancing: we must not imagine, however, that the dances of the first inhabitants of the world, or all those of ancient nations, were like such as are practised in our days: for we cannot suppose that when the king and prophet David danced before the ark, he did it in the step of a minuet or country-dance, as that would present a very strange idea, and not very compatible with our notions of the propriety of manners. We should not have a very high opinion of a king of France or Spain, for example, who should dance before the host in a religious procession, and in the face of all the people. The dance was, among the ancients, sometimes a religious ceremony; and it is said in Ecclesiastes, that *there is a time to dance*. We have already remarked, in the chapter on declamation, that the Greeks used the word *orchestis*, and the Latins that of *salsatio*, in a much more extensive sense than we do that of dancing; and that the theatric declamation, accompanied by artificial gestures, and a determinate expression, was there included; as well as the art of mimics and pantomimes, &c. The translators meeting with the word *orchestis*, ορχηστis, and the verb ορχηστω, from whence also is derived the term orchestra, and *salsatio*, saltare, or other

other equivalent terms; and finding themselves embarrassed by the indigence of modern languages, and the diversity of our customs, have expressed them by the words dance and dancing; though these convey an idea far more confined. We may, moreover, very easily conceive, that the theatric declamation, as well for the voice as the gesture, might be expressed by notes on a scale; and that after the manner of music they might prescribe the elevation of the voice, or the motion of the hands, by the placing of these notes, and determine their duration by proper marks. Our modern chorographies (of which we shall presently speak) moreover confirm this idea.

VI. But without making further inquiry after matters that are now quite out of use, and consequently objects of mere curiosity, let us examine the nature of modern dancing, by which we understand "the art of expressing the sentiments of the mind, or the passions, by measured steps or bounds that are made in cadence, by regulated motions of the body, and by graceful gestures; all performed to the sound of musical instruments, or of the voice:" and which performs at once an exercise agreeable to the performer, and pleasing to the spectator. For we must not imagine with the vulgar, that dancing consists of a jumble of freaks and gambols. The dances of people of education always express some idea: and it was said of Mlle. Salé,  
with

with more propriety, perhaps, than is commonly imagined, *that all her steps were sentimental*. Every minuet forms a kind of pantomime, which describes to the eyes an amorous intrigue. Two lovers salute, they amourosly regard each other, they give their hands, they separate, they reproach; renew their love by presenting their open arms, they at last give their hands, and again salute in tokens of reconciliation. It is the same of all other noble and graceful dances. There is in French a charming little treatise, known by the title of "Characters of the dance and of the lovers," where poetry, music, and the dance, very happily concur to express the various characters and sentiments of those who are under the dominion of love.

VII. Modern dancing is divided into that of the theatre and that of society. Theatric dancing consists, 1. of the performance of a single dancer: 2. of dances by two, three, four, &c. 3. of complete ballets, where the chief dancers sometimes perform alone, and sometimes with the chorus of figure dancers: 4. a dance of two, three, &c. with a pantomime ballet; by which is expressed some fact in real or fabulous history; or some other design, by the dance, and by gestures. We have seen *chefs d'œuvre* of this kind in the ballet of Pygmalion, or the animated statue; in the ballet of the Rose; in that of Boreas and Zephyrus, and in many other highly ingenious dances. The invention and com-

composition of these dances belong to the ballet-master, who should constantly consult the poet in his choice of subjects, for the dances of an opera or other dramatic piece. It is insufferable to a man of any taste, to see in the Italian operas, ballets that have scarce ever the least relation to the musical drama: the opera of Titus, for example, is terminated by a Chinese ballet; a very grave and tragic story shall be interlarded with a dance of gay, sportful shepherds. This is to join contraries, and to produce monsters.

VIII. To express the different characters of the persons who compose a ballet, or any other theatric dance whatever, the subjects they are to represent, and the sentiments they are supposed to entertain, the master of the ballet makes use of the different modes or characters in music, and the steps that are appropriated to each mode; as those of the saraband, courant, louvere, &c. for the grave and serious, and those of the minuet, passepié, chaconne, gavot, rigaudon, jig, &c. for the gay, lively or comic. All these are comprehended under the name of the high danée, and are always accompanied by a graceful motion of the arms. The art of adapting each of these steps, so as happily to express the various sentiments or affections of the mind, forms the talent of the ballet-master, and is the greatest merit in the composition of a dance.

IX. For-



IX. Formerly there were scarce any dances exhibited on the theatre but the pavan, of which we shall presently speak, and those that do not rise from the ground in displaying the natural graces, either by the manner of the step or in the attitude: the women especially danced only after this manner; but since M. Durpré, Mlle. Camargo, and their competitors, have shown that the high dance, the noble and graceful, is susceptible of leaps or bounds, and of entrechats or capers of six or eight, the *entrechat en tournant*, the *ail de pigeon*, the *gargouillade*, and many other high steps (which must be seen to be understood) the theatric dance is become more lively and brilliant; and the extraordinary abilities of modern dancers have afforded the masters of the ballet opportunity of greatly varying their subjects, of surprising the spectator to a greater degree, by constantly preserving the graceful in the attitudes, and even in the most difficult steps.

X. They always distinguish, however, in theatric dancing, the high and the low, the noble and graceful, and the serious dance; the high, the grand, and the low comic, the antic dance, the pantomime, &c. Every dancer should apply himself to some particular rank of dancing, and there endeavour to excel, according to the extent of his talents. But there are many who can never rise to any considerable rank in their profession, their utmost abilities only enabling them

them to figure in the chorus, from whence they are called figure dancers. The tumblers and rope dancers are not worthy to be mentioned here, as there is no talent required in their performances, but merely the dint of practice.

XI. With regard to the dance of society, the manner of it is greatly altered in Europe. Formerly, for example, they danced in France and elsewhere the pavan, a grave dance that came from Spain; wherein the dancers made a ring by passing one before the other, like peacocks with their long tails. The noblemen performed this serious dance with a cap of state and a sword; the judges in their long robes, the princes in their mantles, and the ladies with the tails of their robes trailing behind them. This was what they called the grand ball. Such gravity would appear highly comic in our days, as all affectation is now laid aside, and nothing is called serious but what is really so: such mimickries of the majestic, therefore, as these, would be regarded as childish and treated with contempt. In the time of Lewis XIV. they still danced at court and at Paris, amiable vauqueurs, passepiés, farabands, courants, &c. But all these grand matters have been dismissed, and consigned to the wardrobe of ancient gallantry; from whence, however, they may be one day again brought forth, by inconstancy and by the love of novelty. The modern practice of dancing is confined to the minuet and

contre

contre dances or country dances either French or English. In Germany they still sometimes dance allemandes, suabeans, polonese, &c.

XII. By Choregraphy is meant the art of noting on paper the steps and figures of a dance, by means of certain characters invented for that purpose, which are peculiar to this art and are adopted by most nations. The understanding of these requires an express study. They call the description of a dance, whose steps are expressed with the notes of music, orchestography. Thoinet Arbeau printed, at Langres in 1588, a curious treatise on this matter, which he intitled Orchestography; and he was the first who expressed the steps of the dances of his time by notes, in the same manner that songs and airs are noted. He was followed by the famous Beauchamp. We have several books of English country dances where the choregraphy is placed under the airs. Dancing can be learned only by practice; by the aid of a good master, and by imitating those excellent dancers who are to be met with in the great world. They who would excel in dancing should take particular care in their youth not to contract any bad habits, any steps or attitudes that are awkward, constrained or affected. In the last place, dancing is a matter of agility, an exercise that requires natural talents, which are called forth and cultivated by an able master; and who, at the same time that he teaches his art, enables his pupils

pupils to deport themselves in society with grace, with ease and dignity.

XIII. Pantomimes are representations of those characters, manners, sentiments, actions and passions of mankind, which may be made the subject of a comedy or other theatric performance; and these representations are exhibited by actors, who express their meanings by looks and imitative gestures, without the aid of words. The word mime is Greek, and signifies an imitator, and the word pan means all or all things; so that the compound term pantomime implies an imitator of all things. This term is now used for the representations themselves; and the performers of these comedies, which are called mimes or pantomimes, have been named mimographists. The ancient historians, rhetors, grammarians and critics, give marvellous accounts of the performances of these mimes and pantomimes. Cassiodorus calls them men whose eloquent hands had, so to say, a tongue at the end of each finger. But when they come to particulars, and give examples of their performances, we see that they were little better than trifles. The following is an instance recorded by Macrobius in his Saturnalia: "Hilas, the scholar and competitor of Pylades, who was the inventor of pantomimes, executed after his manner, before the Roman people, a monologue, which ended with these words, *Agamemnon the great*. Hilas, to express those words, made the

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gestures of a man who would measure another that was greater than himself. Pylades cries out to him from among the people, *My friend, you justly make your Agamemnon to be a man of great stature, but not a great man.*" The people demanded that Pylades should instantly perform the same part; and the people were obeyed. Pylades then represented by his attitude and gestures, the appearance of a man plunged in profound meditation, in order to express the proper character of a great man. As if a man of a moderate or even a low capacity was not sometimes rapt in profound meditation. The people however cried a miracle, and shouted applause. What a pitiful example is this! Not that we imagine another actor could have done better in this instance than Hylas or Pylades, but we think that matters like this, and still less scenes of sentiment, can never be well expressed merely by attitudes or gestures; and that it is a folly to attempt it, or to be pleased with so imperfect an expression.

XIV. The Romans, however, were so charmed with these performances, that the two great pantomime rivals, Pylades and Bathyllus, and their most famous successors, were sometimes well nigh distracting the empire by the parties they occasioned among the people. All these pantomime buffoons were at the same time nothing better than miserable eunuchs, who, to make their performance still more ridiculous, acted with

with a mask, and consequently could express nothing of that continual alteration which arises in the countenance. In process of time these gestures were accompanied by indecent expressions, witness the mimes of Laberius, which were licentious comedies, and which carried these exhibitions to the height of extravagance.

XV. A man of genius in the present age, M. Rich of London, undertook to re-establish these pantomimes of the ancients on his theatre; to supply what was deficient, and to give them the utmost perfection of which they seemed capable. He made choice of happy subjects for these representations; he laid aside, with good reason, the mask; he collected the most able actors; he supported the representation, from the beginning to the end, by an accompaniment of diversified and very expressive instrumental music; to all this he added dances, the striking power of decorations, and the almost miraculous power of machinery. By the assistance of all these resources he has at length made the pantomime an amusing entertainment. He has been since imitated by M. Nicolini an Italian, at Brunswick. We have seen with great pleasure, the birth of Harlequin; Harlequin in the mimes of Hartz; and many other charming pieces of this kind: but as these performances speak more to the senses than to the understanding, we cannot see them very often notwithstanding their charming variety.

XVI. In the last place, there are sometimes dances performed by marionetts, which are puppets that are moved by springs, and while they are in motion appear to be animated. These are also occasionally used by private and respectable companies in the performing of some farce, or other dramatic piece. Representations of this sort are made on a small theatre, agreeable to the size of the marionetts. The operator who directs their springs is concealed behind the scenes, so that the wooden actors only appear, and who frequently imitate nature to a remarkable degree. This is an entertainment in fact trivial and imperfect enough, and where a certain personage, known by the name of punchinello, is the principal character, and who by his blunders, and sometimes by his droll satires, contributes not a little to dissipate the spectators spleen; while the sublime dramas, especially those of the crying kind, plunge him into more melancholy.

XVII. Though there are in all languages many excellent treatises on the art of *horsemanship*, as those of the duke of Newcastle, baron Hochberg, M. Pluvinel, de la Guerinere, &c. yet this exercise can never be well learned but in the menage or riding school, under the direction of an able master, and by riding of managed horses, as well in their natural as artificial paces. To sit a horse gracefully, to make him conform to all our desires, and to avoid all those accidents

accidents to which riding is liable, are the three principal points that are proposed by learning this art.

XVIII. The art of *fencing* is likewise to be learned from a master, and by exercising in a school; the master is commonly assisted by a *prevot* or sub-master. It is under this direction that the scholar learns, by the use of files, the proper manner of holding the sword, and of making the various thrusts, as *tierce*, *quart*, *second*, &c. with rapidity and security; as well as the method of parrying all thrusts that can be made at him. *To give, and not to receive* is the motto of a fencing master. There is, in Italian, a treatise by M. Salvatore, *of the theory and practice of fencing*: and a celebrated work in French, by M. Givald Thibault, intitled *the academy of the sword*; as well as several others that have appeared since.

XIX. *Vaulting* is an exercise by which we learn to perform all feats of the body with ease and address, as leaping into the saddle, or dismounting la horse in a like manner, or ascending some great eminence with dexterity, &c. The masters of this art make use of a wooden horse; of a long sloping table, covered with rushes or such like matter, and of some other machinery, for the convenience of their scholars, and for preventing them from unlucky accidents; which might otherwise befall them.



might frequently happen in so dangerous an exercise.

XX. *Wrestling* is an encounter by two men without weapons, in order to try their strength, and to endeavour to throw each other on the ground. This was a famous exercise among the ancients, and we still see the cruel and disgusting remains of it among the English. But this exercise is so violent, so dangerous and repugnant to humanity, that far from exhorting youth to the practice of it, we cannot but endeavour to inspire them with an aversion to it. A wrestler by profession, and a spectator who is pleased with such encounters, are commonly two persons equally despicable.

XXI. The art of *swimming*; or the method of sustaining the body on the water by the motions of the arms and the legs, and by properly holding the breath. This exercise is also very dangerous, but at the same time very healthful, seeing that it unites the advantages of a bath with those of exercise: it is, moreover, very useful as it may sometimes save the life or honour of a man. Pieces of cork or bladders may assist those who are learning to swim, but these are weak securities, and on which, therefore, much dependence ought not to be placed. A boat near at hand, and an able swimmer by his side, afford the learner of this exercise the best securities, and the most confidence where there

is a natural timidity. The greatest accomplishment in this art is to be able to dive, and to remain under the water, to fetch matters from the bed of a river or the sea, and to rise again with velocity to the surface of the water. M. Thevenot has published a curious work, intitled the art of swimming, illustrated by figures. Everard Digby, an Englishman, and Nicolas Wireman a Hollander, have also given precepts relative to this art.

XXII. The art of *shooting*, whether with the spring bow, the cross bow, the musquet, or fowling piece, &c. at a mark, at a wooden bird, or in the chase, is likewise not to be neglected. This is an exercise that may be of the greatest utility in life, and depends much on a sharp sight, a steady hand, and on practice, which gives a proficiency in all things.

XXIII. The *games of address*, as the dexterity in running at the ring; in the combats of the Spanish bulls; in winter upon the ice with skates; at the mall, tennis, bowls, billiards, and numberless other games that are practised in different parts of Europe, are not so frivolous as they may to some appear. These games constantly afford a salutary exercise to the body, render a man active and adroit, and better disposed for more serious occupations. Great care, however, should be taken by youth  
not

not to give themselves up to these, and thereby lose that precious time of which every man of letters ought to be so thrifty and even avaricious.

XXIV. In the last place, the art of drawing and raising fortifications on the ground, that of turning wood, ivory, mother of pearl and even metals; that of polishing glasses, and setting them for optical instruments, &c. all these and many other like matters, belong rather to useful arts than exercises. It is true, a man of sedentary life may apply himself to them by way of relaxing his mind and exercising his body, but these arts are to be learned of those who make them their profession; it is sufficient for us just to mention their names and thereby recal them to the readers memory.

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CHAP. XXIII.

**DIGRESSION on certain  
 ANOMALOUS ARTS and Sci-  
 ENCES, or such as do not di-  
 rectly appertain to Erudition.**

**A**CCORDING to the general idea, and the definition we have given of Universal Erudition, at the beginning of this work, the more extensive any man's knowledge is, the more Erudition he may be said to have. We have already remarked, however, that there are several sciences which do not directly appertain to the system of Erudition; and it is of these sciences and arts, that we here propose to say a few words; not so much with a view of making their analysis, and thereby confounding them with those that rightly belong to our system, as to show, that though we have not forgot them, yet we think, that from their nature they ought to be excluded, and not confounded with those that rightly appertain to Erudition, and thereby reduce our system to a chaos. We shall therefore barely mention them, and leave those who may have particular

particular reasons for thinking them worthy of their study, to apply to some good treatise, or to the practice of them; and this we the rather do, as most of these arts and sciences are not the fruits of genius, but merely employments of the judgment and the memory: are founded on experience, and conducted by the aid of the mathematics, or some other science of which we have already treated, or else are subordinate to, and make a part of politics.

II. (1.) *The conduct of a war* requires the union of the theory of that art, with the practice. Now as that art is included in those which concur in the science of government, we have already mentioned, in the chapter on politics, the illustrious names of those great men who have reduced it to a system, and have laboured in teaching it to the public. It is in these schools that they who are ambitious of shining in the fields of Mars, are to seek for instruction. He only, who joins to a fruitful genius, consummate experience, and a solid theory, deserves the name of a great general.

III. (2.) *The marine*, taking that term in its full extent, and in the manner which a minister of that department, or an admiral, ought to understand it, is a science that comprehends, and supposes a masterly knowledge of many other arts and sciences. It is divided into four general parts, which are, 1. the knowledge of all the

the stores, arms, ammunition, and other matters necessary to a ship; and with which the magazines and yards belonging to the admiralty ought to be provided. 2. Naval architecture, which teaches the method of constructing all sorts of vessels or ships. 3. Steerage, or the art of conducting a vessel on the sea. And 4. The art of evolutions, which shews the method of commanding a number of ships together, as squadrons or fleets. We do not know of any complete system, that treats of all these four parts together, but there are a great number that treat of them separately.

IV. (3.) *Commerce*; which comprehends vast knowledge, and forms a science that is very intricate, and highly important. Many celebrated authors have endeavoured to reduce it to a system, and have wrote very instructive treatises relative to it. The grand historical and political treasury of the flourishing commerce of the Dutch is a very curious work; the first chapter contains an interesting history of the commerce of all Europe. The works of M. Savary, especially his great dictionary; the elements of commerce; the political essay on commerce, by the late M. Melon: and many other works which are daily appearing in the commercial states, will greatly facilitate the knowledge of these matters. This science, however, makes no part of Erudition, properly so called.

V. (4.) *Coining*,

V. (4.) *Coining*, or the making of money, requires also various knowledge, the union of which forms a very complex art. The knowledge of all metals, their intrinsic and numerical value, their nature, the degrees of their ductility, the proportion they bear to the exchange, their alloy, &c. form the preliminary science of a good master of the mint, who is not so common a character as some may imagine. He must likewise understand the art of founding metals, of forming them into ingots or wedges, of reducing them into planchets, or pieces fit to receive the stamp, and the manner of giving them their proper impression, either by the hammer, or the mill. He should also inspect the refining, assaying, plating, graving of the dyes, &c. There are but few good books on this important subject, or even on the several articles of which it is composed.

VI. (5.) *Mineralogy*, or the art of working mines, whether of metals, stones, fossils, &c. forms also an extensive science, and one that is daily improving by practice, and which practice men of ability now endeavour to reduce into a theoretic system, by those discoveries which they are incessantly making of new principles and new inventions. There have been hitherto but few good books wrote on this subject: however, the directors of mines, and miners themselves, of all the countries of Europe, readily communicate to each other their know-  
ledge

ledge and their discoveries. There is a terminology altogether peculiar to this art, and which, being unintelligible to all but miners, requires a particular study.

VII. (6.) *The venery*, which comprehends not only the art of hunting beasts and fowls, the method of knowing their tracks, and fumets or dung, of defeating their artifices, and of regulating the attendants on the chace, as the hounds, men, bounds, &c. but also the knowledge of woods and forests, of what relates to their growth and preservation; the use of the several kinds of trees they produce, &c. There are numberless authors in all languages, who have wrote on the venery, at the head of whom is the emperor Frederic II. A peculiar terminology forms also an essential article in this art.

VIII. (7.) *Political economy*, as well for the city as the country, has been reduced for some time past, in Germany, into a particular science: a number of authors have wrote large works on it, and, in some universities, professors have been established who make complete courses in it, under the title of *collegium economicum, urbanum & rusticum*. It happens, however, unfortunately, that these professors are commonly men who in their studies discuss those matters in a methodical manner, which the husbandman, the shepherd, and the fisherman, learn far better, though more slowly, by a daily practice: the  
rules



rules these professors give, are, moreover, scarce ever applicable out of their own neighbourhood; for there are not under the sun, any two climates and soils perfectly alike.

IX. (8) Flora and Pomona concur to enrich and decorate our lands, and these goddesses have produced among us the *art of gardening*; which has two parts: the first comprehends the theory and practice of pleasure gardens; and the other regards in like manner, fruit gardens, orchards, kitchen gardens, &c. There are very pleasing treatises on this art, as those of Alexander Blond; M. de la Quintinie; the Solitary Gardener; and many others. The hortulan art was so far improved during the reign of Lewis XIV, and under the direction of M. le Nautre, that we almost despair of ever seeing it carried to a greater degree of perfection. The German gardeners, however, have shown, that in producing forward fruit, they have the priority of all other nations, by the aid of their ingenious hot houses: and England is daily decorated by new pleasure gardens, in a style truly original. The English suppose, that a garden ought to represent a beautiful landscape, formed by nature, and ornamented by art: and not the decorations of a desert precisely disposed, and cut into spruce figures by the shears. On this principle they form their alleys, basons, slopes, woods, groves, &c. as if nature had produced them; regardless of strict regularity:  
and

and this method has a marvellous effect, especially in an extensive plan. The descriptions and plans that have been lately published of Chinese gardens, exhibit also ideas that are new and grand in their kind.

X. (9.) Who could have imagined that the preparation of food for man should have produced so complicated an art as is that of cookry? Thanks to the rapacious appetite and refined taste of the ancient and modern Luculli, we have the celebrated treatise of Apicius, *de re culinari*, which informs us of the state of cookery among the Romans; and, for that of the moderns, we have *Le parfait Cuisinier*, *Le Cuisinier royal et bourgeois*; *Le Cuisinier moderne*, by M. Chapelle, and a great number of similar works, in almost all languages. But this art and these works belong to the universal erudition of the glutton, the voluptuary, and the parasite, who assert that *a cook is a divine mortal*; and maintain by arguments plausible enough, though falacious, that this art is more useful, and requires more wit and sagacity than metaphysics.

XI. (10.) Let us not here forget to mention an art worthy to be honoured by the whole literary world; an art of all others the most pleasing and most useful: and of which they make a very just eulogy in Germany, by a solemn jubilee in honour of its invention: in a word, the *Art of Printing*.

*Printing.* This art has never been placed on a rank with mechanic professions; and the man of sense still laughs at the superstition and ignorance of those priests who would formerly have made the world believe, that typography was a dangerous art. It would require more than one volume to shew how far this art was known, long since, by the Chinese: in what manner it was invented and improved in Europe by John Faustus of Mentz, John Mentel of Straßburg, Guttenburg, Laurence Coster of Harlem, Nicolas Janson, Aldus Manucius, who invented the Italian characters; Elziver, Blaauw, Westein, and an infinity of able printers of our own days: or if we would describe all the mechanism of this art, the various instruments, materials, and workmen that are employed, and the knowledge and taste that it requires. That relation which we have to letters will not permit us, however, to omit this opportunity of giving a public testimony to the abilities of the celebrated M. Breitkopf of Leipzig, who, after having carried the typographic art to the utmost degree of perfection of which it appears capable, has lately invented the art of printing, by the means of moveable characters or notes, all sorts of music, and that with as much precision as taste and elegance. The mere inspection of this surprising art is sufficient to make every one admire the invention, and be charmed with the execution.

## C H A P. XXIV.

DIGRESSION on CHIMÉ-  
RICAL ARTS and SCIENCES.

WHEN meditating on the ambitious views of the human mind, we have frequently said,

Les écarts de raison, l'ignorance & l'erreur,  
Sont de l'esprit humain l'ordinaire appanage.  
Tout mortel pour monter au rang du Créateur,  
Yqueroit savoir beaucoup, & pouvoir davantage.

*The deviations from reason, ignorance and error, are the ordinary portion of the human mind. Each mortal, to raise himself to a rank with his Creator, would be able to know much, and to perform more. And in fact, the source of all the chimerical arts, and all the frivolous or pretended sciences, seems to be discovered in these four lines. The desire of being highly learned, or at least of appearing so, has given rise to the art of divination, and to all those which are dependant on it. The desire of being powerful and formidable, or at least to appear so, in order to seem to predict, has produced the magical art, and all those that*

attend it. So much for the origin of those matters; we shall now see what history relates concerning them.

II. The ancient inhabitants of Asia, in general, partook of the ardor of their climate, and the Chaldeans, in particular, were the greatest visionaries and the poorest philosophers in the whole world. They saw that there was evil in the world, and they could tell how to ascribe it to the All-perfect Being: for they did not perceive, that the terms, good and bad, convey ideas that are merely relative or comparative, like those of great and little; that there could be no such thing as good, if there were no evil by which it might be compared; and that this proceeds from the very essence of all beings whatsoever. They therefore supposed there were two primordial beings, one of which was the author of all good, and whom they named *Oromasdes*, Divinity or God; and the other the author of all evil, whom they called *Arimanius*, Demon or Devil. They did not perceive that it was a far greater offence to the Divinity to suppose an opposite being, another creator and producer beside him, than to suppose that he had produced an evil that was unavoidable and absolutely necessary, and an evil the idea of which is also constantly relative.

III. When this *Arimanius* or devil, however, was once invented, they did not fail, according

to the laudable custom of the first ages, and of those warm climates, to give him a figure, and make him serve their purposes. This dogma was not sown in barren land. All priests (except those of the Christian religion) have been at all times ambitious and selfinterested. They have sought after great importance, great authority, and great riches. The belief of a demon became therefore to the Chaldean pagan priests a real treasure; the foundation on which they built their principal authority, and the source from whence they derived their greatest wealth. Without the aid of their demon they would have been overthrown more than once; and for this reason it is that they were constantly so jealous of this dogma, and also drew from it such subtle, lucrative and convenient consequences.

IV. All the east, and afterwards all the west, and in short the whole earth, was soon possessed with this dogma. By constantly pursuing earthly ideas, and human notions, the good being was naturally supposed to reside at one place, and the bad being at another. To the former they therefore assigned a heaven, which they supposed to be over their heads, and gave him a celestial court: to the latter they gave a hell, which they imagined to be under their feet, and assigned him an infernal court. From hence arose their gods and demigods, their devils, demons, and spirits of every rank and every kind.

V. But this was not all. This dogma would have been of little consequence if they had not supposed a direct, immediate and particular connexion between the infernal court and mankind who inhabit the earth. Now, as no mortal whatever could perceive this connexion by the aid of his senses only, they made of it an occult science, which naturally remained in the hands of the priests and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the time of the coming of Jesus Christ. The light of the gospel, it is true, has dissipated much of this darkness; but it is more difficult, than is commonly conceived, to eradicate from the human mind a deep rooted superstition, even though the truth be set in the strongest light, especially when the error has been believed almost from the origin of the world; so we still find existing among us the remains of this Pagan superstition, in the following chimeras, which enthusiastic and designing men have formed into arts and sciences: though it must be owned, to the honour of the eighteenth century, that the pure doctrines of Christianity, and the spirit of philosophy, which become, God be praised, every day more diffused, equally concur in banishing these visionary opinions. The vogue for these pretended sciences and arts, moreover, is past, and they can no longer be named without exciting ridicule in all sensible people. By relating them here, therefore,

fore, and drawing them from their obscurity, we only mean to show their futility, and to mark those rocks against which the human mind, without the assistance of a pilot, might easily run.

VI. For the attaining of these supernatural qualifications, there are still existing in the world the remains of,

(1.) *Astrology*: a conjectural science which teaches to judge of the effects and influences of the stars; and to predict future events by the situation of the planets and their different aspects. It is divided into natural astrology, or meteorology, which is confined to the foretelling of natural effects, as the winds, rain, hail and snow, frosts and tempests. In this consists one branch of the art of our almanack makers, and by merely confronting these predictions in the calendar, with the weather each day produces, every man of sense will see what regard is to be paid to this part of astrology. The other part, which is called judicial astrology, is still far more illusive and rash than the former: and having been at first the wonderful art of visionaries, it afterwards became that of impostors; a very common fate with all those chimerical sciences, of which we shall here speak. This art pretends to teach the method of predicting all sorts of events that shall happen upon the earth, as well such as relate to the public, as to private persons; and that by the same inspection of the stars and planets, and their different constellations.



lations. The cabala signifies in like manner the knowledge of things that are above the moon, as the celestial bodies and their influences; and in this sense it is the same with judicial astrology, or makes a part of it.

VII. (2.) *Horoscopy*, which may also be considered as a part of astrology, is the art by which they draw a figure, or celestial scheme, containing the twelve houses, wherein they mark the disposition of the heavens at a certain moment, for example, that at which a man is born, in order to foretel his fortune, or the incidents of his life. In a word, it is the disposition of the stars and planets at the moment of any person's birth. But as there cannot be any probable or possible relation between the constellations and the human race, all the principles they lay down, and the prophecies they draw from them, are chimerical, false, absurd, and a criminal imposition on mankind.

VIII. (3.) The frivolous and pernicious art of *Augury* consisted, among the ancient Romans, in observing the flight, the singing and eating of birds, especially such as were held sacred. (4.) The equally deceitful art of *Haruspicy* consisted, on the contrary, in the inspection of the bowels of animals, but principally of victims, and from thence predicting grand incidents relative to the republic, and the good or bad events of its enterprises.

IX. (5.) *Atro-*

IX. (5.) *Aeromancy* was the art of divining by the air. This vain science has also come to us from the Pagans : but is rejected by reason as well as Christianity, as false and absurd. (6.) *Pyromancy* is a divination made by the inspection of a flame, either by observing to which side it turns, or by throwing into it some combustible matter ; or a bladder filled with wine, or any thing else from which they imagined they were able to predict. (7.) *Hydromancy* is the supposed art of divining by water. The Persians, according to Varro, invented it ; Pythagoras and Numa Pompilius made use of it, and we still admire like wonderful prognosticators. (8.) *Geomancy* was a divination made by observing of cracks or clefts in the earth. It was also performed by points made on paper, or any other substance, at a venture ; and they judged of future events from the figures that resulted from thence. This was certainly very ridiculous, but it is nothing less so to pretend to predict future events by the inspection of the grounds of a dish of coffee, or by cards, and many other like matters. Thus have designing men made use of the four elements to deceive their credulous brethren.

X. (9.) *Chiromancy*, in the last place, is the art which teaches to know, by inspecting the hand, not only the inclinations of a man, but his future destiny also. The fools or impostors, who practise this art, pretend that the different parts, or the lines of the hand, have a relation to the interna

ternal parts of the body, as some to the heart, others to the liver, spleen, &c. On this false supposition, and on many others equally extravagant, the principles of chiromancy are founded: and on which, however, several authors, as Robert Flud, an Englishman; Artemidorus; M. de la Chambre; John of Indagina; and many others, have wrote large treatises. *Physiognomy*, or *Physiognomancy*, is a science that pretends to teach the nature, the temperament, the understanding, and the inclinations of men, by the inspection of their countenances, and is therefore very little less frivolous than chiromancy; though Aristotle, and a number of learned men after him, have wrote express treatises concerning it.

XI. (10.) In the rank of pretended and dangerous sciences, we may also place those fanatico-mystico-theologic doctrines, which still remain in the world, and those books which spiritual visionaries have wrote on these matters, and which others, equally weak, think they understand. We have had a very renowned genius of this kind, in Germany, named Jacob Bohem, and he has had, for successors, some authors not unworthy of him, and many dark preachers. These are constantly a set of impostors, who cover the truth with impenetrable darkness: who pretend to have some particular lights, secret and occult sciences, on those subjects that

are so holy and so important, and which require the utmost perspicuity. A spirit of enthusiasm is always concealed in these doctrines and writings, and it is a spirit that a wise legislator should endeavour to suppress wherever it appears. For, to speak plainly, all mystic theology, except that which is sanctified by the church, is an absurd and frivolous science; seeing it is equally repugnant to the wisdom of God, and to human reason, to say, that the sacred writers, who were inspired by the Holy Spirit, have included in their doctrines, beside the true, rational, clear, and instructive sense, one that is mysterious, hidden, allegoric, and involved, which certain visionaries alone can comprehend, which they alone can discover, and which at the same time is neither instructive nor persuasive: or that a book, dictated by the Supreme Being for the salvation of mankind, should contain enigmas, which a theologian alone has a right to expound.

XII. In order to obtain a great and formidable power, and to be able to produce supernatural effects, mankind have also invented,

(1.) *Magic*. This word was at first taken in a good sense, and signified the art of performing uncommon and marvellous acts, by the aid of certain natural secrets, or at least, such as were so to the vulgar. The magicians of those days were men worthy of esteem, who endeavoured to penetrate the hidden powers of nature by  
lawful

lawful means; Magic was associated with the mathematics, with physic, and theology. Moses himself, Daniel, Apollonius, Tyaneus, Elymas who opposed St. Paul, the sages of Egypt and Babylon, those of the east that came to seek the king of the Jews, who was just born; and numberless other illustrious personages of antiquity, were all magicians. But in the succession of time, these magi applied themselves to astrology, to divinations, to enchantments, and witchcraft; and by those means became odious, and their science contemptible, its productions being no longer regarded but as illusions, mere jugglers tricks. This art is at present in very little esteem, notwithstanding the distinction that is made between natural and supernatural magic, and all the books which have appeared, and still continue to appear under the former title; which generally contain some pretended secrets, and which would be even trifling and peurile, did experience establish their reality. The authors of these ought at least to publish them under some title less ostentatious, obnoxious, and contemptible.

XIII. (2.) *Necromancy, or Nigromancy*; an art that would be detestable if it were real, and is ridiculous, because it is chimerical: for by this is meant a communication with demons, the art of raising the dead; and of performing many other miraculous facts by a diabolical power, and by enchantments. This was the pretended art of Merlin and Faustus, and which no longer exists.

exists but on the stage, or in childish romances. (3.) *Sorcery*, or *Witchcraft*, is the trickery that pretends to borrow the aid and ministry of the devil, and to perform miraculous operations by invoking demons, either in obscure retreats, or in the darkness of the night, or in an assembly of wizards or witches, which they call a *sabbat*. It would require a large volume to relate all the influence which this chimerical and absurd art has had on the minds of weak men in all ages, from the creation of the world to the age which immediately preceded the present: to what degree credulous people have believed it; in how serious and important a manner it has been treated by priests, by princes and magistrates, and what horrible cruelties they have been induced from thence to commit. These magistrates were certainly not conjurers: they no ways resembled them, but in wickedness. Since philosophy has confined sorcery to the wardrobe of ancient reveries; and since wise legislators have prohibited the tribunals from exercising their powers against it, and priests from pretending to exorcisms; there is no longer to be found in the world either demon, sorcerer, witch, conjurer, or *sabbat*. (4.) The same severity, however, has not been shown to *Alchymy*, though it justly merits

merits as great a punishment from the prince, and as much contempt from the philosopher. If alchymy were nothing more than the art of dissolving natural bodies, and of reducing them to their original principles; of separating the useful parts of each mixture from the useless; so far from deserving to be decried, it would be an admirable art; but this is the business of the most exalted chymistry, and we should carefully avoid confounding the arts and sciences. Men have perceived in all ages that by the aid of gold the most difficult matters were to be achieved; that if they possessed the art by which Jupiter raised gold, they should be able to accomplish the greatest enterprises; and that they should not even find any difficulty in obtaining a Danae. A modern Prometheus, however, in order to create gold, does not attempt to steal that celestial fire which is so necessary in the creating of all beings, but contents himself with a fire of coals, which he stirs and blows till all the gold, which the inheritance or industry of his ancestors have given him, passes with the smoke up the chimney. The experience of four or five thousand years has not been sufficient to cure mankind of this frenzy; and what is more surprising, is that those who are reputed philosophers, countenance this practice, by roundly asserting the possibility of making gold. Now, if the matter were really practicable, a good citizen ought not to assert it, because of the small degree of probability there

there is of ever discovering the secret, and the certain ruin that would attend a great number of men who should attempt it, and the very trifling advantage the discovery would be to society; for perhaps there is no substance, no metal more useless than gold, considered in its own nature. What a celebrated author, whose memory we otherwise revere, has said in his *letters on the sciences*, with the regard to the philosophers stone in particular, fills us with astonishment. Under a specious appearance nothing is less conclusive than his method of reasoning. For, 1. Whether all matter be homogeneous, or 2. that all the parts of matter are reducible to a certain number of principles, which form the elements of all bodies, or 3. that all the parts of matter are as various in themselves as all the different bodies in nature; which ever of these be the case, it is of no importance with regard to the production and generation of composite bodies; and the consequences which he draws from thence may be equally applicable to the production of plants, animals, &c. The source of this argument proceeds from a certain system in philosophy applied to natural history, in which they suppose that stones and minerals are not produced by a regular generation, common to all other material beings: a system that we find very difficult to comprehend, and concerning which we have elsewhere ventured to propose some doubts. For what we might further say here on the subject of alchemy we refer



refer our readers to the chapter on chymistry in the first book. This science appears to us in so futile a light, that we cannot persuade ourselves to make a more ample analysis of it.

As we foresee that what is here said will be liable to much objection, in order to avoid all dispute about words, we entreat these philosophers to resolve the following questions:

1. How can we make gold; any more than silver, copper, iron, lead, stones, fossils, shells, &c.
2. How can we make (produce or create) any substance whatever?
3. Can they conceive that there is in nature two generations; two different manners of engendering; and wherefore?
4. If there be two methods of generation, why should there not be more, 3, 4, 5, 6, &c.
5. Why then do they reject equivocal generation, as a chimera?
6. If there are different generations for stones and metals; may there not be also for insects; and why from saw dust mixed with urine may not fleas be generated?
7. Does it require less effort to create or produce a stone, or a grain of gold, than to make a flea; less art to produce a flea than an elephant?
8. The creating of that which is inanimate, or that which appears to us as such, does it embarrass them less than the production of that which is animated?
9. The great or the little, the immense or the imperceptible, are they not equal in true physics? Is it more difficult to make a rhinoceros than a worm?
10. If they know how to make gold (that is, to create, or at least to change the essence of the elements of matter) they can no longer be surpris'd at all the miracles which the Egyptian magicians performed before their king Pharaoh in the presence of Moses.

(5.) The

XVI. (5) The panacea or universal remedy, the potable gold, and the quintessence, are also chimeras that usually accompany the philosopher's stone, and of which the discovery is equally impossible. It is a circumstance sufficiently mortifying to the human mind, to see so many men (not confined in a mad house) employ themselves in search of these: to see so many impostors run about the world, assuring mankind that they have discovered them; and to see so many weak mortals believe them on their word. From whence can they derive any precepts or rules for such inquiries? Who can make the analysis of arts like these? Senseless mortals! you would cure thousands of diseases by one remedy! you pretend to change the order of nature and the decrees of providence! you would perform a perpetual miracle by prolonging the natural duration of beings and the life of man! And can you think that we will countenance such a chimera?

XVII. Men perceiving that they could no longer impose on the credulity of their brethren by magic, sorcery, necromancy, alchemy and the like, have endeavoured to persuade them that they could, however, perform great matters by *sympathy*; and have therefore made of it a mysterious art. That appearance of the marvellous which this pretended science contains, has not failed to give it authority among mankind, and especially among the vulgar. It is true

true, that we see in nature many effects, the causes of which the most profound and sagacious philosophy has not been able to discover. All these have been ranged under the dominion of sympathy, and the visionaries and mountebanks have assumed full powers, where philosophers have prudently been silent. They have invented sympathetic cures for wounds and other disorders, sympathetic powders, &c. &c. They have deprived both men and horses of all power of motion in the middle of a chace; have caused convulsive or swooning fits, and performed a thousand like matters, at an immense distance. We will here assume an affirmative tone, without fear of being thought presumptuous. Rest assured, reader, that there is no such thing as sympathy, properly so called, and in the manner these quacks understand the term. No one body can ever act upon another, in any manner whatever, at a very great distance, and where all communication is interrupted by the air, or other intervening bodies. It is impossible to reduce into system an art or science, or rather a chimera that is founded on no one principle known to any mortal upon earth. We, therefore, rank what Sir Kenelm Digby, and many others before and after him, have wrote on this subject, with the frivolous and pretended arts.

XVIII. It should seem, that it is on such books as these, which treat on fictitious and dangerous

dangerous arts, that the civil magistrate ought to exercise his authority; on works that serve only to fill the heads of mankind with chimeras, to entice them from their labours or useful studies, and to engage them in ruinous enterprises. Every book that contains reflections which are injurious to the majesty of God; opinions that are inconsistent with the order of society; atrocious libels on government, or calumnies on private characters, are worthy of the flames; or what were still better, of confiscation. There are even some useful and respectable prejudices in the world, which a wise man and a good citizen will never publicly expose; and if any one is rash enough to attempt it, he is worthy of chastisement. But that the magistrates of a nation should be such pitiful reasoners, as to wish to treat a harmless philosopher, who may err in the search of truth, as they formerly treated the poor pretended forcerers, and as they would have treated Galileo, is the most consummate injustice and absurdity. They seem to say with a loud voice: *Citizens, behold a philosophical work, which is wrote with so much strength of argument, that no one can answer it; but so dangerous that we are afraid you should know the truth, lest it might be prejudicial to you. Here, hangman* (what an expression in the free republic of letters) *do your duty!* The treating of errors in philosophy with too much rigour has impeded the progress of the human mind, more than is easily imagined, by checking the spirit of liberty ever

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since the first invention of printing. There is a religion in the world which produces singular and very fatal effects of this nature. We will by no means name it, but let a book be wrote on any subject whatever, we will engage to tell at any time, whether the author was educated in that religion or not; for there are constantly to be seen some traces of constraint, and of certain prejudices imbibed in early days.



## C H A P. XXV.

**DIGRESSION on SCHOOLS,  
COLLEGES, UNIVERSITIES,  
and ACADEMIES.**

**T**HE man who confines himself to his closet is but rarely visited by the sciences, the arts and belles lettres. To acquire their intimate acquaintance he must seek them in those places where Minerva, Pallas, Apollo and the Muses, have fixed their residence:

dence. Emulation, that strong impulse in the career of all our pursuits, should constantly attend the man of letters from his early youth to the last period of his life; in the school, at college, at the university, in those employments to which his knowledge may lead him, or in those academies of science to which he may be admitted. Emulation is an animating faculty that results from society: and few there are to whom nature has given a genius sufficiently strong to attain an extensive erudition in solitude; who are provided with wings that can bear them, without guides, without models, without companions or supports, to the lofty regions of the empyrean.

II. The most sagacious and most benign legislators have therefore established in their dominions, schools for the arts and sciences, academies, porticoes, Lyceums, another Athens; and judiciously adapting instruction to the age and faculties of mankind, they have founded different institutions for this grand design. But far be from these venerable, these sacred abodes, where the mind is invigorated and enriched, where the heart is purified and formed to benevolence, where social man is prepared for those functions to which he appears to have been destined by his Creator, is enabled to render what nature has made rude and barren, polished, refined, and improved to the greatest degree possible! far from these sanctuaries be all de-

famers of the sciences! Let them deplore in the midst of deserts, or of uncultivated, savage nations, the crime of having endeavoured, though in vain, to degrade the sciences, the arts, the laws and manners of mankind; let them there lament the misfortune of being possessed with a paradoxical spirit. In giving a general idea of Erudition, we think therefore we should describe the outlines of all those admirable foundations for the cultivation of the sciences, which do so much honour to humanity.

III. *Schools* are either public or private establishments for the instruction of the youngest pupils in the first elements of knowledge; in the rudiments of their native language, and sometimes in Latin; in the first principles of religion, &c. In some schools of Germany the French language is likewise taught. Parents, to be free from the care of their children, frequently send them to school while yet too young. They should remember, that at so early an age the springs of the brain are too delicate to be continually stretched by attention; and all that a child acquires by the faculty of his memory is at the expense of his genius, spirit, judgment, and frequently even of his health. There is at Berlin a grand school which they call *Real*, where, to the languages and the principles of religion, they join instructions for drawing, the first elements of history, of the polite arts, mechanics, and

and of many useful employments. This is a very judicious establishment; and has produced many excellent scholars.

IV. *Colleges* are likewise public institutions for the instruction of youth; and are moreover endowed with certain revenues. They there teach divine and human learning, in halls set apart for that purpose, and in what they call *classes*; where the scholars are raised, according to their faculties, and the progress they make, from the lowest class to the highest; which is called *prima*. All civilized nations, from the Jews and Egyptians down to those of the present day, have had their colleges. They there teach not only the languages, but also explain the principal classic authors; the regent of each class pointing out to his pupils, at the same time, their various beauties and defect. The first elements of philosophy, and particularly of logic, are likewise there taught. In a word, youth are there prepared for the university; the foundation of that edifice of erudition, which a still more serious study is to raise, is there laid in their minds: for he who carries nothing with him to the university, will certainly bring no great matters from thence. An establishment of this kind is called in Germany *Gymnasium*, but improperly: for among the Greeks that term was applied to a place set apart for bodily exercises.

V. We



V. We also see with pleasure, many countries adorned with academies or colleges, founded by wise and generous sovereigns, for the instruction of the young nobility and gentry. In these illustrious gymnasiums they are taught not only the sciences and belles lettres, but such exercises also as are proper to their birth and rank, and for that station in the world which they are one day intended to fill. Among all the establishments of this kind there are in Europe, we know of none that approaches nearer to perfection than the celebrated Carolinum of Brunswick: the young gentleman there meets, at once, the most able professors of the sciences, the best masters for the languages and exercises, and, by the favour and indulgence of a very polite court, the most efficacious means of attaining a knowledge of the world; at the same time that he acquires every kind of erudition which he may hereafter want. The plan of the Carolinum were well worthy to be here given, as the most excellent model, if the bounds of this work would admit of such particulars.

VI. *Universities* are foundations that have arose from the benevolence, the wisdom, and policy of the best of sovereigns, for the instruction of youth in the higher sciences. They are formed of communities of the different professors in philosophy, theology, jurisprudence, and physic; who each read lectures in public chairs, on the principles of their several sciences, to such

such scholars who attend as their disciples or auditors; and to whom they give, when they have finished their courses, certificates of their qualifications, degrees, diplomas, and the doctoral habit. These professors, moreover, assemble in their respective faculties, to decide such cases as may be presented to them, and come under their proper jurisdiction: and lastly, they assemble in a body, and by uniting the four faculties, they form, under the authority of curators, a chancellor, a rector of each faculty, and with the concurrence of a syndic or secretary, a treasurer, and other subaltern officers, the senate of the university. The first book of this work shows what are the particular sciences that are taught in universities, and come properly under their direction. But modern practice (and a very advantageous practice it is) has introduced at universities, professors of history, of the principal sciences that compose the belles lettres, some of the polite arts, exercises, &c. So that a young man, who devotes himself to study, will find at the university the common source of all the sciences; a source that flows in various streams, and from whence he may at once choose that to which he proposes particularly to apply himself; and at the same time drink as much as he thinks proper of all the rest. This assemblage of all the sciences affords those, who devote three or four years of their life to the acquisition of knowledge, the greatest facility, and the most solid advantages.

VII. The

VII. The university of Paris is, without doubt, the most ancient in Europe. It may be justly dated from the time of Charlemagne: That truly great monarch, after having re-established the eastern empire, endeavoured by every means to enlighten and civilize his people. Alcuinus, Raban, Johannes and Claudius, disciples of the venerable Beda, were called to profess the sciences at Paris. This first establishment was successively improved; and in proportion as the scales fell from the eyes of the people, who were nearly reduced to the state of mere brutes, under the dominion of the barbarians, the youth of every country of Europe repaired to the university of Paris to learn the sciences. As the connexion between nations was not then formed in the manner it now is, as neither posts nor coaches, or other public carriages were yet invented, the university maintained proper messengers, who went once or twice every year into the different countries of Europe, carrying with them letters or messages from the students at Paris, and returning with answers from their relations. The titles of these employments still remain in the university, though their functions have ceased; and many persons of rank now seek and obtain these posts, in order to acquire thereby the right of *commissionnaires*. But since Paris has been crowded with nobility of the first rank, courtiers, soldiers, lawyers, financiers, &c. since it has abounded with public diversions, and with those pleasures and dissipa-

tions

tions that are the natural consequences, it is become a residence too noisy, and too seducing for the muses. Other nations have, moreover, improved on the plan of the university of Paris. Of all the universities of Europe, those of Oxford and Cambridge in England appear at present to approach the nearest to perfection. The great men they produce are a better proof than any other argument. We could wish always to see an university a real city of learning; a place consecrated entirely to the muses and their disciples; that the Greek and Latin languages were there predominant; and that every thing were banished from thence which could cause the least dissipation in those who devote themselves to letters.

VIII. We shall say nothing here of public libraries, anatomical theatres, printing-houses, and other like establishments which ought to be found in an university; nor of the regulations and discipline that are there to be observed. We have treated on these matters in our Political Institutes, vol. i. chap. iv. the twelfth and following sections; to which we refer the reader.

IX. *Literary societies* are assemblies of men drawn together by the love of letters; who are united in the cultivating of some particular parts of science; who make all their several labours tend to one determinate point; who are protected

protected by the state, encouraged, and sometimes rewarded with honours and emoluments by the sovereign. Such are the Royal Society of London; that which is called *Nature Curioforum* in Germany; that in the same country for the improvement of the language; and many others. These societies commonly fix their assemblies at some determined place; chuse a president or director, a secretary, &c. but at the same time they admit learned foreigners to be enrolled with them. Before the connexions between the European nations were solidly established, before the invention of posts, gazettes, and literary journals, before navigation was so much improved, and travelling so much practised by learned men, ere yet the art of printing was established, and libraries were formed, in every country, it was permissible to suppose that the muses favoured certain privileged places, and that the arts and sciences were there cultivated with an exclusive advantage. But since these happy alterations have taken place, the learned, the men of genius, the artists of Europe, and of the whole world, form but one republic, in which the inhabitants of the banks of the Tagus, the Seine, and the Neva, have an equal right. Experience shows that men are born every where with the same organs, the same faculties and dispositions of the mind; and that there is no more difference between their mental abilities, than between the oaks of different countries. National distinctions are, therefore, banished

banished from this common republic: Men of great and refined talents are every where scarce: But to attribute to certain climates an exclusive faculty of producing beautiful poems or paintings, is a capricious notion, repugnant to reason, and daily contradicted by experience. Literary societies act very wisely, therefore, in admitting men of ability, of every country, to be associated with them.

X. *Academies*, in the last place, are learned communities, instituted by sovereigns, to improve, encourage, and recompense those who have distinguished themselves in the republic of letters, and excel in the arts and sciences. These establishments are not intended to instruct the ignorant, but to improve the learned, to promote the further advancement of letters, and of the arts; and to reward those who therein excel. To be admitted to the honour of being a member of a renowned academy, is to be crowned with the laurels of Apollo: it is to obtain the blue ribbon in the republic of letters. The royal academy of sciences at Paris, instituted for the cultivation of natural philosophy, mathematics and chymistry: the French academy for promoting the purity of that language: that of medals and inscriptions: the academies *Dehla Crusca* and *Del Cimento* at Florence: the royal academy of sciences and belles lettres at Berlin, which was projected by the renowned Leibnitz, and founded and perfected by king Frederic; and

and many others; are immortal institutions, highly useful in promoting of human knowledge, and infinitely glorious for their founders. To these academies also foreigners are admitted.

XI. Were it our lot to possess powerful authority upon the earth, we would add to these brilliant establishments yet one more institution; and which, perhaps, would not be the least useful. We would found an encyclopedic academy for the promotion of universal erudition. It should be composed of

- 3 Members for theology.
- 3 ————— for law.
- 3 ————— for physic.
- 3 ————— for speculative philosophy.
- 4 ————— for natural philosophy and mathematics.
- 4 ————— for eloquence and poetry.
- 6 ————— for the polite arts.
- 10 ————— for history, philology, and literature in general.
- 4 ————— supernumerary members for universal erudition in those parts where they might be still necessary. These would make in all the number of

40 Academicians. To whom we would add a president, and two secretaries: and we would endeavour to procure the most able professors in every class. These illustrious men, these literati

ration of the first order, should have before them a system of universal erudition; like that of which we have traced the outlines in this work. Each of the eight classes should labour distinctly in those matters that naturally belong to their department; and the produce of their labours should be examined in the general assemblies. The design of this institution would be to furnish the world, at the end of a certain number of years, with a complete methodical treatise of all the arts and sciences of every kind of human knowledge. So that each reader would find full information concerning universal erudition in general, and every part of it in particular. This work, of more importance than any that has hitherto appeared, might extend to twelve, or perhaps twenty volumes in quarto; and might be enlarged from time to time by supplements, containing either new discoveries, or eclairsissements of what had been before given. The public would be thereby enriched with a treasure that would contain the essence of all the knowledge of the human mind. There would be only one book more: but how great would be the value of that book!



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**The HISTORY of the SCIENCES.**

**H**A V I N G thus finished the analysis of all the sciences in the concise manner we found possible, it will be necessary, in order to render the system of universal erudition complete, to add a few words here:

1. On the general and particular history of all the sciences, of their origin and progress.

2. On those authors who have cultivated or enriched the sciences, and who may be called the workmen of erudition. And

3. On the principal means by which the knowledge of those authors and their works are to be attained, which are (1) by the criticisms that have been made on them, (2) by the literary journals, and (3) by libraries, as well private as public.

The consideration of these objects will be the business of the three following chapters, and which will finish this work.

II. Literary

II. Literary history then informs us of the origin, progress, decadence, and re-establishment of all the arts and all the sciences, from the beginning of the world to the present day. It is either general, and considers erudition in its universality; or particular, and treats of each art or science separately.

III. Whenever we speak of mankind, we speak of beings endowed with reason, for where ever there are men, there are intellectual faculties. Thus it ever was from the beginning of the world, and thus it will be to the end. The first operations of the human mind relate to objects that tend to the preservation of each individual, and the next are those that serve to supply his wants. When these two objects are gratified, the mind begins to reason, it becomes philosophic without knowing it, and without desiring it; reason and experience endow it, by insensible degrees, with knowledge. The first men were naturally occupied in defending themselves against the elements, against savage beasts, and other men but little less ferocious; and in procuring the mere necessaries of life. For this reason it is, that every savage and uncivilized nation, every people who are in continual wars, every people who are in want of those objects that are essentially necessary for their subsistence, ever have been, and will be, stupid, ignorant, and without arts or sciences.

IV. The

IV. The first men, of whom we have any account, were born in Asia, on that part of the globe which we call, in our situation, the east. They were, doubtless, born with the same faculties of the mind as all their descendants. When they had obtained security and subsistence, they naturally began to exercise their reasoning faculties. Necessity itself made them soon industrious. We must consequently look for the origin of arts and sciences where the first men dwelt, that is, in the east. History confirms what reason teaches us relative to this matter: it shews what was the state of letters in ancient Arabia, in Egypt, Syria, Babylon, Persia, and among the Phœnicians, the people to whom we owe the invention of writing, and from whom all the arts and sciences seem to have proceeded. It also shews how far the powers of the human mind were extended, in those first ages, by the other nations of the known earth. The monuments that are still remaining of those distant times, as for example, the famous ruins of Palmyra, a city of Syria, near to Arabia the Desert, plainly shew that this first age of the arts and sciences ought not to be forgot or despised; and that the most pleasing inventions are not owing to the Greeks, as the most ancient people excelled in the arts, and it was with much difficulty that the Greeks attained an equal degree of perfection; they could even never give that air of grandeur to their productions, which we discover in the works of their predecessors. It is to be

be imagined, moreover, that nations who excelled in architecture, could not be quite ignorant of the other arts and sciences, though the length of time has prevented any monuments of them from coming down to us.

V. There is one material remark we must here make: It is astonishing to see, in these days, men of the greatest genius, and otherwise of the most philosophic temper, possessed with the notion of the influence of climates, and assign to certain regions, more or less torrid or temperate, an exclusive power of invention and execution in the polite arts or belles lettres. A belief in spectres, in sympathies, and a thousand other chimeras that cannot be supported by any argument, is equally rational. Whoever will take the trouble to reflect on what we have said in the third and fourth sections, can no longer entertain so ridiculous an error. We are told that the poetry, and all the other expressions of the eastern nations, breathe a warmth, a certain fire, an enthusiasm that is inimitable by the inhabitants of the cold regions of the west. In the first place, is there, in fact, any great merit in this enthusiasm? Those Hebraisms, those oriental expressions, those extravagant hyperboles, forced comparisons, gigantic images, perpetual fictions, that tumid style, does it all together produce such amazing beauty? It should seem, on the contrary, that the more sagacity mankind have acquired, the more they have quitted this

fall sublime, have abandoned the project of continually soaring among the clouds, have been content to remain upon the earth, and there imitate the operations of nature.

VI. The ancient inhabitants of the east, and the Egyptians, were moreover accustomed to express themselves by hieroglyphics, and by all kinds of images. It was a national taste of which their style partook, as well in prose as in verse. The psalms of David, and the writings of the prophets are full of these images. It would perhaps be dangerous, and even injudicious to imitate them. Now, if this enthusiasm was the effect of the climate, the modern inhabitants of those countries ought to be possessed of it. But experience proves the reverse. The Orientals of our days are cold and phlegmatic, and have preserved nothing of the ancient warmth, but the fastidious titles of their monarchs. The ancient Greeks were notable babblers, the modern are remarkable for taciturnity. The ancient Romans were grave and thoughtful, warriors, politicians, philosophers, the modern inhabitants of Rome, and of Italy, in general, are lively and splendid, great and florid talkers, but weak in war, subtle, refined, industrious: characters totally opposite.

Have these climates changed?

VII. The epochs fatal to the arts and sciences arise from four principal causes. The first is war. A people that are continually in arms, and for

forsove amidst the bustle and din of war, have neither sufficient opportunity nor resolution to apply themselves to the study and the cultivation of the arts. While Asia was constantly in arms after Philip, Alexander, and their successors, were possessed with the fancy of being conquerors; when the barbarous and warlike nations entered and established themselves in Europe, the muses, driven by the clamour of war, fell into a profound lethargy. The second cause is poverty. A people that are surrounded by indigence, are too much occupied with their indispensable wants to busy themselves with study; and if there are any men of uncommon genius, who make the most happy advancements, they find in their country neither emulation, encouragement, or reward. In England and Holland, on the contrary, we see the arts and sciences flourish under the shadow of opulence, and in the midst of the greatest commerce. The third cause is the abuse that is made of religion, by debasing it to superstition, to fanaticism and tyranny, than which nothing is more injurious to the progress of the human mind. Those shackles, which the clergy sometimes put on philosophy, prevent all advancements in learning. The history of every age and every people shew their fatal effects. All is lost when the church once enjoys this kind of triumph. The annals of the middle age, and of the Grecian empire in the east, sufficiently prove this assertion. The fourth and

left cause is, when a succession of stupid, indolent, ignorant, trifling, and, at the same time, despotic sovereigns, who are enemies to the productions of the mind, reign over a nation for a long time together. The reasons are too obvious, and the examples too odious to be recited here.

VIII. Place, on the contrary, a nation under whatever climate you please; let them enjoy continual peace; introduce wealth and plenty among them; confine the authority of the clergy within due bounds; place on the throne a discerning prince; or give them able and learned ministers and magistrates, and you will soon see arise, as it were from the earth, men of the greatest genius, consummate masters in every art and science. These are the natural causes of the improvement or decadence of the arts: the man of sense will find them without labour, without forming hypotheses, or having recourse to illusions and occult causes, or the different nature of climates. But let us return to our subject.

IX. *The second age, or bright period of the arts and sciences, was the time that preceded the reign of Philip, that passed under his reign, and during the first years of that of Alexander: a period at which there flourished, in Greece alone, such men of exalted genius as Plato, Aristotle,*

totle, Demosthenes, Pericles, Apelles, Phidias, and Praxiteles\*.

*The third age* was that of Cæsar and Augustus, whose memory is rendered immortal by Lucretius, Horace, Virgil, Ovid, Cicero, Livy, Cæsar, Varro, Vitruvius, &c.

*The fourth age* was that of Charlemagne. This monarch, who re-established the empire of the east, was at once the restorer and father of letters: he was himself as learned as a man could be at that time; he composed several books, and among others a grammar of his own language; he endeavoured to enlighten, not only his natural subjects, but those nations also whom he conquered; he made astronomical observations, and established schools in all his dominions; he enticed learned men into France, and, among others, Alcuinus from England; he reduced the laws and customs of those countries that were subject to his empire into writing: during his repasts he caused the histories of the kings his predecessors, or some of the works of St. Augustine, to be read to him; he drew up the capitularies and ordinances for the church with his own hands; he collected all the ancient verses that related to the renowned actions of the Germans and French, to serve him as memoirs for their history, which he intended to write;

\* See the introduction to M. Voltaire's Age of Lewis XIV.

he



he had the holy scriptures translated into the German tongue, &c. It is true that this age favoured somewhat of the barbarous ignorance of the times that immediately preceded, and of the wars by which the reign of Charlemagne was continually agitated: but without the assistance of that great prince, literature had been totally lost: he saved it, collected its shattered remains, did all that it was possible to do at that epoch, and what perhaps no other man would have done in his situation.

X. *The fifth age* was that which is called by the name of Pope Leo X. a period when a private family, that of the Medicis, made prodigious efforts in the re-establishment of the arts and sciences, and which in return concurred in the elevation, in the grandeur and glory of that house. So many learned authors, so many great men have said and wrote that the arts and sciences came from the east, from Greece and Constantinople, to seek an asylum among the western nations, after the taking of that city by the Turks; that it is not without timidity we presume to combat that error. Never was there, however, more fanaticism, bigotry, ignorance and stupidity, among any people, than in the eastern empire at the time of the taking of Constantinople. M. Montesquieu says

\* Causes of the grandeur and decline of the Romans.

“ A gross

"A gross superstition, which debases the hu-  
 "man mind as much as religion exalts it, placed  
 "all the virtue and confidence of mankind in a  
 "stupid veneration for images; so that generals  
 "were seen to raise a siege, and lose a town in  
 "order to gain an image."—He continues:  
 "When I think of the profound ignorance into  
 "which the clergy plunged the laity, I cannot  
 "help comparing them with those Scythians, of  
 "whom Herodotus speaks, who put out the  
 "eyes of their slaves, that nothing might divert  
 "their attention from their labours." And  
 further on he says: "The fury of disputation  
 "became so natural to the Greeks, that when  
 "Contacuzene took Constantinople, he found  
 "the emperor John, and the empress Ann, busy  
 "in a council that was held against certain ene-  
 "mies of the monks: and when Mahomet the  
 "second besieged that city, he could not suspend  
 "the theologic animosities; the council of Flo-  
 "rence engaging their attention, at that time,  
 "more than the army of the Turks."

XI. Now let them fairly tell us, what assist-  
 ance could be drawn for the arts and sciences  
 from such futile mortals as these? What book  
 is there left of all the lower empire that  
 a man of sense can bear to read? What  
 monuments of the polite arts are there now re-  
 maining, or even what traces of them are to be  
 found in Constantinople or the east? A vast  
 temple of Sophia, the cathedral of the Greek  
 empire,

empire; a clumsy building; with so little taste or knowledge of architecture, as to be a disgrace to the art. No statues or baso-relieues, paintings or sculpture; neither verse nor prose; in a word, nothing has come to us from the lower empire; that does not prove the degenerate and dissolution of the arts and sciences in those barbarous and superstitious times. How then could they be transplanted from thence into Europe? We know very well that certain enthusiastic Arabs came about that time into Italy, and pretended to great learning; but their writings sufficiently prove their mediocrity. It was not such people as these that brought the arts and sciences from Asia into Europe, but it was Leo X. Charles V. Francis I. Henry VIII. and the other great princes their contemporaries, that encouraged and protected them, and had the satisfaction to see their benign influence produce men of ability and learning of every kind; such artists as Michael Angelo, Raphael, Titian, Tasso, Ariosto, &c. That in ancient times the arts came from Greece to Rome, we readily believe, because those arts were then cultivated with the utmost success in Greece; but it is impossible to draw any thing from a country, where it is not to be had. The re-establishment of letters is therefore owing solely to the western nations.

XII. *The sixth and last age is that which M. de Voltaire calls the age of Lewis XIV.* It be-

gins with the death of Lewis XIV. and ends with the death of Louis XV. It is the last age of the French monarchy, and is distinguished from the preceding by the degeneration of the arts and sciences.

gin about the year 1650, and comes down to the present day. This age is enriched with all the discoveries of those that have preceded it; and has effected more than all the other five put together. The faculties of the human mind have been enlarged to the utmost extent, in every part of Europe, and every civilized nation has made the greatest and most successful efforts, in carrying universal erudition to the highest degree of perfection. It is from the general history of the sciences that we learn all the particular inventions, discoveries and improvements, that have been made in the arts, and in letters during these six ages.

XIII. Independent of these general epochs, literary history likewise informs us of the different revolutions that the arts and sciences have undergone in each particular country. It is here we see the origin, progress, and actual state of letters in Germany, France, Italy, England, Spain, and, in short, in every civilized country of Europe. It is extended, moreover, to the other parts of the world. There are a sufficient number of universal literary histories in all languages, and among others that of professor Stolle of Jena in Germany. These works are very useful, but there are many things in which they are all defective, for they speak more of the authors than of the histories of the arts and sciences themselves. It would require a boundless erudition, the utmost strength of judgment, a refined and subtle

Bibliotheca Græca, in fourteen quarto volumes, which contains an account of such Greek authors only as have come down to us, and the Bibliotheca Latina of the same author, will be easily convinced on the one hand, that a knowledge of authors (*Notitia Auctorum*) is indispensable to a man of letters; and on the other, that the study of this part of erudition is so extensive, that a work like this cannot pretend to give any detail of it.

II. We shall endeavour, however, to explain some of its first principles. The knowledge of authors and their works, forms, as we have said, a part of literary history. It is divided into universal and particular, sacred and profane, &c. It distinguishes books and authors,

1. Into those of the ancient, the middle, and modern ages; with regard to the time in which the former have been wrote, and the latter have lived.

2. Into theologic, juridical, medicinal, philosophic, those of literature, philology, &c. according to the matter which each author has treated.

3. Into Hebrew, Chaldaic, Syriac, Arabic, Greek, Latin, German, French, and every other language, ancient or modern, in which any author has wrote.

4. Into profaic or poetic, according to the nature and species of expression.

5. Into Pagan, Jewish, Mahometan, Christian, &c. according to the religion of each author, and the objects he has embraced.

6. Into

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**Of the Knowledge of AUTHORS,  
and of BIOGRAPHY.**

**S**OLOMON said, more than a thousand years before the Christian era, *That of making books there is no end.* If we believe the Talmud, the ancient rabbins had innumerable libraries in Arabia. Every one knows that Ptolemy II. king of Egypt, amassed more than two hundred thousand volumes, of which he formed his library at Alexandria; and Demetrius Phalaris, to whom he committed the care of it, promised him to make the number soon amount to five hundred thousand. All these books are lost. There are, however, still remaining in the world so immense a number, that the life of man would be scarce sufficient to read the catalogue: and which would require the lives of many learned men to compose. Whoever has read the work of John Albert Fabricius, doctor in theology, and professor at Hamburg, intitled *Bibliotheca*

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6. Into

6. Into sacred, ecclesiastic and profane.
7. Into works that are preserved, and such as are lost.
8. Into authentic writings, and those that are spurious.
9. Into complete works, and such as are mutilated, or fragments.
10. Into books published and unpublished.
11. Into printed books and manuscripts. And
12. Into authors that are called classics, common books, and bibliothèques.

III. With regard to the works themselves, it is necessary (1.) to be well acquainted with their titles, (2.) not to mistake allegorical for natural titles, (3.) when a book has two titles, not to mistake it for two different works, (4.) not to confound two authors that have the same name, as Pliny the naturalist, and the younger Pliny, (5.) to know of how many parts or volumes a work consists, (6.) clearly to understand the titles that are marked by abbreviations, (7.) to be acquainted with all the different editions of a book, and to know which of them is the best, (8.) to know the place, the year and form of each edition, (9.) to know the several editors, (10.) to know if any particular edition be enriched with notes or comments, with a summary, index, preface &c. (11.) if all these are good, indifferent or bad, (12.) to know who is the author of the notes, or if the work have been published *cum notis variorum*, (13.) if



(13.) if the book be divided into chapters or paragraphs; (14.) if the edition be handsomely printed, with a good paper and letters and be correct; (15.) if a work be ornamented with plates of any kind; (16.) if it has been criticised; and if the critics have attacked the matter, the style, or the author personally; (17.) if the critics have been competent judges or ignorant; if they have been impartial or not, &c.) don't make any note to show that you have read the book.

IV. The title of *classic* is properly given to those Latin books only whose authors lived in the Augustan age; and a little before or after it, that is, at the time the Latin tongue was in its greatest purity, and which began to be corrupted after the reign of Tiberius. These writers being read in the classes at schools, or colleges, are therefore called classic authors; and are regarded as of great authority. It is not, however, very clearly determined what authors ought to be raised to this rank. Aulugelus, in his *Attic Nights*, makes the classics to be Cicero, Cæsar, Sallust, Virgil, Horace, &c. There is, however, no determinate rule for this matter; but much depends on the order established in each college for the different classes. From the account we have here given of this denomination, it is evident, that there are also Greek authors who merit, and who in fact have the title of classic given them, such as Thucydides, Xenophon, Demosthenes, Homer, Pindar, &c. For the same reason,

reason; they also teach St. Thomas the master of sentences, St. Augustine, &c. the classic authors, whom they quote in the divinity schools; Aristotle in philosophy, and (so of the rest. It would be both just and highly useful to make choice, in the principal modern languages, of a certain number of authors whose merit is generally acknowledged; to introduce the reading of them in the classes, and to honour them with the style of classic authors; such for example, in the French language, as abbé Vertot, F. Daniel, Parru, Boileau, Racine, Molière, Voltaire, &c. The same might be done in all other languages. And since the schools have been purged of the reveries of Aristotle, what prevents our naming Locke, Leibnitz, Newton, and Wolff, as classic authors in philosophy?

V. It is quite necessary to remark here, that the knowledge of those ages and nations of the world which preceded the Greeks, is come down to us only by the informations of the Holy Scriptures, and by the Greek writers. Herodotus is the first historian whose works we have. Of Sanchoniathon, or Sanjuniaton, for example, we have only some fragments recorded by Eusebius. The works of all those authors likewise, who are said to have lived before Homer, as Orpheus, Musæus, Zoroaster, Linus, Hermes, Trismegistus, Horus, Aesclepius, Dares the Phrygian, Dictys the Cretan, Hanno, the books of the Sibyls, and a number of others,

are

are entirely lost: what they now produce as their works, are spurious pieces, and fabricated very lately. It follows therefore, that all our ancient Erudition can begin only with the Greek authors. Those books which lead us to a knowledge of the Greek writers, as well as the Latin, and those of modern authors of all nations, relative to the arts, the sciences, and doctrines, are therefore the only guides, the only means we can propose to those who are desirous of applying themselves to this part of erudition. The rest they must learn by their daily studies; and the only advice we can here give them, is not to be prejudiced in favour of any author, ancient or modern; but to read them with circumspection, and endeavour to distinguish, in the writers of every age, the false stone from the true brilliant.

VI. Among an innumerable number of works that lead to the knowledge of books and their authors, we shall cite only, 1. Diogenes Laertius, and Eusebius de vitis philosophorum; 2. Gerard Jo. Vossius, de historicis; item de poësis Græcis atque Latinis; 3. Martinus Hanikius, de scriptoribus rerum Romanarum & Byzantinorum; 4. Bluntii censura auctorum; 5. Joheanis Alberti Fabricii bibliotheca Græca; 6. ejusd. Bibliotheca Latina; 7. ejusd. Bibliographia Aneiquaria; 8. Wolffii bibl. Hebraica; 9. the bibliothéque historique of M. le Long; 10. the bibliothéque poëtique of abbé Goujet. In a word,

a word, every art, science, and language, has now its bibliothec or catalogue of books that treat of such matters as relate to it; and F. Labbe, a Jesuit, has composed a bibliothec of bibliothecs, which contains merely a catalogue of them, and of the authors of all nations who have made catalogues of books. It is manifest, that a work like this must afford vastly more instruction on this subject, than our limits can possibly allow us to give.

VII. It is not less important to know the character of an author, than to know his works. For this purpose, it is proper to be acquainted with the history of his life; 1. at what time he lived; 2. in what country he lived; 3. his rank by birth; 4. who were his relations; 5. what was his fortune, station, or employment; 6. if he can be suspected of partiality, or is supposed to be disinterested, with regard to the subject on which he treats; 7. what were the principal incidents in his life; 8. what sect or religion he professed; 9. who were his masters, colleagues, or cotemporaries; 10. if he was a married or single man; 11. if he travelled, and many other like particulars.

VIII. To the knowledge of books likewise belongs that of translations: as whether a work be rendered in a faithful, elegant, and agreeable manner or not; into what language each valuable book has been translated; what

are the names of the most celebrated translators, as Amiot, Du Ryer, Dacier, &c. in what consists the merit or demerit of each translation, &c. The knowledge of all these matters is only to be acquired by much reading and reflection, and by frequenting the best libraries. By these means also, we are enabled to judge of anonymous works, and sometimes to discover the name of an author who may have thought proper to conceal himself.

IX. Prohibited books are commonly very rare and costly, and at the same time are scarce ever worth the pains of looking after. We do not know three prohibited works that are worth reading: we speak of impious and irrational works, such as the famous book *De tribus impostoribus*, and the two that resemble it; or of certain fanatical works, which are at constant variance with common sense: or of political treatises that have attacked the government at particular periods, which being past, they have lost all their satire: or of lascivious writings, which are calculated to corrupt the morals of mankind; or such works as fill weak and credulous minds with all sorts of chimeras, as *the Claviſe of Solomon*, &c. All works like these are at best but matters of curiosity, and for the most part excite the readers pity; so that we are tempted to exclaim, *is thunder and lightning necessary to destroy such vermin as these?* It is certain, however, that an exorbitant power in the hands of the

the clergy, and the rigour of the laws in certain countries, have proscribed many excellent works; to which posterity will do justice, and eagerly search after.

X. The knowledge of *manuscripts* likewise appertains to that of authors. The critical art shows the manner of distinguishing their age and authenticity; of reading and explaining them, and the uses to which they may be applied. Morhoff, in his *Polyphistor*, has an entire and very curious chapter on manuscripts; and C. Arnot has published a discourse *De selectis doctorum virorum in manuscripta literaria meritis*. The liberality with which the celebrated Magliabechi communicates his own manuscripts, or those of others, and even renders them public, does him much honour, and has gained him great esteem among the learned.

XI. Biography is a title given to those books in general, which contain the life, the history, or actions of illustrious men, who are not sovereign princes; and particularly those of learned men and their works; and sometimes also of saints. This term is composed of two Greek words, the first of which signifies *vita*, and the other *scribo*: this term, however, is but little used by the French writers. The biographies of the most celebrated men of letters are of infinite use in attaining a knowledge of authors: they frequently contain anecdotes that are highly

curious, and which cannot with any propriety be introduced in a regular history. There have been many of these wrote and published in England, which are equally replete with entertainment and instruction.

XII. How much is it to be wished, that the reading of these biographies, these lives of illustrious literati, might excite men of exalted genius to exert all their powers in the career of science! But how unfortunate if they should there find motives for the contrary? If they should be influenced by the fate of a Tschirnhaus, who spent all his fortune in labouring with the most happy success, to enlighten mankind, and to make his name revered by all future ages; who was the glory of his country, and caused it to abound with riches. The avarice of most booksellers is the principal cause of the great scarcity of excellent works: but avarice, still more than other crimes, carries its proper punishment with it: the slender fortune of most authors will not permit them to labour for glory alone, the laurels of Apollo will but badly support a numerous family: from hence proceeds that vast number of unfinished works, paid by the sheet, which fill the booksellers shops, load the shelves of each library, and in the end ruin the proprietors. And you, the arbiters of human fate, there are born in your dominions men of rare genius, of unbounded talents: while they live, you allow them a bare subsistence,

subsistence, or more frequently suffer them to languish in penury, and sometimes die for want. When they are dead you would fain recal them, you would render them immortal by public eulogies and statues. Mighty recompense! Wonderful munificence! But you are your own enemies: you deprive your state of its most valuable subjects, and you deprive yourselves of your brightest glory!



## C H A P. XXVIII.

## D I G R E S S I O N S

1. On Criticism;
2. On Literary Journals;
3. On Libraries.

**I.** NO man has ever yet known the bare titles of all the books that have been written: and no one can ever pretend to have a discernment so strictly just, and a knowledge so universal,



verfal, as to be able to form a true, infallible judgment on all subjects; and on every author: It is therefore highly advantageous and necessary that there should be in the world, learned, laborious and judicious men; who should make it their business to point out to the studious part of mankind, such books of each age and nation as deserve to be known; and by a clear, impartial, and skilful examination, to show wherein their merit consists. This sort of learned men are called critics, and their labours, criticisms, or productions of the critical art. This art requires, therefore, both discernment and taste, in order to form a just judgment of the matter, and the style of any work. Such was the science of Scaliger, Erasmus, Gesner, Justus Lipsius, Casaubon, Saumaife, &c.

II. Sometimes by the term criticism is also understood a censure that is made of a work or an author; that malicious trouble which some writers give themselves to find out and publish the defects or inadvertencies of an author. This art is far inferior to the preceding, and in which men of very moderate talents are capable of excelling; by its nature, moreover, it has a strong appearance of a depraved temper. A criticism of this sort, when not strictly just, degenerates into insolence, and becomes at once dull and disgusting, for, as M. de St. Real observes, no critic should be allowed to insult an author for an imaginary or dubious fault.

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We do not remember ever to have read more than one good criticism of this kind, which is that made by the French academy on the Cid of Corneille, and which for truth and discreteness, for that method and politeness which is every where observed, and those interesting and instructive reflections with which it abounds, may justly serve as a model to all others. This is the manner in which those critics, who are desirous to censure, should proceed. But such sort of men have seldom any capacity for just criticism. The occasions are, moreover, very rare, wherein it is allowable to search out, and expose to the public view, the faults of a truly valuable work; and never should critics be permitted to extend their censures to the person of an author, for this is not making instructive criticisms, but rancorous satires, and detestable libels.

III. Let us return to the former rank of sagacious critics. All books are considered as old or new: by the former are meant such works as have appeared before our time; and by the latter those of the present day. A knowledge of the first sort is to be attained from the criticisms that the literati, historians, professors of arts and sciences, have made, and are still making, on them; or from bibliothèques. It is by the literary journals that we are to acquire a knowledge of such works as are daily appearing in the republic of letters.

IV. Most

IV. Most countries of Europe, where the arts are cultivated, abound in these days with literary journals; but these are very far from bearing all those marks of merit which are necessary to render them instructive, entertaining and valuable. These journals are no longer wrote by the ancient authors of the *Acta Eruditorum* of Leipzig: there is now no Bayle, nor any one like him, concerned in writing them. The modern journalists are commonly men of little ability, who, being unable to produce any work worth printing, let themselves out to some bookseller, and then set up for dictators of Parnassus; summons all new authors to appear before their tribunal, praise or blame, and finally determine their merit, with a matchless effrontery. To what judges are the Montesquieus, Chesterfields, Voltaires, Wolffs, Bernoullis, Eulers, Hallers, and many other truly great men, obliged to submit! M. Voltaire has given, in his miscellanies of literature and philosophy, *Advice to a Journalist*: which they ought every one of them to be able to repeat memoriter. They should well remember, that a literary gazette is like one of politics, in which we look for facts and events that happen daily in the world, and not for the crude remarks of a gazetteer. The public alone has a right to judge of the secret causes of an event, and of the wisdom or folly, the equity or injustice of the actors, as well as of the value of a book, and merit of its author; and does not require to have it pointed out by a journalist.

V. But

V. But the best, and perhaps the only way of acquiring a true knowledge of a book, is to read it ourselves. Books are to a man of letters what tools or instruments are to an artist. What is it that produces so great a degree of perfection in the works of art and industry in England and France, but the goodness of their tools? What is there that concurs more to the perfection of the works of the mind in all countries, than the abundance of valuable writings? Even the most ingenious poets would produce insipid and trifling verses only, mere trash, if sound learning did not appear in their works, amidst all the brilliancy of expression. The dunce and coxcomb may therefore despise books, but the man of sense is convinced, that there is no important knowledge to be acquired without them: he knows at the same time, however, that every thing in this world has its bounds, and that there are collections of books of necessity, utility and ostentation, and that the latter are ridiculous.

VI. Libraries are either public or private. The former are collected and supported by sovereigns or states. These cannot be too numerous; they form, so to say, the archives of the human mind of all ages; and they should furnish every man of letters with all the instructions for which he may have occasion. They concur very efficaciously in the encouragement and improvement of the arts and sciences in each country; and wherever there is a good public library, the people

people can scarce possibly be totally uncivilized. The muses are fond of those places where they find the most delicious nurture for the mind. We cannot therefore wonder to see in the Vatican, at Versailles, Oxford, and such like cities, the most numerous and excellent libraries that can possibly be formed; and to find that the sovereigns, and magistrates permit them to be open to the public at certain seasons, and under the direction of learned and politic librarians, from whom each man of letters may also receive information relative to the authors he should consult on each subject. Nothing does more honour to a prince, or produces more advantage to a state, than establishments of this kind.

VII. With regard to private libraries, every man of sense will consult his own abilities in the extent of his library. We are not to ruin ourselves in the service of the muses. But as the fortunes of men are infinitely various, there is no tracing limits for each individual. Whenever we find a man pretend to learning and be quite destitute of books, we have reason to question his pretensions: and whenever we see a statesman, a general, or financier, who has but very little learning, have a numerous and splendid library, we have good reason to suspect him of ostentation.

VIII. Whoever has read this work with attention, will be able to form a complete system of those subjects which ought naturally to be found  
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in an universal library. The works of the critics, and the bibliothèques, for every art and science, will inform him of the names of all the celebrated authors who have wrote on each subject. Every man of letters has commonly some employment, some station in society, or some kind of study to which he is particularly attached. It is very natural for a principal part of his library to consist of books relative to his profession or his favourite study. Thus a prince's library should contain the best authors on politics; and that of a man of literature of the most celebrated critics. For the rest, those books, which contain instructions for forming a library are so very common that we may safely refer the reader to them; barely adding, that the continual efforts of the learned to enrich the literary world with new productions, causes daily alterations in these plans, so that a bibliothèque, which appeared very complete at the beginning of this century, is very far from being so now. Whoever would collect a judicious and useful library, should certainly consult the best journalists, and endeavour to select such works as appear the most excellent in the republic of letters, and consequently his library will increase as long as he lives.

Thus have we finished our proposed plan; have completed our sketch of Universal Erudition, that is, of all the knowledge the human mind has been hitherto capable of acquiring. When we consider the multiplicity and intricacy

of these objects, and when we reflect on the weakness of our own talents, we are still inclined to ask ourselves, if we are really arrived at the end of our labour? There may be still some sciences which we have not mentioned, or at least some nominal science, though it may be already comprised in some other part of Erudition: but we are attached to things and not to denominations, to real objects and not to frivolous distinctions.

X. *To Judicious Youth*, it is to you we consecrate our labours: sometimes peruse this abridgment. You will read a romance, ancient or modern, of a dozen volumes, and many frivolous and voluminous works. Why therefore can you not read three volumes? But if you would attempt thoroughly to understand all the arts and sciences we have here indicated, know, that neither the life of man, nor the limits of the human understanding, are sufficient for such a project. If you read this work, however, as you read a romance, you will receive but little advantage: but if you shall seriously study it; if by means of it you acquire a just idea of Universal Erudition, and if from amidst this mass of sciences you shall make a judicious choice of those to which you will particularly apply yourselves, you may become truly learned; and perhaps you will owe us some obligation to your latest hour.

F I N I S.





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