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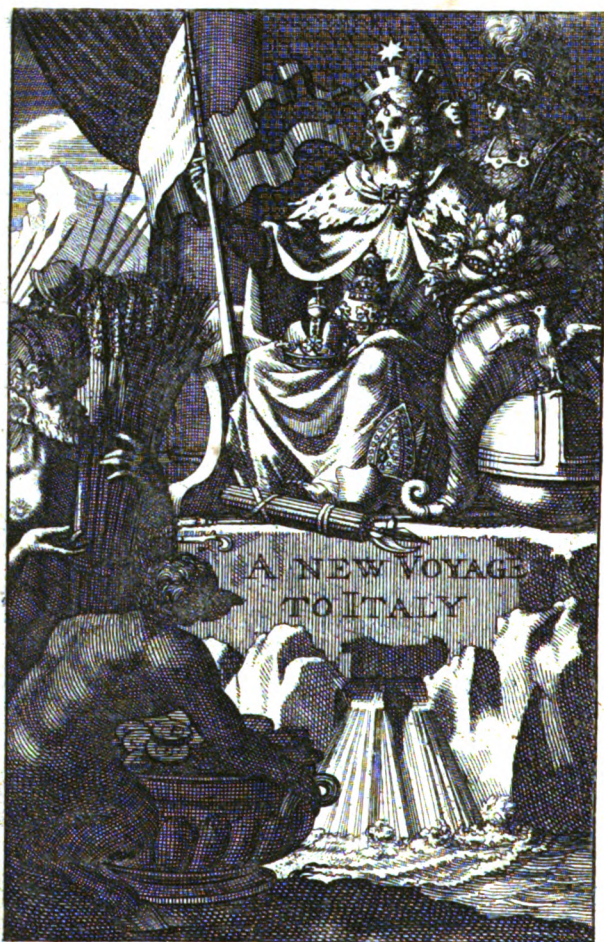
S. M. B. Long











*Printed for W. Freeman, T. Godwin, J. Walthow,  
M. Wotton, B. Took, R. Bonwick, J. Nicholson,  
S. Manship, R. Parker, and R. Smith.*

FRANÇOIS MARINIER M. A.


A

# NEW VOYAGE TO ITALY.

WITH  
*Curious OBSERVATIONS on several  
Other Countries ; As,*  
GERMANY ; SWITZERLAND ;  
SAVOY ; GENEVA ; FLANDERS ;  
*and HOLLAND.*

Together,

With Useful INSTRUCTIONS for those  
who shall Travel thither.



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VOL. II. PART I.

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Dicitur & nostros cantare Britannia Versus.  
( *Martial. L. xi. Epigr. 4.* )

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LONDON,

Printed for R. Bonwicke, Ja. Tonson, W. Freeman, Tim. Goodwin,  
J. Walzhoë, M. Wotton, S. Manship, B. Tooke, J. Nicholson,  
R. Parker, and R. Smith. 1714.



A NEW  
VOYAGE  
TO  
ITALY.

VOL. II.

To D. W. Esq;

LETTER XXV.

S I R,

**T**HE City of *Rome* has been so often <sup>ROME call'd</sup> describ'd by Persons who had all the <sup>The Holy.</sup> Opportunities and Qualifications that were necessary to fit them for so vast an Undertaking, that I will not pretend to give you a particular Account of all that I observ'd in it, but only endeavour to represent to you a general Idea of that famous City, and afterwards proceed to communicate to you some particular Observations. I will entertain you with nothing but what is either new or little known, unless  
B when

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when I am oblig'd to resolve your Doubts, or answer your Questions. We see every Day a Number of Things which have no Coherence, nor any other Relation than that of the Neighbourhood of the Places where we find them; so that you must not expect any methodical Connexion or Conformity of Matter in those Observations which I promis'd to impart to you.

You are not ignorant that *Rome*, which has had so small Beginnings, and increas'd by little and little, was heretofore known by the Name of *Septicollis*, or the City on Seven Hills, before the Reign of *Servius Tullius*, under whom it had no larger an Extent. But since that Time, it has been much enlarg'd, and at present contains \* twelve of those Hillocks or Rising-Grounds.

\* Monte Capitolino, Palatino, Aventino, Celio, Æquilino, Quirinale or Monte Cavallo, Janicolo, Pincio, Vaticanico, Citorio, and Giordano.

*Vespiscus*, who liv'd under the Reign of *Dioclesian*, asserts very positively, that the Walls with which *Rome* was enclos'd by *Aurelianus*, were fifty Miles in Compass: But whether that Author has been ill inform'd, or that Passage taken out of his Book has been falsify'd by the Transcribers, the Matter of Fact he relates is absolutely false; for 'tis notorious, and plainly demonstrated that the present Walls are the same that *Aurelian* caus'd to be built; and tho' the modern Antiquaries even the *Romans*, (as among the Rest the curious and learned *F. Nardinus*) magnifie those Walls as much as they can, by measuring (contrary to all † Reason) all the Angles, Turnings, and Windings; yet, they do not make it all above Thirteen little Miles, in the Circuit they describe after that manner. And I look upon it as certain Matter of Fact,

† See above. Letter XVI. Pag. 233. in the Margin, and observe that the Miles in Italy are a

fifth Part shorter than those in England. The Difference is of 48 to 60. Besides the Miles round *Rome*, are but Half-Miles of *Piedmont*.

(even.



(even groundèd on some Experience) that if it was possible to draw a Circle round about *Rome*, with a Pair of Compasses, after such a manner, that all the Walls might be compris'd in that Circumference, one might be able to take a Tour round the City in that Way, in two Hours Time, without making any great Haste. This, ingenuously speaking, is the Bigness of *Rome*: I say of *Rome* in the greatest Extent it ever had, without mentioning the Suburbs that surround-  
ed it.

*Justus Lipsius*, *Isaac Vossius*, and other modern Authors, all Idolaters of their Antiquity, always ready to exaggerate Things, whether like People wilfully blind, or in a Fit of a Dilirium occasion'd by their ridiculous \* *Palæomania*; These \* Παλαεμανία. we may call by that Name the Dis-temper of those simple People who are always expressing a profound Respect for those whom they call the Ancients, without considering what they say, &c. Men, I say, have written such absurd Things concerning the Bigness of *Rome* under the first *Cæsars*, that to refute their unwarrantable Assertions, it would be sufficient only to expose their own Words to the Reader's Eyes, with giving to the most ignorant of 'em, some Advice to consider their Expressions with Attention. But I won't lose Time, either in transcribing such Discourses, or disputing against such Notions; for indeed, Assertions of that Nature never would deserve any Thing but Contempt, were we not oblig'd to take some Care of Posterity, which finds it self mightily perplex'd, with Fables that it meets and cannot discern, in Authors of Reputation. What Troubles, and what Misfortunes have not occasion'd us a thousand despicable Ideas, and fabulous Discourses, with which the Works of certain most famous Writers of Antiquity are full, and that so many Doctors, too easie or too credulous (in all Sects) quote and esteêm as so many Oracles.

There is not above a Third part of the extent of *Rome*, within the Walls, now inhabited: the  
B 2 other

other two Thirds, on the East and South, being fill'd with Gardens and Ruins : So that if during the Splendor of Ancient Rome, Propertius had reason to say,

*Hoc quodcumq; vides, Hospes, quàm maxima Roma est,  
Ante Phrygem Aeneam, Collis & Herba fuit.  
Atq; ubi navali stant Sacra Palatia Phæbo,  
Euvandri profugæ procubuerunt boves ;*

We may now use the Words of another Poet, concerning the present Condition of that City,

*Hæc, dum vivas, sibi septem circumdedit Arces ;  
Mortua nunc, septem contegitur Tumulis.*

The Houses are for the most part built of Brick, plaister'd and whited over on the Outside. The Roofs are ridg'd, but the Angle at the Top is very obtuse, and many of them are as we say in France, *à la Mansarde*. Neither the Houses nor Streets are equally beautiful, but on the contrary : and the Pavements are neither large nor neat. I shall have Occasion hereafter to speak of some of the most remarkable Buildings.

Which way soever you come to Rome, you still perceive St. Peter's Cupulo, which appears above all the Spires and the Tops of the highest Structures in the City.

\* *Insula Tiberina olim excrevisse dicitur ex segetibus Tarquinii superbi, in alveum fluvii conjectis.*  
*J. J. Boiss. See Tit. Livius.*

The Tiber makes a little \* Island in the City, and the Course of that River is from North to South. That Part of the City which stands on its right Bank, is not above a fifth or sixth Part of the other ; it is call'd *Trastevere*.

The first and general Prospect of Rome does not present any surprizing Beauties to the Beholder, especially if he has already seen several other large and fine Cities : but the longer he stays

stays in it \*, and the more Discoveries of Things \* Grata Rodoth he make, that deserve to be consider'd. *ma tam sapientibus quam insipientibus: sine amore esse nullo modo potest.* You meet frequently with † some Reminders of its ancient Grandour, that that haughty Mistress of the Universe was wont to enrich herself with. The best Spoils of her conquer'd Provinces; *Bern. Sacco.* *† These Remains are not always to be met with in the Streets and publick Places, because they are taken away and kept by particular Persons in their Houses, as so many Treasures.* *‡ Statuas primum Tusci invenisse referuntur, quas amplexa* Porphyries, Granites, and the finest oriental Marble; were more common there than Bricks, or Stones that were dug out of her own Quarries. || The Statues of Rome have been call'd a Great Nation; and we may add not unfirly, that the Colosses were the Giants. This proud City, was adorn'd with Temples, Palaces, Theatres, *Naumachias*, Triumphal Arches, Baths, Cirquees, Hippodromes, Columns, Fountains, Aqueducts, Obelisks, *Mausoleums*, and other magnificent Structures; but now all these Things may be truly said to be bury'd in their own Ruins, tho' these Ruins, as dismal as they are, seem still to retain something more or less of their ancient Splendor.

*Posteritas pene parem Populum Urbi dedit, quam Natura procreavit. Cassiodor.*

\* The Country about Rome, which they call \* *Mr. Baglivi and Mr. Lancisi, both Physicians to the Pope, have publish'd each of 'em a Treatise of the ill Air of Rome, and its Effects. (See farther in the Advice to Travellers.)* *Campagna di Roma*, for ten or twelve Miles, is ill peopl'd, extreemly unhealthful, and even altogether barren in some Places: It is generally flat, tho' uneven.

*rise of the ill Air of Rome, and its Effects. (See farther in the Advice to Travellers.)*

It is commonly believ'd or reported, that this present Rome contains two hundred thousand *Lampridius tells us, that Heliogabalus made a Collection of the Cobwebs in Rome, which weigh'd Ten thousand Pound. From which Passage some would draw Inferences to confirm the Computations of the prodigious Number of the Inhabitants of that City; but that is a very lame Way of reasoning and calculating: this argues nothing but Nastiness.*

B 3

Souls;

Souls ; but I am certain, that there was found to be but a hundred twenty five thousand, when a List of 'em was made some few Years ago by the Pope's Order.

Those that have written in different Ages, of the Number of Inhabitants of this famous City, have had no more Regard to Truth, or even to Probability, than these Relaters of Fables whom I was speaking of just now ; who coldly tell us, that *Rome* was forty Miles square.

\* He liv'd in England in my Time, and was one of the Canons of Windfor. He was a very honest Man, but full of Imaginations altogether particular : and one that was Master of I know not what Sort of Learning, very different from his Father's.

Poor \* *Isaac Vossius* (a Person subject to chimerical Ideas) would fain make us believe, and perhaps he was perswaded of it himself, that his *Rome*, without End or Bounds, contain'd within its Walls and Suburbs, a greater Number of Souls than there is in all *England* : whereas one may be well assur'd that it never contain'd so many as is to be seen in half the Compass of *London*, notwithstanding the sixteen hundred thousand mention'd by *Suetonius* in the Life of *Tiberius*. 'Twould be in vain to dispute what I here advance, since that can be proved geometrically. It has been demonstrated that some Transcribers of the sacred Books have multiplied the Numbers in several Places, whether by Mistake, or otherwise ; and it is a great deal more reasonable to suppose that the Transcribers of *Suetonius* have done the same, than to admit for Truth, a Thing that is manifestly false.

† *Roma* in flore ; & Numerati sunt ejus Cives, & descripti Nomines Tri-centena Millia, & Octo-ginta Millia.

*Wernerus Roolwinck*, the anonymous Author of the *Fasciculus Temporum*, does not talk to us of less than † twenty seven Millions of *Roman* Citizens under the Reign of *Augustus*. But in the first Place, that is advanced, without any Proof ; and in the second, it is plain, that by the Word *Cives*, which is mention'd by this Author, he means all those that enjoy'd the Privileges of Citizens of *Rome*, and were dispers'd through all the

the conquer'd Provinces and Dominions of the Roman Empire.

It will be easie for me, any Time, to prove what I advance concerning that Matter, against the idle Notions of some pretended learned Men, and against the Prejudices of the foolish Multitude, who always blindly follow such Sort of People; but I shall insist no longer on it here. And that they may not soften the Matter, by telling us that the Suburbs of Rome, which, say they, environ'd it on all Sides, and were extended, says *Justus Lipsius* very boldly, \* fifteen Miles into the Country, I will only say one Thing, against this absurd Supposition; which is, that the Extremity of the Suburbs of ancient Rome, could never possibly be extended farther than to the Neighbourhood of those Cities and Towns which are mention'd in History, and which were scatter'd up and down round Rome, at some few Miles Distance. All these Towns and other Places, of which one might easily name a good Number, were not confounded and incorporated with the Suburbs of Rome; but on the contrary were at some Distance from it. Besides, 'tis not true, that the Suburbs of Rome took up all the Space of Ground quite round the City. *Zosimus* tells us, that *Constantine* encamp'd at the Gate of Rome (*Porta Flaminia*) with † Ninety thousand Foot, and Eight thousand Horse; which supposes an open Country, and of a large Extent. || *Pons Milvius*, call'd now *Ponte-Molle*, where *Maxentius* was defeated, within two little Miles of the Gate of Rome, was then, as it is now, at some Distance from the City. 'Tis vain for 'em to say that Rome was already decay'd in *Constantine's* Time, since we are certain of the contrary, as to that Point.

\* *J. Vossius* makes them extend a great deal farther.

He frankly says, that Rome and its Suburbs took

up twenty times more

Ground (plusquam vicies)

than London and Paris to-

gether: and this Doctor adds, that

Rome now in its utmost Ex-

tent does not take the two

hundredth Part of Old

Rome. Ali-

quando bo-

nus, &c.

† *Εννέα πικ*

*μυριάδες πικ*

*ζώντων, & πικ*

*δύστανος, & πικ*

*χίλις & πικ*

*λίανος, & πικ*

*λίανος, & πικ*

*λίανος, & πικ*

Two Days after our Return from *Naples*, we were present at a Ceremony, which I cannot forbear relating: A Society of sixty Gentlemen had voluntarily rais'd a sufficient Fund to give Portions or send into Nunneries 350 Maidens every Year, and the Ceremony is perform'd thus: On the Festival of the *Annunciation*, the Pope and the sacred College meet at the *Minerva*, where the Pope says a High Mass, (or some Cardinal in his Absence) and there all the Girls confess, and receive the Sacrament, being cloath'd in white Serge, and muff'd up, like Ghosts, in a great Piece of Cloth which covers their Head, leaving only a small Passage for their Sight, and oftentimes only a little Peep-hole for one Eye; then they enter two by two into the Quire, (where all the Cardinals are assembl'd) and prostrate themselves at the Feet of the Pope, or of the Cardinal who officiates for him, at whose Side stands a certain Officer appointed for that Purpose, with a Bason full of little white Bags in his Hand, each of which contains either a Bill of Fifty Crowns for those Maidens who chuse to marry, or a Bill of a hundred Crowns for such of them as are willing to enter into a Nunnery. Each Maid having humbly declar'd her Choice, receives her Bag hanging by a little String, and having kiss'd it, makes a low Courtesie, and files off, to make Room for the rest. The future Nuns are distinguish'd by a Garland of Flowers, which crowns their Virginity; and they are rank'd in the most honourable Place at the Procession. Of all the three hundred and fifty, there were but Two and thirty who chose *St. Paul's better Part*, and the rest contented themselves with *doing well*. Give me leave to trip from the *Minerva* to the *Borghese Palace*, without obliging me to give you

Pope Clement IV, gave a Hundred Crowns in Marriage with his eldest Daughter, and only Ten Crowns to her that went into a Nunnery. Plat.

\* You may see at *Minerva* that famous Statue of *Christ* embracing the Cross, by *Michael Angelo*.

you any other Reason why I do so, than that I must follow my Journal. This Palace is very beautiful, and contains many Rarities. The Portico's are supported by Ninety-six antique Pillars of *Egyptian* Granite. Among the Pictures in the lower Apartments, there they shew seventeen hundred Originals by the most celebrated Masters. The *Venus* blind-folding *Cupid*, while the *Graes* bring him his Arms, by *Titian*, is esteem'd the best. *Paul* the Fifth, who was of this Family, is painted in such fine *Mosaick-Work*, that his Picture is said to contain above a Million of Pieces: My Calculation assures me, that this cannot be true; but, without criticising upon a Trifle, it must be acknowledg'd that 'tis an excellent Work. Here they shew'd us a Crucifix of the same Bigness with that of the *Carthusians* at *Naples*, and assur'd us, that this is that famous Original of *Michael Angelo*, which I mention'd before. To reconcile this Difference, I may affirm, without any Scruple, that the whole Story is a meer Fable.

It was the Common People that gave the Name of *Rotonda* to the *Pantheon*, because of the Roundness of its Figure. When *Boniface* the Fourth dedicated this ancient Temple to the Virgin *Mary*, and all the *Martyrs*, he nam'd it *S. Maria ad Martyres*; and afterwards some other Pope wou'd have all the *Saints*, in general, comprehended with the *Martyrs*. I must ingenuously acknowledge, that I cannot give you the Satisfaction you desire concerning the true Reason why this Temple was of old call'd the *Pantheon*. Some say, that it had that Name from the Resemblance between its Figure and that of the Heavens, *Quod forma ejus convexa fastigiatam Cæli similitudinem ostenderet*. Others think it was consecrated by *Agrippa* to *Jupiter* and all the Gods;  
or,

See *Pliny*,  
L. 34. c. 8.  
And *Plutarch*  
in the *Life of*  
*Pocleus*.

or, perhaps to *Jupiter* only, and to *Cybele* the Mother of the Gods: that Controversie is not well decided. 'Tis true there are Niches all round the Inside of the Temple, and I think we may reasonably conjecture, that these Niches formerly lodg'd some Idols, but this is the only Inference we can draw from them. *Varro* tells us of thirty thousand Deities that were worship'd at *Rome*; and the Philosopher *Bruxillus*, in his dying Speech to the Senate, assur'd them that he had left two hundred and eighty thousand; so that there must have been a great Number of Niches indeed to accommodate all those Deities: Those Niches then will not furnish you with a good Argument, to prove that the *Pantheon* was consecrated to all that Multitude of Gods that were ador'd at *Rome*. Tho' this Temple hath lost its fairest Ornaments, which were very rich and in great Number, it is still one of the most beautiful and entire antique Edifices in *Italy*. † There is to be seen at *Castle St. Angelo*, of which I shall quickly give you some Account, a Cannon which is a seventy Pounder, that was made, as well as the four Columns of the great Altar at *St. Peter's*, only of the brazen Nails with which the Roof of the *Portico* was fatten'd. The Columns of this *Portico* are of Granite of the *Corinthian* Order, and all of one Piece. I measur'd them with as much Exactness as you could desire: they are not all equally big, but I found that they were fifteen Foot in Compass, within a few Inches more or less: I

† Urbanus VIII, vetustas aenei Lacunaris reliquias, in Vaticanis Columnas, & bellica Tormenta confluxit: ut decora inutilia, & ipsi propè Famæ ignota fierent in Va-

ticano Templo Apostolici Sepulchri Ornamenta; in Hadriana Arce, Instrumenta publicæ Securitati. An. M.DC. XXXII. (*This Inscription is at the Entrance of the Pantheon, in the Out-side, at the left hand.*)

The two Lions of Porphyry which are under the Portico, of the Pantheon, (March 30. 1688.) serv'd formerly to adorn the Front of the Temple of Isis. E. Nardin.

give



give you the Measure of them in English Foot, and you may judge of the rest by the Proportion. The Gate is forty Foot high, and about twenty five broad; and the *Jambs* and cross Pieces are of five Pieces of Granite, and not of one, as it has been reported, by *Pietro Della Valle*, and others.

The illustrious *Raphael* lies interr'd in this Church: *Bembus* made this beautiful Distich to serve for his Epitaph;

*Ille hic est Raphael timuit quo sospite vinci  
Rerum magna Parens, & moriente mori.*

And Signior *Bellori* has translated these two Verses thus :

*Questi è quel Rafael cui vivo vinta  
Esser temè Natura, e morto estinta.*

The other Epitaph for the same Person, is made by the famous *Carlo Maratti*. It is there express'd, that *Raphael* died VIII Id. April. M. CD, XXCIII, Aged XXXVIII. An. (1483.)

The same *Maratti*, a great Painter, had such an Esteem for \* *Annibal Carrache*, who cultivated the same Art, that he would erect him a Monument next that of *Raphael*, with this Inscription.

\* Son to a Tay-  
ler of Bolo-  
lonia : an  
Imitator of the  
Corregio, and  
Master to the  
Albano, and  
Guido. He  
died in 1609.

*Arte med vivit Natura ; & Vivit in Arte  
Mens, Decus, & Nomen : Cetera Mortis erant.*

The *Busts*, of white Marble, of *Raphael* and *Carrache* are at the Top of their Monuments ; as well as that of *Ghibbessus*, a Man, perhaps not unknown to you ; of whom there is the Epitaph.

D. O. M.

D. O. M.

Jacobus Albanus Ghibbescius, Doctor Oxoniensis: Adirum! & una Catholicus. Poeta Laureatus Cæsareus: Pontificius Eloquentiæ Professor emeritus. Anglus Origine, Natione Gallus, apud Italos vivit. In Urbe Omnium Patria mori; in omnium Sanctorum Aede condi voluit: expectans cum eis, non tam Memoria quàm Vita perennitatem. Obiit 6. Kal. Jul. 1677. Æt. Ann. 66. Bened. Ghibbescius Hæres. Max. stitissimè posuit.

*Marmora nil Siquent: monstrat minus Oris Imago.  
In Latia extinctum Vroove cerne Lira.*

La Guillietiere says, that the *Pantæon* at Athens seem'd to him to be a far more magnificent Structure than that of *Rome*. But *Spon* has censur'd this Author, for fancying the Temple of *Minerva* to be a *Pantæon*. *Maurfius* had fallen into the same Error, and their common Mistake is ground'd upon the faulty Description which *Theodorus Zygona*, whose Words they only transcribe, gives of that famous Temple, in his Letter to *Martin Crusius*: or perhaps, on the Name of *Parthenion*, which *Pausanias* gives it.

I will not exercise your Patience with tedious Descriptions of Churches, but shall content myself to communicate to you some particular Observations concerning them, as Occasion shall

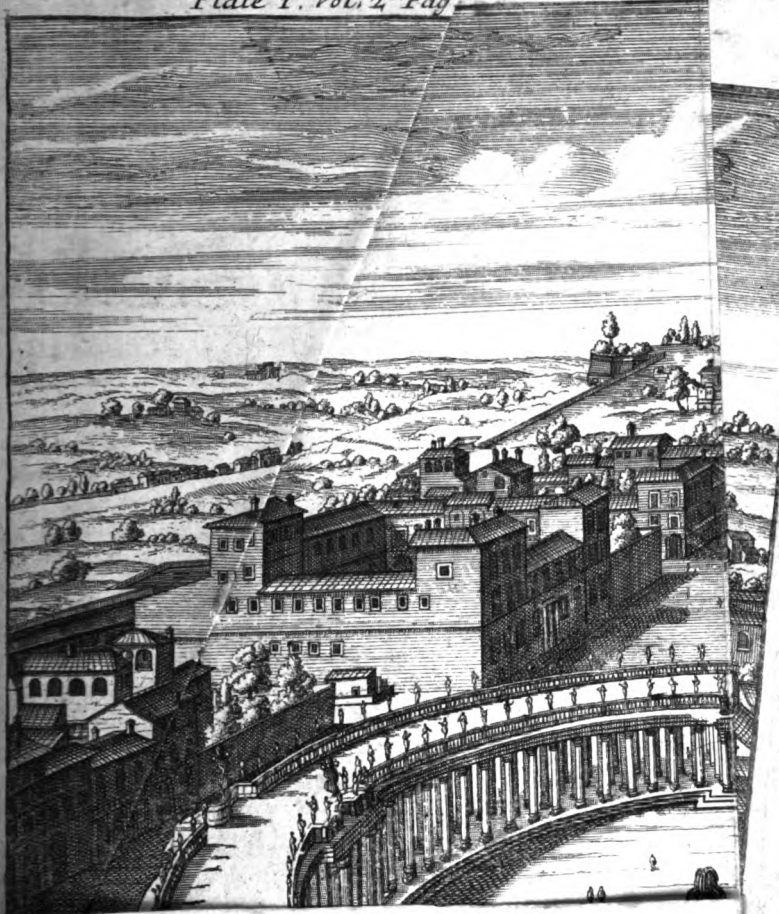
\* The Cavalier offer. That of \* St. Peter is generally esteem'd Charles Fontana, a famous

Architect, has publish'd a particular Description and History of St. Peter's Church, which was printed 1694. for Giacomo Francesco Buagni: they sell it for 12 Roman Crowns; 'Tis a thick Folio, the Title is, Il Tempio Vaticano, & sua origine, con gli Edifitii più cospicui, antichi & moderni, fatti dentro & fuori di esse. The Work is illustrated with many Figures, and is much esteem'd. However they say, that Father Bonani is writing some Critical Remarks on that Work.

in









in the World: He that would make a right Judgment of it, must go thither often. He must even walk on the Platforms, the Top of the Arches, and into the very Ball which is over the Dome: and may also view the Subterraneous Church. At your first Entrance you are not very much surprized: the Harmony and Proportion of Architecture being so judiciously observ'd, and every Thing being plac'd so exactly where it ought to be, that this unparallel'd Order does rather compose the Mind than disturb its Tranquillity; but the longer you consider this noble and vast Structure, the more indispensibly you will find your self oblig'd to admire it. Since you are willing to rely on my Care, rather than on those who have already given you some Dimensions of this Edifice, I will send you the principal of them, as I measur'd 'em my self the best I could, with the Assistance of skilful Persons. You will see what Resemblance or what Difference there is between these Dimensions and those of your *St. Paul's*.

Engl. Feet. Inch.

1. The Length of the Church, measur'd on the outside, comprehending the Wideness of the *Portico*, and the Thickness of the Walls, ————— } 722
2. The Length of the Church, measur'd within, without comprehending either the *Portico*, or the Thickness of the Walls, ————— } 594
3. The Length of the Cross of the Church on the outside, ————— } 490
4. The Length of the Cross within, ————— } 438
5. The Breadth of the Body of the Church, ————— } 86 8

6. The

6. The perpendicular Height of the  
Body of the Church, ————— } 144
7. The Bigness or outward Circum-  
ference of the Dome, ————— } 620
8. The Diameter of the Dome within, — 143
9. The Breadth of the Front of the  
Church, ————— } 400
10. The entire Height of the  
Church, from the Floor, to the  
Top of the Cross which is over  
the Ball, ————— } 432
11. The Diameter of the Ball, ————— 8 4
12. The Height of the Statues  
which are on the Cornish of the  
Second Order of the Front, ————— } 18

*Bramante*, under *Julius II.*, and *Michael Angelo*, under *Paul III.*, were the two principal Architects of this Building: And indeed, there is no Part of it which is not *Noble* and *Majestical*.

The \* Chair of *St. Peter*, supported by the † four Doctors of the *Latin* Church, whose Colossal Statues are of Brass gilt; the Tombs of *Urban VIII.*, || *Paul III.*, \* *Alexander VII.*, and the † Countess *Mashilda*, who, you know, was *Gregory* the VIIth's || dear Friend, are Works of a finish'd Beauty and Magnificence.

\* According to the Design of Cavalier Bernin, Charles Fontana, in his *Templo Vaticano* proves by an Abstract of Registers, that the adorning of *S. Peter's* Chair cost a hundred seven thousand five hundred and fifty one Roman Crowns. The Roman Crown is worth about 5s. 6d.

† *S. Ambrose*, *S. Jerom*, *S. Augustin*, *S. Gregory*.

|| By William de la Porta, according to the Design of *Michael Angelo*.

\* By Cavalier Bernin.

† By *Stephen Speranza*, according to the Draught of Cavalier Bernin. I think the Tomb of *Urban VIII.* is also the Work of Cavalier Bernin.

|| *Pœne* comes individua. (*Lamb. Abbot of Hirtzaw*.) By the Tomb of *Paul III.*, there are two Marble Statues (*Prudence* and *Religion*) which they were forc'd to cover with a Drapery of Brass, to remove the Occasion of Scandal that was given by two Spaniards, who, say they, were enamour'd of these Figures: That is commonly said at Rome; but I believe 'tis nothing but a Fable that they invented only to cry up and boast of these two Statues: or perhaps it has been the Invention of the Sculptor himself.

There



There is nothing in this admirable Structure, but gilt Work, rare Pictures, emboss'd Work, Statues of Brass and Marble : and all that disposed by so wise and happy Contrivance, that the Abundance does not cause the least Confusion. The Inside of the *Cupola*, is of *Mosaick Work* : The Arch of the Nave is of a certain fine Cement, (*Stucco*) with Compartments of rais'd Work gilded : The Pavement is of Marble, extremely well inlaid, and forming divers Ornaments : and all the Pilasters, not yet finished, will be overcast with the same, as well as the remaining Part of the Inside of the Church, which is only painted.

|| The great Altar is directly under the Dome, || By Cavalier Bernin.  
in the Middle of the Cross ; it is a Kind of a Pavilion, supported by four \* wreath'd Pillars  
of Brass, that are adorn'd with Foliages, and  
strewed with Bees, which were the Arms of P. \* This Kind of  
*Urban VIII.* Over every Column there is an Pillar is some-  
Angel of Brass gilt, seventeen Foot high ; and what odd ; but  
there are Figures of Children playing and walk- the Boldness is  
ing on the Cornish : this Piece is extremely va- agreeable, and  
lued. The Height of the Whole amounts to has been as-  
ninety Feet. Under this Altar there is a † Pair † tended with  
of Stairs, which leads to the Chappel where good Success.  
St. Peter's Body is pretended to be kept, and  
to the other holy Places in the Vaults of this  
Church. In this Place  
there are 100  
silver Lamps  
that are alway  
kept burning.

At the Entry of these *Grotto's*, I observ'd a Bull Huc mulie-  
engrav'd in Marble, by which Women are for- ribus ingredi  
bidden to enter into that Place, save only non licet, nisi  
on unico die Lu-  
*Whitson-Monday*, on which Day it is declar'd un- nae post Pen-  
tecosten ;  
quo vicissim viri ingredi prohibentur. Qui secus faxint, Anathema sunt.  
The Pope's being inform'd that a certain Priest took Snuff, while he was saying  
Mass, the Snuff-Box lying upon the Altar, issu'd out an Order, prohibiting all  
Persons in general, to take Snuff in the Church.

lawful

lawful for any Man to come there; and whosoever shall act contrary to either of these Prohibitions, are anathematiz'd. These Places are dark, and the Sexton told us, that this Order was occasion'd by a certain amorous Adventure. There is an Indulgence of seven Years, for every Step of the Stairs that lead to St. Peter's Chappel, granted to such as descend them with due Devotion.

286 Pillars.

\* *Saxum mi-  
ne magnitu-  
dinis.*

*Petrarc. Lib. 6.  
Ep. 2.*

† *It was set  
up in the Year  
1586.*

*It weighs  
without rec-  
knowing the  
Base,  
9561481.  
See J. Boissard.*

The double *Colonnade* which encloses the great *Place* that is before the Church, and leads to the same Church by a double *Portico* on each Side, is an extraordinary Ornament, which surprizes the Beholder. There are in the Place two magnificent Fountains, which cast up very large Streams. The Obelisk which stands in the Middle, is of one entire Piece of Granite, and is \* seventy eight Foot high, without reckoning either the Pedestal, or the Cross, which *Sixtus V*, caus'd to be plac'd on the Top of the Obelisk, when he † set up that ancient Monument. 'Tis commonly, but falsely reported, that the brazen Globe which was there formerly, contain'd the Ashes of *Augustus*. *Dominicus Fontana* the *Architect*, that was employ'd by *Sixtus V*, having examin'd that Ball, found that it could not have serv'd for that Use; and it was nothing else but a simple Ornament. 'Tis true, the Obelisk was consecrated to *Augustus* and *Tiberius*; as it appears plainly by this Inscription, which is still very conspicuous, and may be read distinctly,

*Divo Casari, Divi Julii F. Augusti:  
Tiberio Casari, D. Aug. F. Augusto Sacrum.*

The

The Palace of the \* *Vatican* is adjacent to St. *Peter's Church*: 'Tis, say they, a Convenience to the Pope; but that Convenience signifies little, and the too near Neighbourhood of that Palace is by no means advantageous to the Church, and rather occasions a very unpleasant Confusion; for the Prospect of that Church would be infinitely more glorious and delightful, if a great Part of it being not hid by that Palace and other Edifices, was on all Sides expos'd to the unobstructed View of the Beholder. The *Vatican* is not a regular Building, but rather a Heap of good Pieces ill tack'd together; as the Generality of Princes Houses are. It is said to contain Twelve thousand and Five hundred Chambers, Halls and Closets; and this Computation may be examin'd, say they, on the Model which is shew'd of it in Wood; but no Body, I think, will trouble his Head with that Computation. The *Belvedere* is a Part of the *Vatican*; which, as it is easie to guess, derives its Name from the lovely Prospect which is discover'd from that Place.

The excellent Pieces of *Raphael*, *Michael Angelo*, *Julius Romanus*, *Pinturicchio*, *Polydorus*, *John de Udina*, *Daniel Volterra*, and several other famous Masters, found us no less Employment than all the other Beauties of that Palace. The History of *Attila*, by the incomparable *Raphael*, is always surrounded with Admirers. I have several times observ'd with Pleasure the Earnestness and Attention with which the most competent Judges are wont to examine all its Beauties. Look, says one, what a graceful Mixture of Strength and Sweetness there is in that Figure: Would you not swear that this other were alive? Does it not seem to breath? Is it possible to express a more lively Passion,

C

or

\* It was believed that the God *Vaticanus* gave his Oracles or *Vaticinia* in this Place.

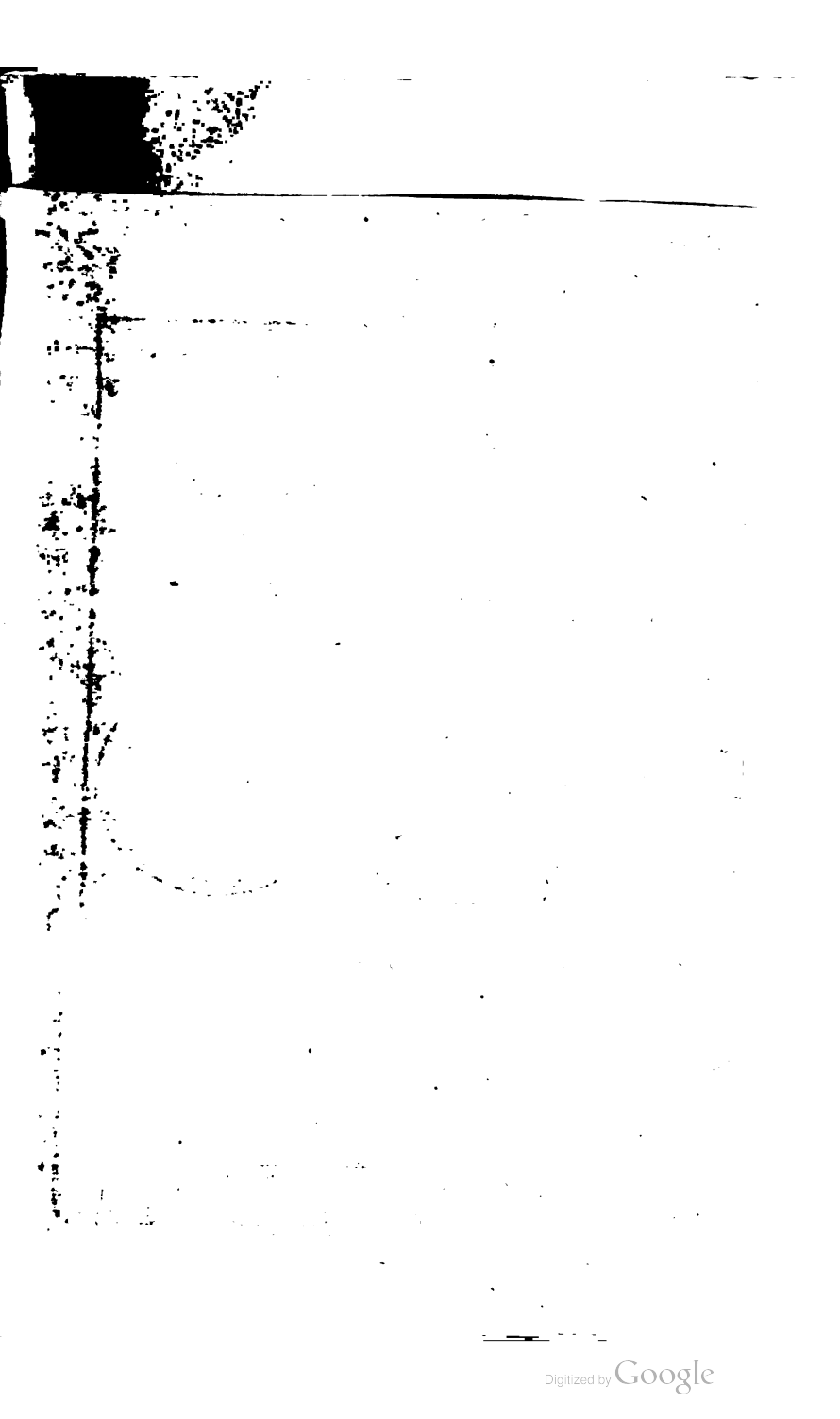
*Raphael* was born on Good-Friday, 1483. and dy'd on another Good-Friday 37 Years after.

or to imagine a more charming Posture? Admire, cries another, that prodigious Variety of Faces, and that admirable Disposition of Light and Shades. Did ever *Michael Angelo* design better, or *Titian* more happily lay his Colours? Nothing more noble, and exquisitely beautiful. But 'tis Time to leave 'em to their Raptures; neither would a whole Day suffice to relate all that I have heard on this Occasion. The Merit of *Raphael*, and the favourable Prejudice they have for him, maketh them invent new Expressions to praise his Works. But after all, even the greatest Men are not faultless, and *Raphael* himself is guilty of a considerable Error in the same Picture, where Pope *Leo* the First, and two

\* There was no such thing as a Cardinal is in this present Time; and *Platina* writes, That Pope *Constantin*, and the other Popes of that Age (250 Years after *Leo I.*) wore only a plain Chamber Garment. It has been observed, that *Albert Durer* seldom made a Face without Whiskers. At Soest in the County of Mark, in Westphalia, there is a Picture of our Saviour's last Supper, on a Glass Window in a Church, in which a Gammon of Bacon is put for the Paschal Lamb. Since Images are the Books of the Ignorant, it is to be wish'd that they were made agreeable to the Truth.

\* Cardinals that attend him, are represented in the same Habits that are now usually worn by Persons of that Name; which is certainly too bold a Violation of the Truth of History. This puts me in Mind of *Titian*, who forgot himself so far as to hang Rosaries at the Girdles of those two Disciples, whom Christ met in their Way to *Emaus*; and of another famous Painter, I mean *Rosso*, who introduces Monks in their Frocks, as Guests at the *Virgin's* Wedding. But without leaving the *Vatican*, was there ever any Painter guilty of a more capricious Design and fantastical Disposition than that *Michael Angelo* in his *Last Judgment*? There you may see Angels without Wings, and the old Ferry-man *Charon* transporting a Boatful of Souls. There you may behold resuscitated Persons of all Ages, with brawny Muscles, like so many *Hercules's*; Shoals of naked Persons huddl'd

confu-





*Vol. 2. P. 19 Plate 2.*

confusedly together; and Bodies expos'd in unseemly Postures. *Michael Angelo* had very bold Conceits, and painted rapidly.

Since I am about Pictures, I cannot forbear taking notice of the Murder of Admiral \* *Coligny*, the History of which is curiously describ'd in three large Pieces, in the Hall where the Pope gives Audience to Ambassadors. In the first, *Coligny* is represented as he was carry'd to his House, after he was wounded by the Assassin *Morevel*; and at the Bottom of the Picture are these Words, *Gaspar Colignius Amirallius accepto vulnere domum refertur. Greg. XIII. Pontif. Max. 1572.* that is, *Gaspar Coligny the Admiral is carried home wounded: In the Pontificate of Greg. XIII, 1572.* The second exhibits him murder'd in the same House, together with his Son-in-law *Teligny*, and others, with these Words, *Cædes Colignii & Sociorum ejus; i. e. The Slaughter of Coligny and his Companions.* And in the third, the News of the Execution is brought to the King, who seems pleas'd with it, as it appears by the Inscription, *Rex Colignii necem probat; The King approves of the Murder of Coligny: (which is very true.)*

\* The Parliament of Paris had promis'd fifty thousand Crowns of Gold to any Person that should exhibit him alive or dead. The Cardinal of Lorraine, who was at Rome gave 1000 Crowns to him that brought the News of this Massacre, There was a publick Thanksgiving, Bonfires, Grand Jubilee, solemn Procession to St. Lewis, &c. (See the

*History of Popish Treasons, p. 47.) Muret, a famous Archbishop, had mightily extoll'd this glorious Execution.*

The Pope did not content himself with setting up the History of this Massacre as a Trophy in his Palace; but the better to eternize the Memory of so remarkable an Action, he caus'd Medals to be coin'd, with this Inscription about his Image, *Gregorius XIII. Pont. Max. An. 1.* and on the Reverse a destroying Angel, holding in one Hand a Cross, and in the other a Sword, with which he seems to thrust, with these Words, *Ugonottorum Strages, 1572; i. e. The Slaughter of the Hugonots, 1572.* These Medals are become

very scarce, yet I obtain'd some of them by the Assistance of my Friends.

I shall say nothing of the Gardens of *Belvedere*, nor of the Statues with which they are adorn'd: You have heard that the \* *Laocoon* is infinitely valu'd; the † *Trunk*, the *Antinous*, the *Apollo*, and the *Cleopatra* are also particularly admir'd.

*The Groupe*

of *Laocoon* is of one Piece of Marble; it appears, if not a Forgery, that 'tis the Work of *Agasander*, *Polydorus*, and *Athenodorus*; three Græcian Sculptors.

† 'Tis a Body without a Head, Arms, or Legs: The Sculptor's Name is engraven on the Pedestal, ΑΠΙΘΑΛΛΟΝΙΟΣ ΝΗΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ.

The *Vatican Library* has been augmented not only by that of *Heidelberg*, which *Maximilian* of *Bavaria* sent to \* *Gregory XV*, but also by the Duke of *Urbino's* a great while before that. It would be a very bold Thing in me to pretend to determine the Number of the † Books of this Library, whether Printed or Manuscripts. The Pictures with which it is fill'd, by different Hands represent the Sciences, Councils, most celebrated Libraries, Inventors of Letters, and some Passages of the Life of *Sixtus V.*

\* In the Year 1622, *Leo Allatius* who had this Commission, was accus'd by his Enemies of having appropriated several of the Books to his own Use; but he justified himself.

† Since the first Edition of this Book, *Pope Alexander VII*, has enrich'd this Library with Nineteen hundred Manuscripts taken from that of *CHRISTINA Queen of Sweden*. He made a Present of the Rest of the MSS; and of all the printed Books to his Nephew the Cardinal *Ottoboni*; which was what the Author of the *Diarium Italicum*, was not informed of, when he placed the *Alexandrine Library* in the *Vatican*. (*Christina* also took the Name of *Alexandra*, which was given her by *Pope Alexander VII*, when she declar'd her self a Roman-Catholick, and *Alexander VIII*, confirm'd her.) See the Supplement.

|| I shall have an Opportunity in another

Place to mention this Manuscript, which was communicated to me at London, and since at Oxford in a more particular manner, by Dr. Grabe, who brought it thither, where he was preparing the Third Part, in Order to Print it, as the two others were. [In June and July 1709.]

then



then in the Hands of Mr. *Justel*, Keeper of the Royal Library in *London*, and which was given, or rather sold by the poor Patriarch † *Cyrrillus*, &c. I was extremely desirous to see the *Codex Romanus* (of the *Vatican*) which has been printed, and with which the *Alexandrine* contends, both for Value and Antiquity. I was extremely surpris'd to find the *Spirits* and the *Accents* distinctly mark'd every where through the whole Book, and even upon the Initial Letters. But the Abbot \* *Laur. Zacagna* Library-Keeper under *F. Norris*, and a Person of great Merit, told me, that he was inclinable to believe that those Accents were added by a modern Hand; and that this very Hand had taken the Pains, as he believ'd, to run over all the Characters through the whole Manuscript with a Pen, *atramento super impasto*, (I remember his very Words) to make the Accents and the Letters appear to be of the same Ink.

† He had brought it from Alexandria (in Egypt) to Constantinople.

\* I am inform'd, he has been made chief Library-Keeper, since the Advancement of P. Norris to a Cardinalship, (the Abbot Zacagna was then busy about a Treaty concerning all

the Sorts of Divisions that have been made of the Texts of Scripture, into Books, Chapters, Sections, Verses, &c. It seems a little surprizing that *F. Montfaucon* has twice written in his *Diarium Italicum*, and his *Palæographia Græca*, that this Manuscript has neither *Spirits* nor *Accents*. *Codex Bibliorum Græcè; Characteres, ut vocant, unciali, quadro, sine Accentibus; Quinti, Sextive Sæculi.* (*Diar. Ital. C. 20. p. 277.*) *Codex Vaticanus Bibliorum omnibus suis numeris & partibus absolutus, &c.—Vetustissimus, sine Accentibus & Spiritibus, (Palæogr. Græca. L. 3. C. 1. p. 184, & 186.)* I will speak more largely of this in its proper Place.

Of all the Ancient Manuscripts in Europe, there is none perhaps of so great Importance as this is, since 'tis the Original of the most generally esteemed Edition of the Septuagint Bible. It was convenient then, not to give a false Notion of it. The Business of the Accents in the Greek Language, is of great Consequence, since they determine the various Significations of several Words which otherwise are alike, or the same in their Orthography; None has, as yet, clear'd up the Matter in relation to the Antiquity or Novelty of the Accents; tho' several who look upon Things but with a superficial View, find no manner of difficulty in that Point. But *F. M.* (I must say so since he forces me to it) is not always exact; even when he pronounces with much Confidence, and decisively,

decisively, as he does in his *Diarium Italicum*, upon the Article of the Manuscript, which was so famous, and suppos'd to be of St. Marks, which the Learned believ'd was no more in Being, and which I made appear about five and twenty Years ago. Father M.'s Love for this Relick, (for it is properly a Relick;) his too great Complaisance and Concern for those that possess it; and a Sort of Antipathy of a Monk against those People unsavourable in France, call'd in the *Convents* Hugonots; All this together, I say, has made the Father write several Things upon Account of this Manuscript, which certainly are not compatible, (as it will be seen in proper Time) with the Character I could always wish to give him. Father Simon [In his *Bibliothèque Critique*, printed at Paris in 1708. pag. 179.] accuses also this Author, for having given a false Idea of a Manuscript, that he ought to have been well acquainted with, since 'tis in Paris; but I think, indeed, F. Simon has been mistaken in some Part of this Criticism: Tho' it is true this same Manuscript is mentioned with some Contradiction, in the *Palæographia Græca*, p. 40, and 225. I shall have another Opportunity of making some other Remarks not altogether unprofitable, to the *Turba Eruditorum* of F. M. (*Diar. c. i. p. 56 lin. 4.*) upon several Passages of his *Diarium*, and *Gr. Palæography*. We have not been able yet, at London, to get a Sight of the Criticisms that have been made by an Italian, upon the First of these Books: The Author has had a Large Subject to Write on.

Mr. Spon gives a Thousand years Antiquity to the *Virgil* and the *Terence* that are in the *Vatican*: But if I may have the Liberty of speaking the Truth ingenuously, I have good Reason to believe that he had no great Skill or Knowledge in ancient Manuscripts: And I will add with the same Freedom, (expecting another Opportunity of enlarging more upon this Subject) that the most learned Persons, who speak what they think after a judicious Reflection and with Sincerity, do but seldom decide the Matter in Relation to the Age of these Sorts of ancient Pieces, or pretended to be such, after a Manner that can satisfy themselves in the Bottom of their Hearts; for there is nothing in word so much uncertain. I had formerly a great Mind to apply my self to these Sorts of Inquiries; for indeed, there should be very great Advantages to be drawn from

from a Study of this Nature, if one could possibly arrive at any Degree of Certainty upon it. But now I am informed by Experience, that the more one endeavours to penetrate into these Abysses, the more doth he find *unsoluble* Difficulties ; for these are Abysses of Fraud, which have no Bottom. The great Easiness with which one may either counterfeit or invent such Sorts of Pieces, has given Room for such a prodigious Quantity of Forgeries, that 'tis almost or absolutely impossible to discern the True from the False, in the most ancient Manuscripts, even when they bear some apparent Notes of their Antiquity ; since the Forgers, whose Number has been, and is yet infinite, are licentious to the uttermost. I own 'tis not always easie to prove the Cheat, nay, sometimes 'tis impossible to do it ; but generally speaking it is reasonable to suspect it. The Power of some, that is to say, Money and Authority, acting in Concert with the Dexterity of others, they have undertaken any Thing. It would be embarking in the greatest Ocean in the World, to take a Task to produce Examples of these Cheats, which really are infinite and monstrous ; and have been chiefly practis'd by the Monks, without the least Regard to the most Sacred Things.

But Secondly, Tho' one should suppose that such and such a Manuscript should certainly be ancient, I know and maintain it, that there is no certain Way of discovering the Age of it, \* for \* (à deux ou deux or three hundred Years Difference. I could trois cent ans say more, especially of those that pass for the prés.) most ancient, that is to say, of the fourth, fifth, sixth, and seventh Century ; so great is the Resemblance that we find between those Books, in all and every one of their Features, if I may express my self so.

C 4

But

But to give a farther Demonstration of the inevitable Uncertainty, in which, even those who have acquir'd the greatest Facility that one possibly can obtain in these Inquiries must necessarily find themselves, there is a Matter of Fact which I have often observed, and which I must here mention : That is, that in the Manuscripts which are suppos'd to be, or really are of the tenth Century, for Example, we meet with Prefaces, Titles, &c. of which the Characters, Abbreviations, and the Rest intirely different from the Body of the Work, so much resemble both the Characters, and all the *Adjuncts* of the Manuscripts reputed to be the most ancient, that there is no manner of Difference between the Writing of those *Prefaces*, and that of those MSS. Now, if the Writers of the tenth Century wrote easily after the manner of those who liv'd five hundred Years before them, it will necessarily follow that they were able to leave us Writings in very different Characters, some of which could be exactly like those of the preceding Ages : And by which Alphabet, or other Means, such Manuscripts could be discerned ? We do not want now a-days such cunning and skillful Hands, nor smoak'd Parchment, thick or thin, \* prepar'd with an Air of Antiquity ; 'tis a Thing very easie to be found or made. In what a Condition then are we in ? and what Reason have we to rely upon the false or equivocal Writings, of which the Libraries are full, and which have no certain Characteristicks of Truth ? but on the contrary are so often, and almost always the Fruit of the most deceitful and pernicious Artifice ! Extream Folly to depend upon it ! and to employ and waste our precious Time in Inquiries and Disputes which are accidentally so vain and so little

\* They shew Manuscripts pretended to be of the most Ancient, the Parchment of which looks as if it was new. So that there is no Difficulty in the Preparation. They shew antick Medals also, true or false, so well preserved, that they look as newly Coined : which is a great Encouragement to Forgers.

little capable of giving a solid Satisfaction to the strict Lovers of Truth. By Truths, I mean those that are important, or at least profitable.

Let us observe, since the Opportunity offers it self, that it is just so with Medals; and even with Marbles, tho' not so often, ( I mean the Inscriptions upon Stone or Marble ) as well of Statues, and *Basso Relievo's*, and of all Sorts of Pieces, that they call'd and believe to be antique: For all that is subject to Fraud, and we have a hundred famous Examples of it. Some are made *Dupes* of by the Impostors; and others, that prevaricate, render themselves Accomplices of them. There are at least as many false *Medals*, and in proportion as many false *Manuscripts*, as there are false *Reliques*. Towards the End of the sixth Century, the Council of *Saragossa* order'd that † *Reliques* should be try'd in the Fire, to the End, that for the Future none should be worship'd but those which that devouring Element had a Respect for. Let 'em do as much now; and let 'em expose their *Manuscripts* and *Medals* to the same Tryal, and we shall afterwards see how we shall distinguish what the Fire will not consume.

I hope you will pardon this small Digression, since you were the Occasion of it, in your last Letter. It is not necessary for me to make you take Notice, that what I say does not in the least prejudice the Authentickness of Sacred Books, in regard to its *Essentials* or *Necessaries*. For it is very certain that the Rest has suffer'd great Alterations, and particularly the *Greek Bible*, which is call'd the *Septuagint*, and which has given Occasion for these Reflections. Those, whose only Secret is, to deny that Truth, and strongly to maintain the Contrary, as the greatest Part of those whom they call *Divines* do,

\* See the *Georgius de Tours of Father Ruinard. Colon. 1366a and L'Histoire Critique des Pratiques Superstitieuses*; by F. Le Brun, Part 3. Chap. 7.

in all Sects ; those People, I say, are incapable of getting off cleverly from those against whom they dispute : There is another sure and lawful Way, to which they must have their recourse.

I observ'd among the Manuscripts of the last Age, written by, and to Cardinals ; in which they stile one another *Messer Pietro*, *Messer Julio*. They also shew'd us, as they do to all *Englishmen*, a little Volume of fourteen Letters from *Henry VIII*, to *Anne of Boulen*. One is easily induced to believe what these Gentlemen say, that these Letters are of the King's own Hand, for the Writing is not fair. I read two or three of 'em in *French*, and as many in *English* : They are *Love-Letters* full of *Dear Heart*, *Cruel Absence*, and such Expressions, but without any of what we call Wit ; not that the King wanted it, but he did not write those Letters with a Design to have 'em plac'd among the Curiosities of the *Vatican Library* ; no more than *Scaliger* ventur'd in familiar Discourse, a Thousand things Uncertain ; sometimes ridiculous, that they have printed as so many Oracles, in the little Book call'd

\* In the New Edition, Scaligeriana.

\* *Scaligerana*. Next to the Love-Letters, they have placed the King's printed Book, the Title of which is *Affertio septem Sacramentorum*, against *Martin Luther* : an admirable Subject indeed, for a King and any Body else to write on ! but *Henry VIII* compos'd this Book no more than *Cesar* did his Commentaries, or *James I.* his *Demomology*. You may see what † *Theod. de Beza* has

† The very same Year

1561. Calvin compos'd, by way of Diversion, a little Book, Intituled, Congratulation to the venerable Priest *Messire Gabriel de Saconnay*, Precentor of the Church of *Lions*, concerning the fine delicate Preface with which he has made a Rampier to the King of *England's* Book. 'Tis the Book which Thirty Years before went under the Name of the *K. of England, Henry VIII* against *Luther* ; and which this valiant Priest, *Gabriel Saconnay* caus'd to be reprinted at *Lions*, with his Preface. I believe he bit his Tongue for Anger, for Calvin touch'd him to the Quick. (The very Words of *Theodor. Beza*, according to the Translation printed at Geneva in 1657.)

said

said of the pretended Book of *Henry*, in his Life of *Calvin*. The Volume I speak of, is the very same that was sent to the Pope; and it is also sign'd and mark'd with a Flourish, by the King's own Hand. This Prince obtain'd of his Holiness by that holy Book, as a Reward, or a Congratulation, the glorious and well-deserv'd Title which cost him little, of **DEFENDER OF THE FAITH**

*Si quid Roma dabit, nugae dabit. Accipit Aurum,  
Verba dat, &c.*

They shew'd me the *German Bible* which you mention, that they pretend was translated by *Luther*, and *Written by his own Hand*: But the Credit of that Story is destroy'd by the extravagant Prayer at the End of the Book, which is of the same Hand with the Rest, and cannot be the Language of *Luther*. Thus it is in the Original.

O Gott, durch deine gute,  
Bescher uns kleider und hute,  
Auch mentel und rocke,  
Felle kalber und bocke,  
Ochsen, Schafe, und rinder,  
Viele weiber, wenig kinder.

Schlette speis und trank  
Nachem einen das jahr lang.

That is, O God, be graciously pleas'd to grant us  
Clothes and Hats, Cloaks and Gowns, fat Calves and  
Goats, Oxen, Sheep, and Bulls, many Wives and few  
Children. Bad Meat and ill Drink make Life uneasy.  
It must be acknowledg'd, that they who wou'd  
persuade

persuade us that *Luther* was the Author of this Prayer, must have had an earnest Desire to make him pass for a *Debauchee*, but not to be believ'd.

When I see your *Wickliff* condemned by the Council of *Constance*, and his Bones burnt by a solemn Decree of that odious Cabal, for having maintain'd, say they, that *Demus debet obedire Diabolo*; and that *omnes Religiones, indifferenter, introductæ sunt à Satana*; there is no calumnious Imputation that these Sorts of Accusers cannot be suppos'd to be Guilty of. (*They are the Pro-*

*\* In this Sense, and according to the common Practice, the Strongest Faction never fails to invade haughtily the Title and Honour of Orthodoxy, (let 'em be well or ill grounded;) when the others groaning under Oppression, are hardly suffered by those Orthodox to complain. So, one of the Parties, is undoubtedly, if you believe 'em, the Party Orthodox, in the North of Great Britanny; when at the same Time, their High Opposers very stoutly boast of the same Glory and due Name, in the South of it. Luther at Wittenberg, Calvin at Geneva, and the Pope at Rome, (as well as Muggleton in his hidden Meeting) are in their Turns, one while Orthodox, another Hereticks, according to their Strength, or Credit. (And, pray, where is to be found the competent Judge, in those Controversies?) Happy is the Man, who humbly walking with a sincere Heart (in the Denial of himself) before the SUPREAM MAJESTY; and with true Charity towards his fellow Creatures, according to the Laws of the Two Sacred Tables, and the Simplicity of the Primitive Creed, piously lament on Fools Anathema's, and has his own Conscience Witness for himself of his Orthodoxy.*

From



From the *Library* we went to the *Arsenal*, where, if you will believe them, there is a sufficient Number of Arms for Twenty thousand Horse and Forty thousand Foot. But I can assure you, that there are not half so many; and besides, the Arms that they have, are in a bad Condition. And 'tis no wonder, for these are, or rather, were not the principal *Thunders* of the *Vatican*.

If on one side the Pope may descend from this Palace to *S. Peter's Church*, on the other he may escape unseen to the Castle of *S. Angelo*. *Alexander* the Sixth built a Gallery of Communication for this purpose: and indeed, such a wicked Man as that Pope was, had Reason to provide for his Security. *Urban VIII* fortify'd the Castle with four *Bastions*, and gave 'em the Names of the four *Evangelists*. There is a Picture in the Chappel, which represents *Gregory* the First with his triple Crown, \* prostrating himself before an \* *Revell.* Angel that appears to him on the Top of *Adrian's C.* *xxii. Vers.* *Mausoleum*, and puts up his Sword into its Sheath. 8, and 9. This was done, say they now at *Rome*, to advertise the Pope of the approaching Deliverance of *Rome* from a raging Plague that had wasted the City for a long Time: and from hence that *Mausoleum* had the Name of the Castle of *S. Angelo*. But others make another Story.

In the little *Arsenal* that belongs to this Castle, *The Pope's triple Crown is kept in this Castle.* we saw an Armory full of prohibited Arms, and were inform'd, that almost all those upon whom they were seiz'd had been put to Death. Among the rest, they show'd us *Ranuccio Farnese's* Pistols; I believe the Story of 'em will not be unwelcome to you, of which you may take the following brief Account, as I have heard it related by several Persons here, and among the Rest, by Cardinal *Howard*.

*Sixtus*

*Asperius nihil est humilium qui surgit in altum. Sixtus Quintus had been a Swine-herd.*

*Sixtus* the Fifth having by repeated Orders expressly prohibited the carrying of secret Arms, was inform'd, that the young Prince *Ranuccio*, Son and Heir of *Alexander Farnese*, Duke of *Parma*, and Governour of the *Netherlands*, went usually arm'd with Pocket-pistols. The Pope, who was naturally the most rigid and severe Man in the World, joyfully embrac'd all Occasions to display the Greatness of his Power, without regarding who might be Sufferers by it. Besides, the Dutchy of *Parma* being a Fief of his Demeanes, he look'd on that Prince as his Vassal. He commanded then *Ranuccio* to be arrested, and to aggravate his Guilt, order'd his Pistols to be taken from him in one of the Chambers of the Pope's Palace, as that Prince was going to have an Audience of his Holiness. *Ranuccio* was immediately carry'd to the Castle of *S. Angelo*, and the Cardinal *Farnese* his Uncle left no means unessay'd to procure immediately his Liberty, but in vain. Whether the Pope had resolv'd on the Death of that poor Prince, or only intended to terrifie him, is a Question which I cannot determine. However, about Ten o'th' Clock at Night, at the same Time that the Cardinal was return'd to renew his Sollicitations, *Sixtus* sent an expresse Command to the Governour of the Castle to cause *Ranuccio* to be beheaded; and not doubting but that his Orders had been instantly executed, he rid himself of the Cardinal, by granting him a new Order to the Governour, by which he commanded him to set *Ranuccio* (whom he concluded to be already dead) at Liberty at Eleven o'th' Clock. The Cardinal, who was ignorant of the first Order, ran to the Castle without losing a Moment, and was extreamly surpriz'd to find his Nephew all in Tears, in the Arms of a Confessor, and

and to hear that his Death had been only delay'd, because he had begg'd a little Time to prepare himself for it. The Governour seeing this new Order, and concluding that the Pope had at last yielded to the importunate Sollicitations of the Cardinal, deliver'd up his Prisoner, who, by his Uncle's Command, immediately took Post, and so escap'd from the very Jaws of Death.

The Cavalier \* *Borri*, a *Milanese* Gentleman, who is generally esteem'd to be a great Chymist, and expert Physician, is at present a Prisoner in the Castle of *S. Angelo*; being accus'd of some Heretical Opinions; but at the same time 'tis believ'd, that he is not perfectly Master of his Reason, which is the Cause that he is not kept under a very close Confinement; and even is sometimes permitted to visit Persons of Quality in the City, who desire his Assistance for the Cure of their Distempers. We were inform'd, that he pretends to revive the Errors of the *Collyridians* in the Fourth Age, who paid a Sort of Adoration to the Virgin; and 'tis even reported, that he makes her a Fourth Person in the Godhead. We saw him in his Apartment, busie in polishing Stones, but we did not talk to him of any Thing but what he was at work on; being not proper at that Time to discourse of any other Subject.

\* One may see various Things that Sorbiere says of this Man in the Relation of his Voyage into England, Pag. 186. and the twelve following ones.

This Man puts me in mind of Dr. *Molinos*, of whom you desire me to send you some certain News, which 'tis impossible for me to do. 'Tis true, I have seen those Propositions that are either Heretical, or pretended to be so, of which he is said to be the Author; nor wou'd it be very difficult to obtain a Copy of his Accusation; but all this signifies nothing. I must hear *Molinos* himself before I can judge of the Merit of his Cause: for, 'tis certain, that all the Accounts

counts that we have of him are guilty either of Aggravation or Alteration. Of these Propositions which I mention'd, some are dangerous, several are ambiguous, many indifferent, and others very Reasonable and Orthodox. However, I can assure you, that his Reputation is generally very bad in this Place : He is esteem'd a Villain, a lewd Fellow, and a Seducer, who has so cunningly insinuated himself into Nunneries by his Cant of *Insensibility*, *Exstase*, &c. that a great Number of these poor Creatures have been deluded and spoil'd by him. They relate a thousand Stories to confirm the Opinion they have of him, but I must tell you once more that they are of doubtful Credit. We may easily perceive that 'tis their Interest to blacken the Character of that unhappy Man, and to load him with Reproaches, since they have condemn'd him in so ignominious a manner to pass the rest of his Days in a Cell. Besides, I observ'd, that even his bitterest Enemies are wont to make a Distinction between him and his Followers. *Molinos*, they say, is void of all Religion and Virtue ; he is a Man of no Principles, and believes nothing at all ; but there are some well-meaning *Molinofists*, who are unacquainted with their Master's Heart, and are sincere Professors of that *Quietism*, and those other Opinions which you have heard so often mention'd.

I am,

Rome, March 30.  
1688.

S I R,

Your, &c.

L E T.

## LETTER XXVI.

S I R,

THAT I may observe some Sort of Order in that Variety of Matter which is the Subject of my Letters, I follow sometimes my own Journal, and sometimes yours. Some Days ago my Lord made his Court to the Heroin, whom you mention, and was receiv'd with a great deal of Civility and Respect. Her M. began immediately to talk of *England*, of its Court, the Nature and Fertility of the Soil, the various Customs of the Inhabitants, and particularly the Liberty that is allow'd to Women. The Opposition of their easie and pleasant Manner of living in that Country, so different from the perpetual Confinement of the poor *Italian Ladies*, made the Condition of these last seem doubly miserable. It was however alledg'd, That this Custom which appears to be so injurious, and so unpleasant to the beautiful Sex, is a necessary Piece of Caution in *Italy*, where three Quarters of the Men living under the insupportable Restraint of a forc'd Celibacy, wou'd make a dreadful Havock of their Neighbour's Property, if some Means were not us'd to prevent such Disorders. Why do we not then take *St. Paul's* Advice, ( reply'd one of the Company ) who exhorts every Man to have his own Wife, and every Woman her own Husband ? But lest we shou'd have been insensibly engag'd in *Controversie*, by continuing to talk on that Subject, the Discourse was dexterously chang'd : And the Queen being inform'd, that

D

there

Christina Alexandria Queen of Sweden was born December 18th, 1626, and dy'd at Rome, April 19th, 1689. She desir'd in her last Will to be bury'd in the Rotonda; but Innocent XI, caus'd her to be interr'd at St. Peter's.

there was a French Gentleman in the Company, ask'd News concerning the late Mission of Draggoons; and after she had attentively heard his Answer \*, 'I knew all that you have told me,

\* You may see the Letter which that Princess wrote on this Subject to the Chevalier de Terlon. It is inserted in the Nouvelles de la Republique des Lettres, May 1686.

† Not many Months ago some German Jesuites told me, said the Queen, That they had seen Dragons, Priapos suos immanes in os fœminarum intronitentes, ibique unam fundentes. I chid 'em severely, added she, for suffering such horrible Insolency, but they only laugh'd at it.

† Not many Months ago some German Jesuites told me, said the Queen, That they had seen Dragons, Priapos suos immanes in os fœminarum intronitentes, ibique unam fundentes. I chid 'em severely, added she, for suffering such horrible Insolency, but they only laugh'd at it.

You know that this Princess is of a Lively and \*passionate Temper. One may very well say so, since she her self does freely own it; and even adds with Ingenuity, that she sometimes could find Pleasure in these Transports of Passion, if those that waited on her, and some others that have access to her, were not expos'd to the Danger of suffering by them. I shall forbear giving you particular Histories on this Subject, in respect to H. M. But I can tell you, without any Reason of dissembling it, what an Officer of her Houshold (whose Name however I must conceal) has told me; She was reading, some Days ago in the Bible of *Des Maccès*, and having met with the last Verse of the first Chapter of *Exodus*, which runs thus; Every son that is

\* I have seen the following Words written with her own Hand, I am sure on, in the Margin of one of her Books in her Library.

On ne con-  
connoist pas  
la Colere, &  
on ne fait  
pas qu'elle  
donne pres-  
que autant  
de plaisir que  
l'honneur.

[For \* l'Honneur; she did not always spell French right.] In English thus, We do not know what Passion is, and we do not know that it almost gives as much Pleasure as Honour.

born,

born, ye shall cast him into the River; and every Daughter ye shall save alive. She immediately cast her Eyes upon the Commentary; but no sooner had she read these Words, *Thus Satan seeks the Ruin and Suppression of our best Productions, and the Conservation of our worst*; but she fell into a violent Passion (stamping with her Feet) with the impertinent Commentator; saying there was not a Woman in Rome, but what was more valuable than the Pope himself: (*Pope Innocent XI, whom she did not love.*) and forbid her Servants not to bring her that Bible for above three Months after, even tho' she ask'd for it, under the Penalty of a Hundred Stripes.

Since you desire me to give you some Account of her Person, I will make her Picture in few Words. Her *M*— is above sixty Years of Age, of a very low Stature, extream fat, and thick. Her Complexion, Voice, and Countenance are very masculine: her Nose is great, her Eyes are large and blue, and her Eye-brows yellow. She has a double Chin strew'd with some long Hairs of Beard; and her under Lip sticks out a little. Her Hair is of a bright Chesnut colour, about a Handbreadth long, powder'd and bristl'd up, without any Head-dress; she has a smiling Air, and obliging Manners. As for her Habit, imagine a Man's *Justaucor* of black Sattin, reaching to the Knee, and button'd quite down; a very short black Coat, which discovers a Man's Shooe; a great Knot of black Ribbon instead of a Cravat, and a Girdle above the *Justaucor*, which keeps up her Belly, and makes its Roundness fully appear.

After the Queen had left us, we visited the principal Apartments of her \* Palace, where we found a great Number of Pictures and other an-  
\* She lives in the Palace Riarii.

Since the first Edition of this Book, Queen Christina's Library was sold, (for 8000 Crowns) to Pope Alexander VIII. Dom Livio Odescalchi bought the Pictures and Rarities of the Cabinet (for 153000 Crowns;) and made a very good Bargain, (The Roman Crown is worth about 55. 6d.) I will give in the Supplement some anecdote Curiosities, concerning this Princess; and among other Things, a pretty Large Collection of her Thoughts, written with her own Hand, upon several Subjects concerning Religion, Manners, and Politicks.

\* Baccho Capere omnibus Aris Cœditur. All Bacchus's Altars rock with Blood of Goats. Of old, Humane Victims were also offer'd to him; but after his Voyage to India, that Custom was abolish'd, and instead of Men, they sacrific'd only Asses and Goats. (Gautruche.)

tique Pieces of rare and exquisite Beauty; I shall only name some Part of 'em to you at present, as, the *Augustus* of oriental Alabaster, transparent as Amber; the Head and Feet are additional Pieces, of Brass gilt, but the rest is very entire. The sixteen antick Columns of *Giallo*, with two Pillars of oriental Alabaster seven Foot high; the finest Agat cannot look fairer. The *Venus*, which may contend with that of *Medici*, tho' her Legs mangl'd by that general Devourer Time, have been supplied by a new Sculptor; since the *Florentine* was maimed it self, and has been restored in the same manner. The *Castor* and *Pollux* on each Side of their Mother *Leda*, all of one Piece of Marble; (the Sons are bigger than the Mother) *Leda* holds but one of her Eggs. An Altar of *Bacchus* (say they) of fine white Marble, and adorn'd with excellent Sculptures in *Basso Relievo*. I observ'd upon it between other Figures, the old *Silenus*, who has carous'd so briskly at the Festival of his Foster-Child, that he is not able to walk without Supporters. There are also many *Bacchantes* in the Posture of mad Women, some of which are playing on Pipes, like the *Faunus* on that Vessel of *Cajeta*, that I mention'd to you. In another Corner of the same *Basso Relievo*, there is a Goat slay'd alive for brousing on Father *Liber's* Vines; and a *Boar*, who is wash'd in order to be sacrific'd.

Among



Among the Pictures, I shall only take notice of the Amours of *Jupiter* in the Shape of a Swan, with *Leda*, which is one of the finest Pieces of *Caracci*: the *Virgin*, with the Infant *Jesus*, and the little *St. John*, by *Raphael*: and *Venus* by *Caracci*. There are also many other Pictures by the same Hands, and some by *Titian*, *Paul Veronese*, *Guido*, *Dominichino*, and several other famous Masters. The greatest Part of the Tapestries in the divers Rooms of this Apartment were formerly in the Duke of *Mantua's* Palace. When *Colalto* \* pillag'd that City, he carry'd 'em to *Prague* with a very rich Booty: *Gustavus Adolphus* carry'd 'em from thence to *Stockholm*, and his Daughter *Christina* brought 'em to *Rome*.

\* Ann. 1630.

It wou'd be an endless Labour to describe all the curious Medals, false or true, that we saw in this Palace; but since I promis'd to leave no Subject wholly untouch'd, I shall only name the *Orde* of *Brass*, an *Egyptian* Medal, which has on the Reverse the Image of *Serapis*. The *Pertinax*, a fine *Latin* Medaillon, on the Reverse of which that Emperor is represented offering a Sacrifice. The *Antoninus Pius*, having on the Reverse *Hercules* sitting, and *Diana* standing. Another *Antoninus Pius*, being a *Latin* Medaillon, which has on the Reverse the same Emperor crown'd by *Victory*, and *Abundance* bringing him Fruit: This Medaillon has been well preserv'd, if Antick, and 'tis in its Preservation, that its Value principally consists. A third *Latin* Medaillon of the same *Antonin*, which M. *Bellori* calls † *Anno nuovo*, or the *New Year*, by reason of the four Letters on the Reverse, A. N. F. F. which he conjecturally interprets *Annum Novum, Faustum, Felicem*. And the *Nero*, a *Latin* Medal, with the famous *Hercules Farnese* on the Reverse.

† Imp. T. Ael. Caes. Hadr. Antoninus Aug. Pius. And in the Reverse, S. P. Q. R. A. N. N. F. OPTIMO PRINCIPI PIO.

D 3

The

Testa bianca  
fondo bruno.

\* They call  
that Figure  
Cicero, but  
every one is  
free to give it  
what Name he  
fits better :  
and so of many  
and many  
Statues.

† See the First  
Volume upon  
Colen.

The \* *Cicero a Camayer* of *Colen*, a white  
Head on a brown Ground, is one of the most  
curious Pieces in this Cabiner.

Pray let me pass from these Rarities to others  
of a different Sort. In *St. Sabina's Church* on  
*Mount Aventine* they shew a great Stone, which  
the Devil of *Colen* hurl'd from the Top of the  
arched Roof, with the dismal Design to knock  
out poor *St. Dominic's* Brains; out of spight, as  
it is suspected, because he had fail'd in his At-  
tempt to beat down the Chappel of the Three  
Kings at † *Colen*; which a certain *Dominican* Fryar  
has express'd in the four following Verses :

*Regum Reliquias quas sancta Colonia servat,  
Cum torvus Satanas ledere non valuit,  
Orantem voluit Sanctum trucidare; sed ecce,  
Declinat rupes, & Patriarcha valet.*

Beelzebub 'spied a holy Bone,  
Which set his Guts a grumbling;  
He leer'd, but durst not filch, for one  
Who o'er his Beads lay mumbling.  
Pox take the Rogue, cry'd Pug, e're I  
Be starv'd I'll spoil his Whoring:  
But Satan burl'd the Stone awry,  
And Dominic 'scap'd a Scouring.

\* Made by  
P. Cavallini,  
1360.

† This Church  
was formerly,  
say they, the  
Temple of *Re-  
mus*; or of  
*Remus* and  
*Romulus*.

You have heard of the \* *Crucifix* at *St. Paul's*,  
which spoke to *St. Bridget*, but you must know  
that it is not the only Image in *Rome* that has  
learn'd to prattle. Another *Crucifix* at *St. Maria*  
*Transpontina* has discours'd several times with  
*St. Peter* and *St. Paul*: And our Lady † of *S. Cosme*  
and *S. Damian* chid *St. Gregory* very sharply for  
passing by without saluting her. Besides, I know  
two others at *St. Mary the Empress*, and at *St. Gre-  
gory's* on *Mount Celio*, whose Tongues upon Occa-  
sion

tion have wagg'd very briskly: and how many more, whom I do not know? There are others also who have wept and bled, at St. Mary's of Peace, at St. Mary's in Valicella, and at another St. Mary's call'd del Pianto, in the Church of the Holy Ghost: This dried whole Floods of Tears a little before the last Sacking of Rome; insomuch that all the Monks in the Convent cou'd hardly dry its Eyes.

If you desire a more particular Account of St. Gregory's Adventure with the Image that found fault with his Clownishness, you will find the Story in the following Verses, which some ascribe to the Abbot Joachim, and others to the Venerable Bede. However it be, 'tis certain that the Author of 'em was not well acquainted with St. Gregory: yet, I hope they may serve to divert you.

*Hæc tu! quo properas, temerarie Claviger! heus tu!  
Siste gradum. Quæ reddita vox mihi percutit Aures?  
Quis Cœli Régis me sceptrâ vicesq; gerentem  
Impius hæc dubitat petulanti lædere lingua?  
Siste gradum! converte oculos, venerare vocantem!  
O mirum! O portentum! effundit Imago loquelas!  
(At forte illudunt sopitos somnia sensus)  
Mene vocas, O Effigies! Hanc labra moventem,  
Flectentemq; caput video. Quid quaris, Imago!  
Nomen, Imago, tuum liceat cognoscere. Mater  
Sancta tui Domini, tibi ne est ignota Gregori?  
Virgo parens; ignara tori, tactusq; virilis;  
Rosa Progenies; Rosa mystica; Fœderis Arca;  
Emelsi Regina Poli; Domus aurea; Sponsa Tonantis;  
Jussæ Speculum & Clypeus; Davidica Turris;  
Jussæ Culorum, tibi ne est ignota, Gregori?  
Ignaro veniam concede, insignis Imago.  
Virgo Maria prius nunquam mihi visa: loquentem  
Nunquam te prius audiui: quis talia vidit?*

*Parco luhens : postbac sed reddere verba salutis  
 Debita, mente tene. Quò te nunc semita ducit ?  
 Supra Altare tuum, Missam celebravit odorem  
 Presbyter Andreas ; Animam liberavit, & ecce,  
 Impatiens Semicosta jacet prope limina clausa  
 Cœlorum : illa viam petiit à me. Perge Gregori.*

(Image.) *Hark ye, Mr. Turnkey, whither so fast ?  
 You ! bold face, You !*

(Pope.) What prophane Noise invades my Sacred  
 Ears ?

Who dares revile with his unhallow'd Tongue  
 The great Vicegerent of the King of Heaven ?

• (Image.) *Stop, turn thy Eyes, and worship her that  
 calls thee.*

(Pope.) O Miracle ! O Prodigy ! a speaking Image !  
 Some Dream perhaps my drowsie Senses cheats :  
 No, 'tis no Dream ; but didst thou call me,  
 Image ?

What art thou ? or, what wou'dst ? speak, I  
 conjure thee. (Gregory ?)

(Image.) *Dost thou not know the Mother of thy Lord,  
 The Virgin-Mother never touch'd by Man ;  
 Off-spring of sacred Princes ; Mystick Rose ;  
 Ark of the Covenant ; Queen o' th' starry Sky ;  
 Temple of Gold ; the Thund'rer's much-lov'd Spouse ;  
 Mirror and Shield of Justice ; David's Tower ;  
 The Gate of Heaven ; dost thou not know her, Gregory ?*

(Pope.) Pardon, illustrious, sacred, much-wrong'd  
 Image ;

Forgive an Injury ignorantly done :  
 My Ignorance caus'd it : let it excuse my Crime.  
 I never saw the Virgin Mary before,  
 Nor ever heard thy heavenly Voice till now :  
 What Mortal ever saw or heard such Won-  
 ders ?

(Image.) *I do forgive thee willingly.  
 But ask not Pardon for a second Error :*

*Still*

*Still with a decent Salutation greet*

*Me in thy passage.—Whither was thy Journey?*

(Pope.) My Brother *Julius* having said a Mass just now upon one of thy Altars, he has aton'd Heaven's Anger, and deliver'd a Soul; and lo,

The half-roasted Ghost, impatient of Delay,  
Lies at the close-shut Gates of Paradise,  
Where longing it waits my coming for Admittance.

(Image.) Go thy ways, Gregory, and make Haste.

The rarest Picture in Rome is at St. *Sylvester's*, in the *Field of Mars*, which is an \* Image of Christ, done, as they say, by himself.

*They affirm, That this is the Image mention'd by J. Damascen, which Christ sent to K. Abgarus. Eusebius recites the pretended Letters that pass between Christ and Abgarus, but says nothing of any Image. See Reiskii Exercitationes de Imaginibus Christi. (All Fables.)*

If you desire Relicks, I can furnish you with some that are very curious. The † Ark of the Covenant, *Moses* and *Aaron's* Rods, and the Fore-Skin of *Christ*, are to be seen at St. *John de Lateran*. One of the Pieces of Money that *Judas* receiv'd: the same Person's Lanthorn, (by the good Leave of another Pretender at St. *Denis* in France,) and the Cross of *Saint good Thief*, are at the Church of the *Holy Cross* of *Jerusalem*, with the Tail of *Balaam's* Ass, and St. *Paul's* Thorn. And St. *Reb's* Bowl is kept at St. *Marcel's*. They say they had formerly some Beams of the Star or the shining Light that conducted the *Wise Men*, with the Horns of *Moses*; but that these Rays were eclipsed or evaporated, as well as the Sound of

† *Father Mabillon's Friends were very Sorry, that a Person of his Learning should fall into so gross an Error, as that of saying with the Ignorant and Superstitious People at Rome, that the Ark of the Covenant was in the Church of St. John of*

*Lateran. If he had reflected a little upon the Matter, the Sacred History would have inform'd him, that that is impossible; and the Author of the Diarium Italicum agrees to it, tho' he is some times too much inclined to such sort of Relicks. (See the Supplement upon this, and the Rods of Moses and Aaron.)*

the

the *Jerusalem Bells*; and that the *Moss's Horns* were transported to *Genoa*, where they believe they are still safely preserv'd.

The Navel of *Christ* is at *St. Maria del Popolo*. You must know by the By, from whence that Church has taken its Denomination. In the very Place where it now stands, there was formerly a large *Walnut-Tree*, on the Branches of which a great many Devils did constantly perch, to guard the Ashes of *Nero*, that were enclos'd in an *Urn* near that Place: and the People, as you must needs suppose, were extreemly plagu'd by such troublesome Neighbours: upon which the

\* *Paschal II.*

\* *Pope* mov'd with Compassion at their Miseries, endeavour'd by Fasting and Prayer to drive away this hellish Fry; and it was reveal'd to him, That he must pull up the Tree by the Roots, and in the very same Place erect a Church to the Honour of *Mary*. This Advice was put in Execution with a great deal of Solemnity; all the People contributed to the Work, and that gave Occasion to the Name of *St. Mary of the People*.

\* *Giacomo Scossicavalla*  
† On the Altar  
of the Presentation.

Now *St. Ann's*  
Altar.

I must also tell you something of \* *St. James* *Shakebarges*, where they show the Stone † on which *Christ* was circumcis'd, with the Impression made by one of his Heels upon the Marble (for such Impressions are evident Proofs;) and also || another Marble Table, on which *Abraham* design'd to have sacrific'd his Son. The *Empress Helena*, says the Story, sent these bulky Relicks to be plac'd in *St. Peter's Church*; but as soon as the Waggon came over-against *St. James's*, the Horses stopp'd suddenly, and could not be made to go one Step further. This unexpected Freak of theirs, you must needs think, surpriz'd the Drivers; and even they perceiv'd that the Stones were really grown heavier: which made 'em imagine

imagine that these Relicks had a secret Inclination to lodge at St. James's; rather than at St. Peter's. At first indeed this Fancy did not appear very reasonable; but there being by chance one in the Company who remember'd that St. Paul calls St. James as well as St. Peter, *The Pillar of the Church*, they were all confirm'd in the Belief, that this Accident was not brought to pass without some mysterious Design. However it be, though \* all the Buffles in Italy had been there, the Waggon would have sooner pull'd them backwards than they could have drawn it forwards; and therefore they were forc'd to leave the Relicks at St. James's: and to preserve the Memory of so great a Miracle, they gave that Saint the Surname of *Scaffisavalli*, or *Shak-horses*.

You have Reason to believe that I have had the Curiosity to hear some Preachers here: neither are you deceiv'd when you suspect that I am no very great Admirer of their Way of \* Preaching: you might have added, of their Sermons. The Preachers here, generally speaking, have indeed some natural Endowments that have a Tendency to some Parts of Oratory, but seem perfectly ignorant of sublime Eloquence in their common Practice. Their Motions are extravagant; The Variation of their Voice throws 'em from the loudest Treble to the lowest Base twenty times in a Quarter of an Hour; and their Discourses have neither Strength nor Gravity. They bawl, they torment themselves:

their Gesture is not so extravagant as that of other Monks; but their Style is the most Swelling. The Capuchins are everlasting Thunderers, and preach nothing but Death and Destruction, if it be not a Day for Buffonry. Hell, Purgatory, and the last Judgment are the Subjects of almost all their Discourses. They pull their Beards, clap their Mouths, and roar out hideously. I found 'em other Day a very pleasant Remark in a Book that treats on this Subject; the Author of which assures us, that always when a Capuchin preaches, the Dogs run out of the Church.

their

\* F. Mont-faucon doth not like this Kind of Miracles, as one may see in his *Paleographie Græca*, L. 4: C. 2. Pag. 273.

\* Their finest Discourses are esteemed those which provoke the most Laughter to the Hearers. 'Tis true, every Order of Monks has a particular Way of Preaching: The Jesuits are esteem'd very good Declaimers, and

their Palpits are for the most Part like so many Balconies, in which they run from one End to the other with great Noise and Heat, but all that proves nothing, and signifies nothing. They are perfect Strangers to that admirable Way of Enunciation, which by an agreeable and well-order'd Mixture of Softness and Vehemency, does at once charm, and move, and ravish the Souls of the Hearers: and besides, their whole Discourses do usually consist of a Medley of insipid Jest, and ridiculous Tales. I heard a Carmelite the other Day, who in a Sermon that he preach'd before certain penitent Women of the Holy Cross, concerning Mary Magdalen, diverted himself in his secret Imaginations. In order to display the Merit of that Sacrifice which his Penitent made of the Pleasures of the World, he spent at least a Quarter of an Hour in painting her forth as the most charming Creature under Heaven. He forgot not the least Feature of the compleatest Beauty, and spoke rather like a skilful Painter than a Preacher. Perhaps also he imitated Perrin del Vague, who was wont almost always to make the Picture of his Mistress, when he had a Mind to describe any beautiful Lady in a History.

\* Urbs est  
jam tota Lu-  
panar. Rome  
now is one vast  
Brothel, (Bapt.  
Mantuan)  
The known  
Curtezans are  
not permitted  
to go to the  
Cours, (the  
Place where

You must address your self to some other Person for a satisfactory Answer to that Question which you propose, Whether there are more Curtezans at Rome or at Venice. I must acknowledge I do not see so many of 'em here as at Venice in Carnival Time; but that is no Argument of their Scarcity, especially since I am assur'd by several Persons that their \* Number is almost

Persons of Quality take the Air) or any where else in a Coach upon Pain of being fin'd a hundred Crowns for the first Fault, and whipp'd for the Second. This Order was made by Sixtus V, and is still in force. When the Pope expell'd the Curtezans, Pasquin sung Laudate Pueri Dominum.

almost



almost infinite. As bold an Undertaker as Sixtus V. was, and how eagerly soever he strove to purge Rome of that Kind of Cattel, you know he was never able to compass his Design; and even after he had banish'd the lewdest of 'em, he was forc'd to recall 'em, and settle 'em again with as much Solemnity as they had formerly been, by Sixtus IV. This was done, they say, to prevent greater † Disorders. St. Paul says, † *Roma quid est? quod te docuit præposterus or- do. Quid docuit? Jungas* *vesti elementa, scies: Roma Amor est. Amor est qualis? Præposterus. Unde hoc? Roma mares—Noli dicere plura, Scio. These Verses cannot be Eng- lish'd without losing the Pun.* That 'tis better to marry than to burn; and the Ro- mans, indeed, are not willing to burn, but they find best Extinguishers with unlawful Women.

This puts me in Mind of the ancient Picture of a Wedding at the Aldobrandin Palace: 'Tis a Piece of a \* Frize, which has been placed there \* *Or the broad Band under the Cornish, if what they relate is true.* with that Part of the Wall on which it is painted. It is a Piece much-valu'd by them, both for its Antiquity, and the Excellency of the Workmanship. You know that the Ceremonies of Marriage were very different, and subject to many Alterations among the Romans: Here the Bride is seated on the Side of the Bed, whereas she was sometimes wont to sit on a Sheep's Fleece, or on a Figure of the God Priapus. She bows down her Head, and counterfeits a certain Grief and Coyness, whilst a † Matron † *Pronuba* with a smiling Countenance comforts, instructs, persuades her, and labours to make her sensible of her Duty. The Bridegroom, crown'd with Ivy, and undress'd, sits near the Bed, with a brisk Air, waiting with a great deal of Impatience, till his whining Spouse has made an End of all her Grimaces and affected Airs. In the mean Time four or five Maids are busied in several

several Places; in preparing Barbs and odoriferous Ointments; and a She-Musician plays on a Harp, whilst another seems to sing some Hymen to O Hymenae! some Epithalamium or luscious Song to dispel the Charms, according to Custom.

The Pictures on the Pyramid of Cestius, and those of the abovemention'd Frize, are the only Remains of the \* *Ancient Painting* which I have yet seen in Rome. I doubt not but this *Mausoleum* of Caius Cestius has been already describ'd; yet since 'tis a very rare and beautiful Monument, I cannot forbear giving you some Account of it. The Pyramid is Square, and ends in a very sharp Point; it is a Hundred and twenty Foot high, and ninety four Foot broad at the Base. The Body of the Monument is of Brick, but cover'd over with square Pieces of white Marble. It was repair'd by Alexander the VIIth, in the Year 1673, and almost entirely restor'd to its primitive Beauty. It appears, by the \* In-

\* These Pictures having been often scath'd over, 'tis hard to say whether any Part of their ancient Colours are now remaining.

\* C. Cestius, L. F. Pub. Epulo, Pr. Tr. Pl. VII. Vir Epulonum.

scriptions that are still to be seen upon it, and were, probably restor'd with the rest, that it was erected in Memory of † C. Cestius, one of the seven Officers who were appointed to take Care of Religious Feasts. We enter'd this *Mausoleum* by a low and narrow Passage, which pierces thro' the Thickness of the Building to the Middle of it, where we found a little arch'd Room nineteen Foot long, thirteen broad, and fourteen Foot high. This Chamber is plaister'd over with a certain white and polish'd Mortar, on which there are still seen several Figures of Women, Vessels, and other Ornaments. I will not undertake to describe all these Things particularly; much less will I attempt to write a Dissertation on so difficult a Subject; I will only

† Blondus pretends that this Sepulchre

was common to the whole Society of the Septemviri Epulones. But he is the only Person that I know who is of this Opinion.

tell

tell you, that having discours'd with several Antiquaries concerning these Pictures; I found their Opinions very different. Some pretend, that in respect to the Monument they represent the Preparatives for a Funeral Show; and others say, for a Banquet, as being a Memorial alluding to the Office of *Calus Castus*. Judge, I beseech you, what Dependence one can have upon such Conjectures. One of these Figures holds a Vessel, in which, according to the Opinion of some of those learned Men, it pours lustral Water, that others take for Wine. Another Figure bears long Flutes, which according to some, were design'd for Mirth; and according to others, for Mourning: both of the Parties pretending to confirm their Suppositions, by this Distich of the *Fasts* of Ovid.

*Cantabat Flavis, cantabat Tibia Ludis,  
Cantabat maestis Tibia funeribus.*

*The Pipe, with sou'rain and resistless Art,  
In Temples fans Devotion's sacred Fire;  
With Songs it warms, with Dirges chills the Heart;  
While those expel the Grief which these inspire.*

The Habits of several Colours, do not at all agree (if I may say something of it) with the funeral Ceremonies in those Times.

It appears by the Inscription of a Pedestal that was dug up, say they, near the Pyramid, and on which a Statue of *Cassius* seems to have been plac'd, that this Roman dy'd in the Beginning of *Augustus's* Reign: and those who have enquir'd into the Customs of that Age, assure us, that the Women who assisted at Burials were cloath'd in White, and that the Fashion of Mourning in Black, was abolish'd about the Beginning

*At some Distance off Rome: but now much destroyed.*

beginning of *Cæsar's Dictatorship*. However it be, I know not what shou'd hinder us from adventuring to maintain that these Pictures were only design'd for an Ornament of the Tomb, without regard either to Feast or Funeral. The Sepulchre of the *Nasæ's*, so exactly describ'd by *Mr. Ballori*, is also full of Histories, and other Ornaments, which are the meer Product of the *Painter's Fancy*. And the same Observation may be made concerning several other Tombs, and especially Urns, which are adorn'd with Sculptures in *Basso Relievo*, that represent an infinite Number of indifferent Things.

\* It was invented by John de Bruges, a Native of Guelderland or of Bruges, on the Year 1450.

The Durableness of these Pictures, and the lasting Beauty of their Colours, should deserve to be consider'd, if we were certain that they were the first Colours; but I have Reason to doubt it. You know that \* *Painting in Oil* is a late Invention. It appears that the Colours of these Pictures have been only diluted with Water, and do not penetrate the Plaister.

Others believe that this little Mountain is compos'd of the Wrecks and Fragments of the Vessels in which the Pro-

vinces brought their Tributes to Rome; but I look upon this Opinion as altogether groundless. Sometimes there are Scorpions found between those broken Pots, but their Poison is weak and slow. (If the Animal be bruiz'd upon the Wounds, 'tis a quick Remedy.)

This Pyramid is two hundred Paces distant from the little Hill commonly call'd *il Doliole*, or *Monte Testaccio*, that is, *The Hill of Potshards*. This Hillock is less than half a Mile in Compass, and has, perhaps, a hundred or six-score Foot in perpendicular Heighth. They differ much in their Suppositions concerning this great Heap of broken Vessels; but the most general Opinion is this: The Hillock being near the *Tiber*, 'tis suppos'd that all the Potters wrought about this Place, both for the Nearness of the Water, which is Necessary in their Employment, as well for the Conveniency of transporting their Ware:

and

and that they threw all the broken Pieces of their Vessels into one Place; which Supposition is confirm'd by another Conjecture, that they might have an express Order for so doing, to prevent the Inundation of the River on that Side. They say also, that if we consider the vast Number of Idols, Ornaments of Temples, Bathing-Tubs, Statues, Vats, Tyles, and all Sorts of Vessels that were made in the great City of *Rome*, it will not appear strange, that the above-mention'd Hillock was rais'd out of their Fragments. And this seems reasonable at the first View; but it is very ill grounded upon a false Supposition of Matter of Fact.

Some Wine-Merchants have newly thought fit to dig Cellars under this Hillock, to preserve their Wines cool: and I have been present several Times, in several Places, when they were at Work in digging these Caves; so that I had both Time and Opportunity to consider all that they drew out of them: yet I cou'd never find any Fragments of Idols, Tyles, Ornaments of Temples, nor any Remainder, or the least Appearance of those Things that I mention'd. In more than twenty Cart-loads of those broken Pieces. I observ'd only Fragments of Urns, or at the least, of Vessels that seem'd to have been Urns; or Cups or Tubs, which being suppos'd, they must look for other Conjectures.

'Tis well known, that in ancient Times, the poorest Sort of People only were bury'd without the City, in certain Caves call'd *Puticuli*. The Custom of burning dead Bodies having continu'd very long, during that Time there was made a prodigious Quantity of earthen Urns for the *Persons of mean Condition*; and those Urns notwithstanding all the Care possible cou'd not but be frequently broken. May it  
E not

not then be suppos'd, that out of Reverence to those Vessels, which were or had been employ'd to so sacred an Use, and might still contain some of the Ashes of the Dead, that superstitious People esteem'd it a Sort of religious Duty to gather all these Fragments, and lay 'em in Heaps together? Neither shou'd such a Custom appear strange to us, since not different from the common Practice of Christians at this very Day; when instead of suffering the Bones of deceas'd Persons, (that are dug up when a new Grave is made,) to be scatter'd about, they endeavour to preserve 'em with some Sort of Honour and Respect, by piling them up in Heaps.

\* There was a certain Taylor, call'd Pasquin, who liv'd near this Place, and whose Shop was the usual Rendezvous of News-mongers. This Taylor was a Man of Wit, of a jovial Humour, satirical, and a great Lover of Jest; his Lampoons were usually call'd Pasquinades, and all the satirical Libels in the Town were ascrib'd to him. To persuade the World, that he was the Author of all those cutting Jest, they took care to affix them on the Statue that is here

Since the Reputation of the famous \* Pasquin makes you desirous to be inform'd more particularly concerning him as well as of his Companion Marforio call'd together *Les Medecins des Moeurs*, I will endeavour to satisfy your Curiosity. The first is a mangl'd and disfigur'd Statue, which, some think, was made for Alexander the Great, some for Hercules, and others for a Roman Soldier; (so uncertain are the Conjectures of Antiquaries.) It stands leaning against the Wall of a House, at the † Corner of a Place where several Streets meet. They talk of an Answer of Alexander VI, to those who advis'd him to throw Pasquin into the Tiber, because of the continual || Satyrs which that Critical Statue

tue

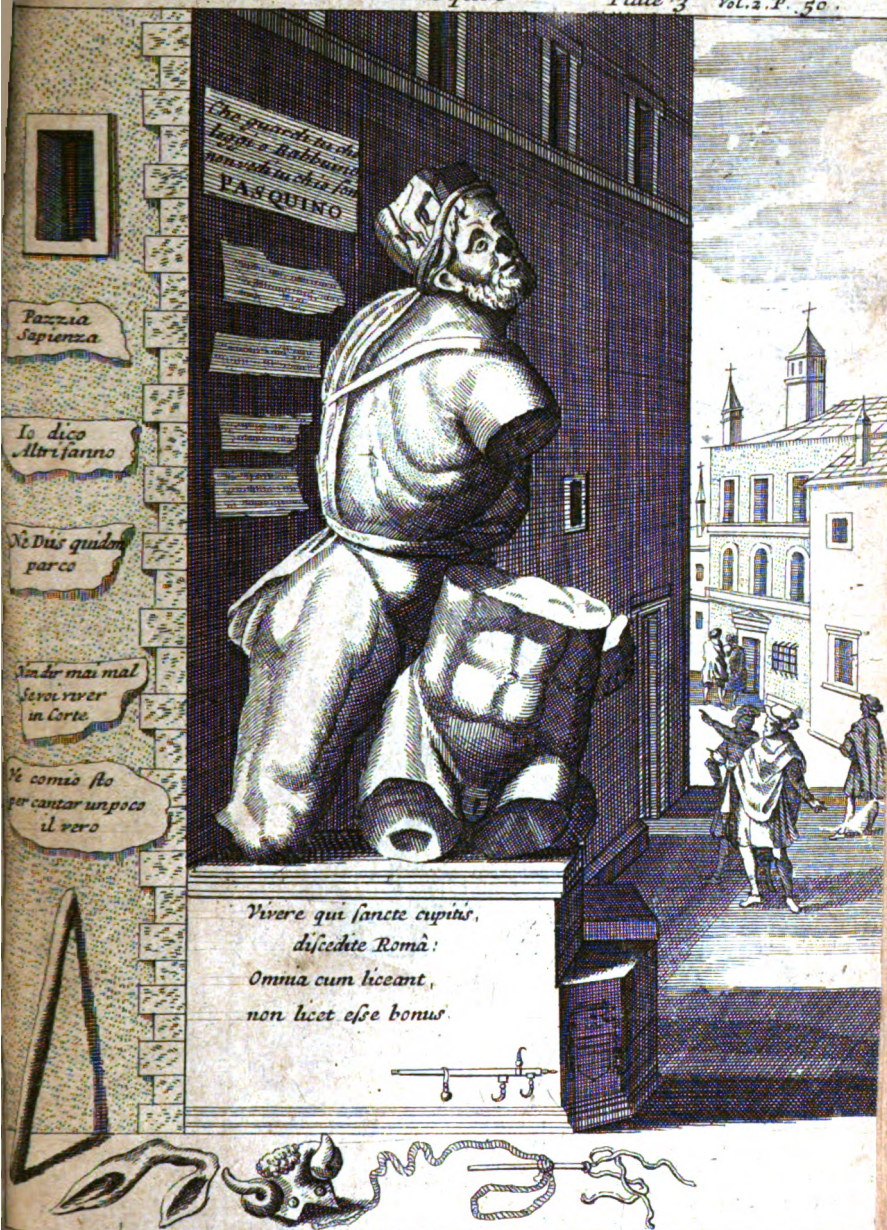
describ'd, which was next his House, and by degrees came to be known by the Name of Pasquin. (It was found near an House belonging to the Family of the Ursini, over against the Palazzo Torres.)

† Ad angulum Arianæ ædis. Boiss.

|| Vendit Alexander Claves, Altaria, Christum.  
Emerat ille prius, vendere jure potest.

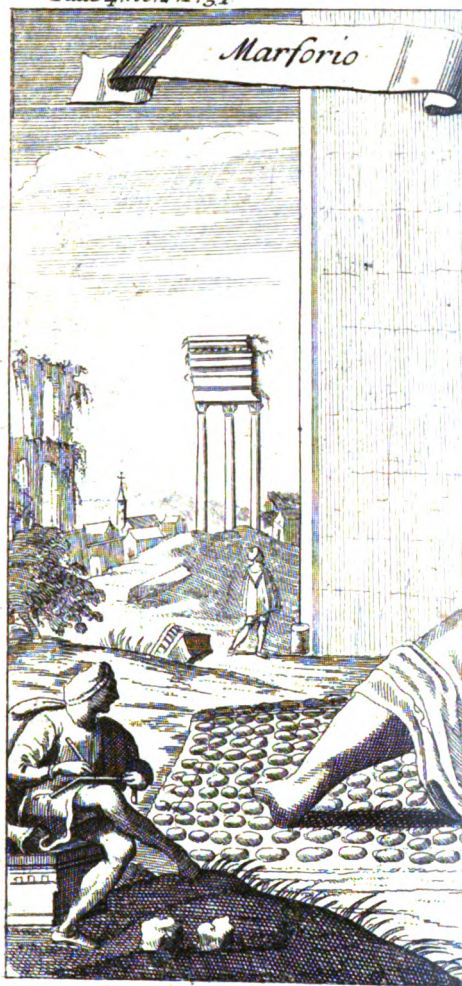
Sextus Tarquinius, Sextus Nero, Sextus & ipse,  
Semper sub Sextis, perditæ Roma fuit.

Conditur











Conditur hoc Tumulo, *Lucretia* nomine, sed re  
*Thais*; Pontificis Filia, Sponsa, Nurus.

made against him; \* I shou'd be afraid, said he, \* *This Thought*  
 lest it shou'd be turn'd into a Frog, and trouble me both *is by some a-*  
 Day and Night with its croaking. *scrib'd to Pope*  
*Adrian IV.*

*Marforio* is another main'd Figure, by some  
 said to have been a (Colossal) Statue of *Jupiter*  
*Panurus*; or, according to others, of the *Rhine*,  
 or of the *Nera*, which passes by *Terni*. 'Tis very  
 probable that it was formerly the Custom to  
 stick the *Pasquinades* on the Statue of *Pasquin*,  
 but that Way is now laid aside; and all the sa-  
 tyrical Invectives are still father'd on *Pasquin*,  
 tho' they never come near him. 'Tis usual to  
 make him answer the Questions that are pro-  
 pos'd to him by *Marforio*, which stands in one of  
 the Courts of the Capitol

† *The Word*  
*Marforio*  
*comes from*  
*Martis Fo-*  
*rum: for so*  
*was the Place*  
*call'd where*  
*this Statue*  
*stood, as well*  
*as Forum*  
*Augusti.*  
*See Plavius*  
*Blondus in*  
*his Italia Il-*  
*lustrata.*

*J. Batt. Marliano in his Typogr. Antiquæ Romæ. Andr. Fulvio, Antiq.*  
*di Roma. Vigenere. Boissard. Farniano. Nardini. I believe that Mr. de*  
*Giry is the only Person (in his Translation of Tertullian's Apologeticks) that*  
*has taken this Statue for a Statue of the Tiber.)*

The *sententious Words* of the sincere *Pasquin*,  
 put me in Mind of those which I read at the  
*Villa Benedetti*; Which is a very pretty \* House \* *Ras in*  
 in a charming Situation, between Vineyards *Urbe.*  
 and Gardens; and of which the Stairs, Galle-  
 ries, and many Chambers are adorned with Mo-  
 ral Proverbs, Poet's Sentences on all Subjects, in  
 different Languages; And even Passages taken  
 from the Sacred Authors, though reputed by  
 common Readers to be Apophthegms of some  
*Socrates, Cato's, Seneca's, or such Philosophers.*  
 Since the † *Abbot Benedetti*, an ingenious Man, † *Since the*  
 learned, and of a general Merit, had thought *first Edition of*  
 fit to expose those *Sapientum Dicta* to the Eyes of *these Letters,*  
*the Abbot dy'd*

*and bequeath'd this House to the Duke of Nevers.*

the Curious which come to visit his little Palace, and has been by them generally approv'd; I may venture, I think, to let my Pen transcribe upon this Paper some of those good Words, without any Fear of your Criticism.

One cannot translate these Proverbs and Sentences (whose Terms are emphatical,) without taking all their Beauty and Strength from them.

*Inter cuncta leges, & percontabere Doctos,  
Qua ratione potes traducere leniter Ævum.*

\*

*Cum Fata sinunt, Vivite læti;  
Stygias ultro querimus Undas.*

\*

*Ποῦ πάλιν, οἷός τε θείων.*

\*

*Quid est Homo? & quid est Gloria ejus?  
Flos levis, Umbra fugax, Bulla caduca, Nihil.*

\*

*Habitacula Fustorum benedicuntur.*

\*

*Pax optima rerum.  
Pax materia gaudii.  
Dulce Pacis Nomen.*

\*

*Candida Pax Homines, trux decet Ira Ferar.*

\*

*Amara Guerra fà dolce Pace.*

\*

*Chi non s'avventura non ha Ventura.*

\*

*In via Virtuti nulla est Via.*

\* *Cbi*

\*  
*Cbi paga debito fà capitale.*  
 (Promesso fà debito)

\*  
*Verum Oxyperum salubris Dieta.*  
*Cibi Modicus, Sibi Medicus.*

\*  
*Per mangiar assai convenien mangiar poco.*

\*  
*Γλυκαίνει λιμὸς κνήμες.*

\*  
*Molti Cuochi guastano il brodo.*  
*Graffa Cuccina magro Testamento,*

\*  
*Stet quicumque volét, Potens,*

\*  
*Aula Culmine lubrico :*  
*Me dulcis saturet Quies*  
*Tranquillo positus loco.*

\*  
*Jura, Pudorque, & Conjungii sancta fides*  
*fugiunt Aulas.*

\*  
*Splendida magnificis Paupertas regnat in Aulis*

\*  
*Tout ce qui reluit n'est pas Or.*

\*  
*Quis Dives? Qui nil cupiat. Quis pauper? Avarus.*

\*  
All covet, all lose.

\*  
*Gran pazzia, il viver povero per morir ricco.*

\*  
Buon Rè degli altri è Rè di se stesso.

\*  
*Fear God; Honour the King.*

\*  
Decet timeri Cæsarem, sed plus diligi.

\*  
*Si Fortuna juvat, caveto tolli:  
Si Fortuna tonat, caveto mergi.*

\*  
Better bow, than break.

\*  
*Industriam adjuvat Deus.*

\*  
Chi guarda ad ogni penna, non fa mai letto.

\*  
*Bona Mulier Donum Dei magnum.  
Fecunditas à Domino.*

\*  
Donna di fenestre, Uve di Strada.

\*  
*Donna Virtuosa non sa star otiosa.*

\*  
Ешъуъ, ѿгъ дѣтн.

\* II

*Il grasso sempre vuol esser di sopra.*

*A bon Chat, bon Rat.  
Qui se fait Brebis, le Loup le mange.*

*Vive tibi, & longè Nomina magna fuge.*

*Nobilitas sola est atque unica virtus.*

*Dives aut Iniquus est, aut Iniqui Hæres.*

*Quod dubites ne feceris.*

*Quæ non posuisti, ne tollas.*

*Il n'est si bon Chartier qui ne verse.*

*Quem pœnitet peccasse pene est innocens.*

*—Tractent fabrilis Fabri.  
Quæ supra nos nihil ad Nos.*

*Qui nihil potest sperare desperet nihil.*

*Ipsa dies quandoq; Parens, quandoq; Noverca.*

*Si qua voles aptè nubere, nube pari.*

E 4

*Eligo*

\*

*Elige cui dicas, Tu mibi Sola places*  
*Non Thetida simul, & Galatheam.*

\*

*Ne sapius homo ab homine.*

\*

*Guardati da aceta, di Vin dolce.*

\*

*Ambulate in Dilectione.*

\*

*Vitæ Pharmacum fidus Amicus,*

\*

*Amicitia nescit Superbiam.*

\*

*Non biasimar altro del tuo Vizio,*

\*

*In casa d'altri non far da Patrone,*

\*

*Non mette la bocca dove non ti tocca.*

\*

*Chi si loda S'imbroda.*

\*

*Haver sentito dir, mezza buggia.*

\*

*Colui non sa poco, chi confessa non saper molto.*

\*

*Chi non sa niente, non dubita di niente.*

\* *Eucharis*



\*  
*Eucharis Lingua multiplicat Amicos.*

\*  
*Spectator fastidiosus sibi molestus.*

\*  
*Festina lente.*

\*  
*Satius est recurrere, quam malè currere.*

\*  
*Mus non uni fidit Antro.*

\*  
*Stultus, si tacuerit, reputabitur Sapiens.*

\*  
*Desperationis Ignavia radix, & Nutrix.*

\*  
*Patria est ubicunque bene.*

\*  
*Chi cader Vuol, non merita Sostegno.*

\*  
*Chi sprezza la Vita, non teme la Morte.*

\*  
*Ogni Mattino ha'l suo Vespero.*

\*  
*Chi tosto cresce, tosto manca.*

\*  
*Sapientis est mutare consilium.*

\* Qui

*Qui terret, plus ille timet : Sors ista Tyrannis.*

*Neceffité n'a point de Loi.*

*Qui trop embrasse mal étreint*


*Selon le bras-la Saignée.*

*Qui procul à Curis, ille Lætus :  
Si vis esse talis,  
Eſto ruralis.*

*Dulce Animi pabulum, Vera animi quies.*

*Omnes una manet Nox,  
Et calcanda Semel via Letbi.*

*Vigilate, & Orate,  
Quia nescitis diem, neque horam.*

 Upon my Return to the Villa Benedetti, some Years after the first Edition of this Book, I found that several of the Sentences that I had formerly collected in that Place, were taken away, and others fix'd in their Room. 'Tis easie to comprehend the Reason of these Changes, and without Doubt they are groundd on the Truth of a Proverb, that they might have added to the preceding ones, Tot capita tot sensus. When a new Master of this House will not like some of these Maxims; or when they shall not be altogether agreeable to his Humour, one may conclude he will change them;

them ; till another , perhaps will efface and reject the whole ; not being dispos'd to hang his Rooms with such whimsical, or at least extraordinary Sorts of Ornaments.

Tho' those Things are not in themselves disagreeable, and tho' those various good Thoughts may make some advantageous Impressions on the Minds of the Readers; yet indeed, I should have added nothing here to what we had just now seen, if I had not been invited to do it, by the busy Care of a Young English Gentleman, who took the Pains to copy the new Sentences, that we shall see by and by, when we accidentally happen'd to meet in that House together. He desir'd me to add them to the Rest; and it is chiefly to shew him how desirous I am to oblige him, that I fill the three following Pages with his own Collection. I will first say, that I only set down two of these new Sentences in my Table-Book. The first, was nicely written upon Velum, and kept in a little gilt Frame. \* Ita sum com-

paratus, ut licet videam aliter Veritatem docere non posse; nisi ut vix uni bono & cordato Viro placere, & contrà, mille Imperitis ac Stultis displicere cogar; Malim tamen ab illo uno laudari, contemptis Reliquorum Ludibriis. The Sense of this was the Consolation that Grotius gave to Lewis Cappel (Men whose Names are a sufficient Elogy) when the Preachers, and other Pedants exclaim'd so bitterly against the last, for Printing his Critica Sacra, and his Arcanum Punctuationis revelatum: Take Courage, says Grotius to him, and contentus esto magnis potius quam multis Laudatoribus. I look'd upon that Sentence, as a Proof, or Demonstration of the Abbot's Wit and Sense, who never seeks after the Approbation of any but Men of Honour and Understanding; contrary to the Common Practice of the Generality of Mankind (even of some who have introduced themselves into the Commonwealth of Learning) whose Ambition is only to gain the Ap-  
 \* That is to say, Such is my Character, that when 'tis evident that in my teaching Truth, I cannot do it but in the Expectation of being divided by IGNORANTS and SOTS; with the hopes to Please (or be Useful) to an only GOOD MAN; I will ingly chuse the Approbation of this, and freely scorn Mockeries of others, with the greatest Contempt.

Ubi Multitudo ibi est Error.  
--Vulgus servum Pecus.  
Pecora Campani.

probation and Applauses of the ignorant and despicable Multitude. The other Apophthegm that I collected, was the favourite Sentence of Luther, as he declares it himself, in his Table-talk : UBI UNA GUTTULA MALI, IBI MARE BENEFICIORUM DEI. (I thought that might have been put there by some German Traveller.)

† This Maxim is so much the more remarkable, in its being the Thought of an Heathen, (Cicero.) One cannot imagine any thing finer. I will add, since the Opportunity invites me to do it, another Maxim of this great Man's, which should make the Generality of those that call themselves Christians ashamed. Quod si in hoc erro, quod Animas Hominum immortales esse credam, libenter erro : nec mihi hunc errorem quo delector, dum vivo, exorqueri volo. Siq, mortuus, ut quidam minuti Philosophi censent, nihil sentiam ; non vereor, ne hunc errorem meum mortui Philosophi irrideant.

\*

Cede Deo, & Fortiori

\*

Magnæ virtutis est cum Felicitate luctari.  
Magnæ felicitatis est à Felicitate non vinci.

\*

Molto vale, & poco costa,  
A male parole buona risposta,

\*

Responsio mollis frangit Iram.  
Sermo durus suscitatur furorem.

\*

Abominatio Domini est omnis Arrogans.

\*

Vasi vuotti fanno gran strepito

\* Parlar

\*

*Parlar senza pensare,  
Tirar senza mirare.*

\*

**Parlar non fa, chi tacer non puol.**

\*

*Sibi parat malum qui alteri.*

\*

**Magnanimo fatis est prostrasse Leoni.**

\*

*Tene Mensuram, & respice Finem.*

**(The Apophthegm of the Emp. Maximilian I.)**

\*

*Donna ride quando puol :  
Donna piange quando Vuol.*

\*

**La Bellezza è un Fiore :  
Presto nasce, presto muore,**

\*

*Opitulari suavissimum est.*

\*

**La Mano che tu non puoi morder,  
bascia-la.**

\*

*Omne Solum Forti Patria.*

\*

**Sì vitare voles acerba multa,  
Et tristes Animi cavere morsus ;**

**Nelli**

Nulli te facias nimis Sodalem :  
Gaudebis magis, & minùs dolebis.

————— *Sit mihi mensa tripes, &  
Concha Salis puri ; & Toga quæ defendere Frigus  
Quamvis crassa queat.*

*Noli Regibus dare Vinum.*

*Regem non faciunt Opes,  
Non Vestis Tyria color :  
Non Auro nitida Trabes :  
Rex est qui metuit nihil.  
Hoc Regnum sibi quisque dat.*

*Beatus ille, qui procul negotiis,  
Paterna Rura bobus exercet suis !*

*Ubi turpis est Medicina, sanari pudet.*

*Adde parum parvo, parvo superadde pusillum ;  
Tempore sic modico magnum cumulabis acervum.*

*Facite vobis sacculos qui non veterascunt ;  
Thesaurum non deficientem in Caelo.*

*Annuus qualis est tibi Proventus ?  
Dominus est Hereditas mea.*

*Est parvula Domus !  
Sensit Alexander Testa cum vidit in ista  
Magnum Habitorem, quantum felicior hic qui  
Nil cuperet, quam qui totum sibi posceret Orbem.*

*Viles carpis Cibos !  
Sed carpo faciles, nec trepidam manu. Qualis*

Qualis est Torus?

— — — — *hic mollis panditur herba*  
*Sollicitum Curis non abruptura Soporem.*  
*(Rumpatur, quisquis rumpitur invidia.)*

I'm sorry that I cannot relate to you so many Wonders of *Tivoli* and *Frescati* as you seem to expect. They are indeed very pleasant Places, and rather than give Offence, I will e'en adventure to call 'em very *fine*. But if once this Maxim be establish'd, That when we consider Things which are reputed beautiful, we ought to proportion the Esteem that we have for 'em, by comparing 'em one with another; as, we do with Roses and Gilliflowers, which so darkens the fainter Lustre of a Field-Daisie, that we pass by it without Reflection. If; I say, this Principle be laid down, I must sincerely acknowledge, that if we compare *Frescati* to *Versailles*, or even to several other pleasant Seats in *France*, that are not Royal Houses, I am persuaded, and dare positively affirm, that the celebrated Wonders not only of *Frescati*, but also of *Tivoli*, and all the most beautiful Places about *Rome*, (I mean as to Gardens and Waterworks,) deserve no higher Title than that of pretty Things.

*Frescati* is a very small Town, seated on the **FRESCATI**. Steepness of a Hill twelve Miles from *Rome*. anciently call'd Tuscolum. There are several Houses of Pleasure in it, of which the three principal are *Monte-dracone*, belonging to the Prince *Borghese*: *Belvedere*, to the Prince *Pamphilio*: and the *Villa Ludovisia* to the Dutchess of *Guadagnola*, the Constable *Colonna's* Sister; and all that deserves to be compar'd to the Royal House I spoke of, as *Frescati* to *Rome*, or two or three Trees to a fine Landskip. Kircher pretends that this Town was built 300 Years before the War of Troy, but he does not prove it: a difficult task!

Monte-

*Montedracone* is a pretty large House, situated on a rising Ground, from which you may discover *Rome*, and the whole Extent of the inter-jacent Plain ; but that City is at too great a Distance to be seen from hence with Pleasure : and the uniform Verdure of the Plain is not adorn'd with that Variety of Objects with which a Landskip ought to be embellish'd. The View of *Paris* from *S. Clou* is a great deal finer. 'Tis true, the Prospect is more diversify'd on the Side of *Monte Porcio*, but 'tis also much more limited. The Avenues of this House are very difficult ; and, to speak plainly, there are at present neither Fountains nor Gardens about it, that merit a particular Description.

The Situation of *Belvedere* is not unlike to that of *Monte-dracone*. There is a pretty Cascade in it, and a Grotto, where you may see *Apollo* with the *Nine Muses* on Mount *Parnassus*. We were inform'd, that all these Statues play'd on Pipes when the Machines were in order.

The Cascade, at the *Villa Ludovisia* is also the principal Ornament of its Garden. The Furniture of all these three Houses is mean ; and every Thing about 'em appears neglected.

**TIVOLI.** *Tivoli* is another little Town, seated on a Hill-lock, eighteen Miles from *Rome* ;

*Tum Gemini Fratres Tyburtia mœnia linquent,  
Fratris Tyburti dictam de nomine Gentem,  
Corillus que, acerque Coras, Argiva Juventus.*  
(Virgil.)

*Tibur Argeo positum Colono,  
Sit mea Sedes utinam Senectæ,*

says *Horace*. Indeed, the Place stands in a very good Air, and very pleasantly.

The



The Duke of *Modena* has a House of Pleasure in it, which is commonly call'd the Cardinal *d'Este's Palace*: may be because it is for the Use of the Cardinals of that Family when there are any. This *Palace* is large, and makes a handsome Show, but has neither very fine Apartments nor Furniture. The greatest Rarities that it can boast of, are three Chambers painted in *Fresco*, by *Raphael*, with some ancient Statues. The Garden is not very large, but it is embellish'd with pleasant Terras-walks and Water-works, which far exceed those at *Frescati*, and are even thought to excell all the Works of that Nature in *Italy*; but the greatest Part of the Water-Pipes are unfortunately stopp'd, and the Machins out of Order. The whole House appears \* at present in so forlorn and neglected a Condition, that 'tis impossible to behold the Remainders of its Beauty without a Pleasure mix'd with Grief. 'Twon'd be certainly very unjust to refuse the Praises that are due to a Place, which if it be consider'd singly and by it self, must be acknowledg'd to have many Charms, and to contain Things very observable: Neither do I pretend in the least to derogate from its true Value: My Design is only to give a just Idea of it, and to remove those Prejudices with which many Persons are possess'd concerning it. I will not strive to refute the Opinion of those who believe that the Gardens and Water-works of *Italy* did formerly surpass those of *France*; I do not enter into that Tryal: but since the Face of Affairs is alter'd, I say that we ought also to change our Language. I must confess I was strangely surpriz'd at the Sight of these small Things here, after I had heard the Water-works of *Italy* so highly commended, as if there had been nothing in the Universe that cou'd with Justice be compar'd

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par'd to 'em. They tell us, that the *Palace and Gardens of Este* cost three Millions, and I will not pretend to contradict 'em; but I must beg Leave to assure them, that *Versailles* has incomparable Beauties; that the Water-works of that Place exceed a thousand times those that are at *Tivoli*; and that the very Lead of the Canals at *Versailles* cost ten times more than all *Tivoli*.

† In this River are found little white Stones, which they call Sugar-Plumbs. *Tivoli Du Val*.  
\* Others pretend that it was a Temple of Hercules.

The Cascade of the † *Teverone* is the most remarkable Thing in this little Town. This River forms a large and pleasant Sheer, but the Fall is not high. *Præceptis Anienus*, says *Horace* and *Sil. Italic*. Not far off are the Ruins of an ancient Building, said to have been the *Sibyl's* \* House; *Sibylla Tiburtina*. There are in the Court two ancient Statues of a reddish Granite speckl'd with Black, which, in *M. Spon's* Opinion, do both represent the Goddess *Iſis*. The same Author supposes, after some others, that *Adrian* caused 'em to be brought from *Egypt* to adorn his Pleasure-house at *Tivoli*.

The Hill of *Tivoli* has furnish'd, Time out of Mind, the greatest Part of the Stones that are us'd at *Rome*. This Stone is usually call'd *Travertin*, by Corruption of the Word *Tyburtin*. The *Colliſeum* was cover'd all over with it, and the Front of *St. Peter's Church* is built with the same. This Stone is of an excellent Use, but it is not very fine, being yellowish and porous; whereas your *Portland Quarry*, as well as those at *Paris* and *Caen*, make a better Show.

The Stones of *Tivoli* put me in Mind of a memorable Accident related by *Alexander Tassoni*, in his *Various Thoughts*. Not many Days || ago, says that Author, the Workmen that were employ'd to dig Stone at *Tivoli*, having cleft a great Mass, found in the Middle of it an empty Space, in which there was a living Crayfish that weigh'd

|| He wrote about Fifty Years ago.

weigh'd four Pounds, which they boy'd and eat. I have read in another \* Author, That he \* Alexander found a wrought *Diamond* in the Heart of a ab Alexandr. Bapt. Fulgus mentions a living Worm great Piece of Marble, and a considerable Quantity of sweet and odoriferous Oil in another Piece of like Marble, which is less incredible. that was *Tassoni* also relates, That the same Year a Cat found in the Middle of a Flint. suck'd a Rat in *Tivoli*; but before I employ'd my Time in reasoning upon such Sort of Facts; I would be sure of the Truth of 'em, by undoubted Proofs.

Three Miles from *Tivoli*, in our Way Home. Lacus Albani. *Lacus Albani* wards, we pass'd by a little Lake call'd *Lago de* neus. *Bagni*, or *Solfatara*, and by the People nam'd the *Sixteen Boats*, because of a like Number of floating little Islands that are upon it. It is almost Round, and of about two hundred Paces Diameter: That Water is extream clear, and seems to be of a blue Colour. It sends forth a pretty large Brook, which, after a short and rapid Course, loses it self in the *Anieno*. Both the Lake and Rivuler exhale a sulphureous Odour, which is very strong, and is smelt at a great Distance. The late Cardinal *d'Este* having in vain attempted to sound the Depth of this little Lake, They pretend that the Water of the Anienio is endow'd with a singular Virtue to whiten the Teeth and Ivery. perswaded two Divers to enter into it, one of whom was never afterwards seen; and the other related, that he found the Water so hot, tho' at the Surface it is cold, that he was not able to descend to any considerable Depth. The Land is dry and hollow underneath about the Banks of the Lake, as it appears by the deaf Sound made by the treading of Horses upon it. 'Tis probable that the visible Part of the Lake is only a narrow Mouth of a vast Abyss, which widens and extends it self under Ground very far on both Sides. And I think it may be conjectur'd concerning the first Diver, that either he

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ventur'd

ventur'd too deep, and was surpriz'd by the Heat of the Water ; or that having wander'd into some subterraneous Gulf, he struck his Head against the impending Arch, instead of rising at the Mouth of the Lake. However it be, we must necessarily conclude, that the Body was carry'd into some subterranean Vault, since it never afterwards appear'd on the Surface of the Water.

On the Bank of this Lake there are certain old Ruins, which Antiquaries call the *Baths of Agrippa*. The largest of the floating Islands makes an Oval, and is about fifteen Foot long ; they are crouded together on that Side whither the Wind drives 'em : the least Touch makes 'em sail. Two of our Company went into one of the smallest of 'em, and push'd it from the Land only by thrusting against the Bank with the Points of their Swords.

I have several other Observations to communicate to you concerning the principal Houses of Pleasure about *Rome*, tho' I do not design to describe 'em particularly, as I intimated to you before.

The *Villa Borgbese* is, in my Opinion, kept in better Order than any that I have hitherto seen. 'Tis certainly a very pleasant Place, and fit for a great Prince. The House is almost cover'd over on the out-side with Antique *Basso Relievo's*, which are dispos'd in so natural an Order, and with so much Symmetry, that you wou'd be tempted to think they had been purposely made to fill those Places where they are now set. Of the Statues with which the Apartments of this Palace are replenish'd, I shall only take notice of the *Junio* of Porphyry : *Romulus's* She-Wolf of fine red Marble of *Egypt* : the Busts of *Hannibal*, *Seneca*, and *Perimæx* : the Hermaphrodite :  
the



*Vol. 2. P. 69. Plate 17.*



the old *Silenus* holding *Bacchus* in his Arms : and especially the \* *Gladiator*, of which you \* On the Base have a Copy in Brass at the End of the † Ca-<sup>'tis written,</sup> nal in St. James's Park. I may venture to as-<sup>'Αγαστας Δω-</sup> sure you, that this is one of the finest Antique<sup>οβίου 'Εστια-</sup> Statues in Rome : And I know one who is a very<sup>© έμιολι.</sup> skilful Judge in such Curiosities, who calls it his<sup>Made by Aga-</sup> Favourite, because he esteems it above all the<sup>stias Son of Do-</sup> rest. The Figure is an Imitation of the most<sup>sitheus, the</sup> exquisite Proportion of Nature : It represents a<sup>† Now at</sup> Man in the Vigour of his Age, neither feeble<sup>Hampton-</sup> and womanish like the *Lantini*, and the *Apollo* ;<sup>Court.(1712.)</sup> nor so excessively brawny as the *Hercules*. The Posture in which he is represented shows a great Strength ; and the longer you consider this Figure, the more admirable it will appear in every respect.

The *David* throwing a Stone out of a Sling at *Goliath*, the *Aeneas* carrying his Father, and the Transformation of *Daphne*, are three modern Pieces made by *Bernini*, which deserve to be ranked among the best Antiques. It wou'd be an endless Labour to enumerate all the fine Pictures. The *St. Anthony* by *Carracci*, and the *Dead Christ* by *Raphael*, are esteem'd the two principal.

I cannot forbear repeating once more, That the *Villa Borghese* is a delicious Place. If all the Royal Magnificency which adorns some other Places does not appear in this with so much Splendor, yet it must be acknowledg'd, that it has Beauties no less soft and charming : such tender and natural Beauties as touch our Hearts very sensibly, if they do not inspire us with so much Awe. And even I will add, that *Rome* being the Source of Antique Statues and Sculptures, some of which are commonly reputed as inimitable, all the rest of the World

must yield the Precedency in this Point to the House of a *Roman Prince*.

As we were walking in the little Flower-Garden, the Gardner made us take Notice of a double white *Hyacinth*, the Root of which, he assured us, cost Five hundred Crowns, a Year before: I know not whether he lied or spoke Truth; but 'tis certain that *Tulips* have been sold in *Flanders* for Four or Five hundred Pistols, so great was the Fondness that some Persons had for these Flowers. We need not longer wonder at the great Price of Jewels, since the least durable Beauties in the World are valu'd at so high a Rate. I have often observ'd upon the Gares of fine Gardens, that they have put severe Inscriptions against those that touch the least Thing in them; But the Prince *Borghese* has found a more genteel Way of securing his Flowers and Fruits, from rash and indiscreet Hands, by encouraging those that come to see his Gardens on the Point of Honour, and giving them an entire Liberty of taking what they please. *Viator*, says a Piece of Marble that stands just at the Entrance, *Legum Compedes ne timeas. Itō quōd voles. Carpito quā voles. Abito quando voles. Dispose of every thing here as you please; Carry away if thou pleasest the Garden, and the Gardiner, &c.* Young People who are least modest in this Respect, find themselves so touch'd with Gratitude by these fine Words, that they always keep their Hands in their Pocket: whereas they have a strange Itching, when they are forbidden to touch any Thing after a severe Manner.

The little Palace is seated on the highest Place of the Hill call'd Mount Pincio.

The *Villa Ludovisia* is much out of Repair, by reason of the Absence of the Prince of *Piom-bino*, who is Lord of it. There is a prodigious Multitude of ancient Statues to be seen in this Place. The expiring *Gladiator*, who is every where







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where known by the famous Name of the *Dying Myrmillo*, is the Piece that is most esteem'd there by Statuaries and other good Judges. 'Tis va-  
 lued at an infinite Price; and certainly there cannot be a Rate set upon Things of this Nature. Nevertheless, I hear that the poor Prince to whom it belongs, is in a Doubt whether he shall mortgage it for 15000 Crowns which are offer'd by *D. Livio Odescalchi*, the general Buyer at *Rome*, of precious Things. The Groupe call'd *Concord*; the Statues of *Fulvius*, of *Æsculapius*, of *Antoninus Pius*; the two *Apollo's*; the two *Gladiators* reposing; *Faunus* with *Venus*, &c. are admirable Pieces \*. The best Pictures have been carry'd to other Places, with the richest Furniture; yet they shew'd us a Bedstead enchas'd with several Sorts of precious Stones, formerly valued at Twenty thousand Pistols, if we believe 'em, but now much out of Order. In the same Chamber they made us take notice of a Heap of Human Bones, which, they say, are petresfy'd; but they are mistaken, for the Bones are not turn'd to Stone, only they are † cover'd over with a candy'd Film, or stony Crust, which has given Occasion to their Error: Not that I say that Bones are incapable of Petresfaction, as well as other Things. In the several Cabinets of Curiosities, they made us observe a great Variety of petresfy'd Bodies: Fruits, Flowers, Trees, Wood, Plants, Bones, Fishes, Bread, Pieces of Flesh, and Animals of all Sorts; but indeed, I would not warrant all these Metamorphoses; and I will even ingenuously tell you, that there are a great many of 'em that I very much suspect. *Ambrose Pareus* relates an  
 \* See the Instructions to a Traveller.  
 † Leandro Alberti \* assures us, that the Wood which they place in the Lake de Piè di Luco, from whence springs the Velino, which we have mention'd already, is in a little time cover'd with the like stony Matter; and we know that the same Thing happens in one of the Lakes in Ireland,

(\* *Frà pochi giorni ritrovasi circondato di sasso.*)

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Instance

Instance of a Child that was turn'd to a Stone in the Mother's Belly: And which is far more surprizing, we are inform'd by the Histories of our Age, that an entire \* City in *Africk* was petrify'd in one Night, with Men, Beasts, Trees, Household Furniture, Tools, and every Thing that was in the Town, without Exception. If it is not true, nothing is more certain than that the famous *Kircher* relates it, in his *Mundus Subterraneus*.

\* The Town of Biedoblo. Aventinus in his Bavarian Annals speaks of several Persons in that Country, who as they were milking their Cows were suddenly transform'd into Statues of Salt, by the force of certain spirituous Steams that broke forth in the Place where they were, during a great Earthquake in the Year 1348: let him believe it that will, or can.

The *Villa Chigi* abounds with little Water-spouts, which never fail to besprinkle the Curious, if they do not take Care to prevent those Showers, by feeding the Gardener when they enter. There is also there, a Cabinet of Curiofities, of which the little *Adrian* of oriental Jasper, is one of the most celebrated Pieces.

The great Alleys of the *Villa Montalto*, or *Savelli*, with its Statues and Pictures, make it vie with the finest Country-houses about *Rome*. Here is still to be seen *Sixtus* the Fifth's little grey Chamber, while he was Cardinal *Montalto*, and, as you know, a *Franciscan*. The *Germanicus*, the *Piscennius Niger*, the *Scipio*, the Goddess *Navia*, the *Adonis*, and the *Gladiator* of Touch-stone, are reckon'd among the principal Statues: And among the Pictures, the *Dead Christ* by *Raphael*, the *St. Francis* by *Caracchio*, the *Virgin* and the *Bacchus* by *Guido*, with the *St. John* of *Pomarrancio*.

The Gardens of the *Villa Pamphilia*, wou'd be, in my Opinion, the fairest that I have seen, if they were kept in better Order: for here I observ'd

serv'd more Design, more Symmetry, and a more regular Disposition of the Parts than any where else. The House is adorn'd on the Outside with fine antique *Basso Relievo's*, like that of the *Villa Borgbese*, and it is no less replenish'd within ; but the best Statues were much disorder'd by an Accident which I shall relate you. The Prince *Pamphilio*, while he was very young, was importunately sollicitated by the *Jesuits* to enter into their Society. He was not altogether averse to this Motion, and those designing Fathers employ'd all their Cunning to gain him under a Pretence of Devotion, to which they knew he was very much enclin'd. Among other Stratagems which they us'd, they bethought themselves to exclaim loudly against the Indecency of those naked Marble Figures which he kept in this Palace ; and the tender Consciences of these rigid Casuists oblig'd him at length to order several Parts of these Statues to be cover'd. This poor young Prince, to humour his ghostly Fathers, caus'd Shirts of Plaister to be put upon all his Marble Subjects, Men, Women, and Children. This Reformation was very grievous to some Persons, especially to Painters, Sculptors, and Antiquaries, but no humane Consideration cou'd prevail with the Priest-ridden Prince to desist from his pious Design to hide so many tempting and dangerous Objects. They were all daub'd and plaister'd over without Mercy, save one little *Bacchus*, who had the good Fortune to escape this Holy Fury, as the young \* Lord de La Force was preserved from the Murderers at *Paris*, in that barbarous Massacre call'd of *St. Bartholomew*. A poor *Venus*, one of the Master-pieces of the famous *Caracchio*, was smutt'd all over from Head to Foot, and transform'd into I know not how many

*The late Dutchess of Guise, caus'd the Duke of Mazarin to commit the same Reformation. And indeed, among those Statues, in general, there are some very indecent. \* He was afterwards made a Duke.*

Figures,

Figures, which fill at present the Corner of a Picture of which she was formerly the fairest Ornament.

The Prince having at last changed his Mind, and being resolv'd to prefer the Company of his Princess to that of the Jesuitical Society, was desirous to redress all these Disorders, and to restore his good Marble People to their ancient Condition. In Pursuance of this Design, he order'd the nasty Clay with which they were cover'd, to be taken off; but the clumsy-fisted Masons had unfortunately mangl'd several Parts of the Marble to make their Plaister stick the better; so that the greatest Part of these curious Pieces were very much damag'd.

I must not forget to tell you, that I observ'd, at the *Villa Savelli*, an unusual Figure of *Abraham's Sacrifice* by *L'Espagnolet*; for, whereas *Isaac* is commonly painted on his Knees, and blind-folded; and his Father with a two-handed Sword, or with a Turkish Scimitar, ready to cut off his Son's Head, according to the *French Fashion*; *L'Espagnolet* has only given him a plain Sacrificing-Knife, as if he were going to cut *Isaac's* Throat; which certainly agrees better with the usual Manner of sacrificing Victims.

*'Tis no less surprizing that Isaac is represented as a very young Boy. 'Tis expressly said, (Gen.xxii 6) as Sir Thomas Brown observes, that all the Wood which was to consume the Holocaust, was put upon Isaac's Back, to be carry'd to the Mountain; and 'tis plain that this was too heavy a Burthen for a Child. Josephus says that Isaac was at that time 25 Years of Age. Antiq. Jud. l. i. c. 13.*

*Julio Romano* was the Architect of the Duke of *Parma's* House of Pleasure, commonly call'd *Vigne Madame*. This Building is neither great nor magnificent, but its Beauty is regular and unaffected, and its Situation extremely delightful. On one Side it enjoys a clear Prospect of *Rome*, with several Gardens, and many pleasant Country Houses; and on the other, a beautiful

beautiful Landskip of little Hills well cultivated. Over-against it the *Tiber* creeps thro' the Fields and Meadows; and the farthest off from the Sight, the snowy Tops of the *Appennine* do insensibly mingle with the Clouds. Behind it is a shady Wood of tall Trees, adorn'd with cool and solitary Walks, which are incomparably charming. The Gardens rise into Terras-Walks, and want neither Fountains nor Statues.

I might add several other Observations concerning the Pleasure-houses of *Medici*, *Matthai*, *Lanti*, *Cesarini*, *Justiniani*, and some others; but I ought to pity you, for I'm confident you cou'd not much longer have Patience to hear of nothing but Statues and Pictures. And besides, 'tis Time to put an End to this long Scroll. I am,

S I R,

Rome, April 11:  
1688.

Your, &c.

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LET.



## LETTER XXVII.

S I R,

**I** Shall begin this Letter by answering the Questions you propose concerning the *\* Tiber*. 'Tis certain that this River has nothing in its self that cou'd have render'd it so famous as it has been ; and without doubt it owes the Honour it has to be so generally known, to the Reputation of that Noble City which it waters ; unless perhaps some Part of its Fame may be ascrib'd also to the Noise which its frequent Inundations have made in the World. Nevertheless it must be acknowledg'd that it has been often treated with too much Contempt ; The great Rivers jealous of its Glory, wou'd have it pass for a muddy Brook , such as it has been often represented. You may reckon that, by a general Computation, the *† Breadth* of the *Tiber*, at *Rome*, amounts to about three hundred Foot ; and besides, it is rapid, and of a great Depth. *Suetonius* relates, that *Augustus* caus'd it to be cleans'd, and somewhat enlarg'd its Chanel to facilitate its Course. Other *Prin-*

*\* The Tiber was formerly call'd Rumon, Terentus, Albulæ, &c. In the Sibyl's Oracle cited in Greek by Zosimus, it is call'd Oûcæus and Oûpæus (L. 2.) And it is read Thybris in Latin, in several Manuscripts, and also in some Books of an old Impression, especially in Virgil and Martial. See above in the first Volume, pag. 369.*

*Tiber, Thyberis, à Tiberino Latinorum Rege X, who was drowned in this River, &c. See Virgil. It receives 40 Rivers before its Arrival at Rome, says Marlianus. (See more in the Supplement.)*

*† The Bridge of St. Angelo is 330 Foot long, and that of Sixtus 300. Some Antiquaries affirm that it was not lawful to build Houses on the Banks of the Tiber, out of Respect to that Sacred River. But this is an Error, which might be easily refuted. Claudian and several other Authors have left positive Accounts of the great Number of noble Structures that were erected on the Banks of this River. You may see what P. Bonani, a Jesuit, has written of the Statues of Pont St. Angelo in his Numismata Pontificum Romanorum. From Martin V, to Innocent XII.*

ces

ces have also endeavour'd to prevent the Disorders that attend its Inundations, but with little or no Success. The *Sirocco Levante*, which is the *South-East* of the *Mediterranean*, and is call'd at *Rome* the *Sea-Wind*, does sometimes blow with so terrible an Impetuosity, that it drives back, or at least stops the Waters of the *Tiber* at its Mouth: And when it happens at the same Time that the melted Snow of the *Appennine* swells the Torrents which fall into that River, or that the same Effect is produc'd by continual Rains; the Conjunction of these various Accidents must necessarily increase its Waters, and cause those Inundations, which may be term'd the Scourge of *Rome*, as the fiery Eruptions of *Vesuvius* are call'd the Scourge of *Naples*. There are Inscriptions fasten'd in several Places against the Walls, to denote the Year and Height of the Inundations.

*The greatest Inundation since some hundred Years happen'd under Clement VIII. in the Month of December 1598.*

The Water of this River is always thick and yellowish, but if it be suffer'd to stand one or two Days, more or less, it grows clear and limpid, and they assure that 'tis very good. Nevertheless I perceive that Princes in all Ages have been at prodigious Charges to bring other Waters to *Rome*, in order to which they have diverted the Course of Rivers, pierc'd Mountains, and built great Aqueducts. And they continue still to make new Attempts to compass the same Design. The *Aqua Felice* was brought from twenty Miles to *Rome*, and cost Pope *Sixtus V.* near Four hundred thousand Crowns to bring it thither. And 'tis probable that the \* Fountain of *Montorio* cost a great deal more; since that Water is brought from a much greater Distance.

\* *Paulus V. Pont. Max. Aquam in agro Braccianensi saluberrimam*

*rimis è fontibus collectam, Veteribus Aquæ Alsatina ductibus restituitis, novisque additis, XXXV. ab Urbe Milliaris duxit, An. Dom. 1612. Pontificatus sui septimo.*

Since

Since I have mention'd the *Montorio*, I will add some other Remarks concerning it. There is on the Altar of the *Franciscan Church*, that admirable Picture of the *Transfiguration*, which is the last Work and Master-piece of *Raphael*. And not far from that Church, they visit, with great Devotion, the Chappel, which is built on the very same Place where they say that *S. Peter* was crucify'd. In the Middle of this Chappel they have made a deep Hole, where they affirm the Cross was fixt. (You know what *Platina* and others have related, that *St. Peter* desir'd to be crucify'd with his Head downward, not esteeming himself worthy to suffer in the same manner with *Christ*.) A very good Picture of this pretended Crucifixion is to be seen at *St. Paul's at the Three Fountains*, by the Hand of *Guido*: And in the same Church they show the Pillar, on which they pretend *St. Paul* was beheaded. How a Man should be beheaded upon a Pillar; and for what Reason those that beheaded him made such an Execution there, is a Mystery to me, or a Sort of a Riddle, which, I confess I do not understand. But I must return to *S. Peter*, for since I have an Opportunity, I cannot forbear making some Reflections by the By, upon the pretended Voyage, that \* several have bethought themselves to say, he made to *Rome*, taken from the Fable of *Metaphrastus*. It is plain if one does but consider on it a little, that those who first set that Story about, did it with a Design to confirm and strengthen the conceited Opinion which was already spread Abroad concerning the Primacy of the Church of *Rome*; this Primacy being, according to them, a Consequence

\* Some Authors even among the Protestants themselves have put the Matter in Doubt; but that happen'd either from their not having taken Pains suf-

ficiently to examine the Matter of Fact, or from their having some particular Reasons to make this Sort of Complement to the Church of *Rome*.

of the Succession of the second Bishop to the personal Ministry of the Apostle S. Peter, and afterwards of all the Rest: Nothing is more proper to give Lustre to the Roman See, in the Minds of the † common People, and almost all are common People. Do you not see, say they, that St. Peter having been the Head and Conductor of the first Christians that were assembled at Rome, it is impossible to dispute with the holy Fathers, the Popes, who possess'd his Seat and Office after him, the Quality of his

† I say, in the Mind of the People, whose Ideas of this Matter are very false, as indeed they are of every Thing else. To have succeeded

St. Peter in the Manner as they understand it at Rome, (and sometimes in other Places,) they must have succeeded also in the Titles and Gifts of the Apostles (ἀποστολαί); for a simple Agent succeeds an Ambassador, and a Subject exercising the Regency in the Prince's Absence, succeeds a King; but these Sorts of Successions do not carry any Parity or Proportion between the Persons that succeed one another after this Manner. The Night succeeds the Day; Winter Summer; and a Tempest a Calm. Several Christian Priests, of different Sects, often fall into an Error of great Importance, as well as the Pope, in not making this Distinction; and in applying to themselves, (either without Consideration, or because Vanity and Interest find their Account in it) several Things which are not spoken in Scripture but of the Ministers who were immediately inspir'd, and which do not by any means agree with those of this new common Ministry. These I own have succeeded, in one Sense, the Apostles, since they came after them, and have in some Respects supplied their Place. But we must take Care not to fall into a Delusion, as if they had also succeeded to the Apostleship, the spiritual and miraculous GIFTS, Revelations, Infallibility in Matters of Salvation, and all the divine Prerogatives of the Holy Apostles. 'Tis a great Error in them to imagine, they can put themselves upon an Equality with the Holy Apostles, because they have succeeded them, and succeed them only, as I have already observed, in the same manner as a Person without any Character, succeeds an Ambassador; and as Darkness succeeds Light. They make a great Noise in Christian Societies, about certain Opinions, which very often are but of little Importance, and which they render odious, under the Denomination of Heresies; But they suffer like a Gnat, the most pernicious Illusion of a great Number of those whom they call Ecclesiasticks, to fly up and down, who in spite of the Lessons and various Endeavours of the true Ministers of the Gospel, have the Boldness to put themselves in the same Rank and Place with the holy Apostles; as if there were an Equality between them, and both were immediately and personally sent by God; as if their Words were Oracles, and that we ought to pay them the same Obedience and Respect; taking an Opportunity by this means, of exercising an absolute Dominion over the poor Christian Flocks; and of imposing on them, as they do at Rome, what they please, by abusing their Credulity and Simplicity. This Practice, which is too general, is the Source of a thousand Confusions, and Calamities.

Successors?

\* Domine  
quò vadis, &c.

Successors? This, according to all Appearance, is what has given Occasion to the Invention of this Fable. Afterwards, to the Supporting it, in endeavouring to metamorphose it into Truth, or at least into a Problematical Matter, they have had Recourse to Methods commonly us'd in those Cases. They have forg'd several Sorts of Writings, and among the Rest an *Itinerary* of St. Peter's; An Account of his Voyage; his Adventures; his Landing; his various Miracles; and \* Apparitions; his Dispute with *Appion*; his Imprisonment; his extraordinary Crucifixion, and of all his Martyrdom, in which they have precisely set down the Time and Place. They have built Churches and Chappels in the Places where such and such Accidents happen'd to him. They have bethought themselves to shew at Rome not only the Chains, the Whip, and the Pillar of *Flagellation*; some Drops of his Blood; Pieces of his Bones and Cloaths; some Relicks of his Beard and Hair, his Boat, his Nets, his Shadow, and an hundred other Things; but they assure us, without any Hesitation, that they have his Body whole and entire, in the *Basilick* which is dedicated to him: And how can one say, after all this, that S. Peter was never at Rome? How dare any Man strike at this Foundation of the Pontifical Empire?

I have often wonder'd that a Person of M. Bochart's Character, could be at the Trouble to write a pretty long Treatise, to prove that *Aneas* never came into *Italy*. The Thing speaks sufficiently of its self. The *Aeneid* is so manifestly a Fable, that 'tis to declare one's self the Poet's Bubble, to make it appear that one doubts one single Moment of the Fiction. And I say as much with Assurance of the Apostle St. Peter's pretended Voyage into the same Country. After having  
examin'd

examin'd this Affair with all the Diligence that has been requisite, I have placed it in the Rank of those Sort of \* gross Impostures that deserve \* *More or less, according to the Shortness or Length of Time that it is pretended* no Confutation; notwithstanding the Efforts of several Writers who have maintained it. If it should happen that some honest Person, full of his Prejudice, shou'd seriously protest that he is persuaded of St. Peter's having been at Rome; and thought fit to publish the choicest of his Arguments, with Brevity and Candour; I own I shou'd find Pleasure in my undeceiving that good Man, by making it appear with full Evidence, that none of his Reasons are conclusive. I am speaking of a Man of Sincerity: for, indeed, those Disputers whose Writings have no other End but to cast a Mist before the Reader's Eyes, and puzzle 'em by Objections the trifling of which they are themselves secretly convinc'd of, it is sufficient with those People, to discover their Insincerity to others, without engaging any further in the Controversie.

The Column of St. Paul puts me in Mind of another, which we saw some Days ago in the Cloyster of St. John de Lateran: 'Tis that on which St. Peter's Cock crew. In the same Place there is another, which, say they, was cleft asunder from Top to Bottom on the Day of the Passion. They show also the Measure of Christ's \* *Just six English Feet, and the Thickness of a Crown more.* Height, to which they pretend that never any Person was yet found exactly equal. And here † *It is of Porphyry, four Foot long, and three broad. They shew at S. Denis near Paris another Column (of Jasper) which say they, is the exact Measure of J. Christ's* they also keep the † Stone on which Pilat's Soldiers cast Lots for Christ's Garments; the Dice, they say, are at Umbriatico in Calabria. I will not trouble you with a Description of the Altar that was pierc'd by a Host which flew out of the Hands of an Incredulous Person; nor of some other Curiosities of that Nature that are to be seen under the Portico's of this Cloyster. But

G

I can- Height.

I cannot forbear telling, that I have seen there the famous bor'd Chair, about which you desire to be inform'd, that was formerly made use of in the Ceremony instituted to prevent all Doubts concerning \* the Pope's Sex. 'Tis a Kind of Elbow-Chair of one single Piece of Porphyry.

\* After the Examination of the Wit-

nesses, they cry'd with a loud Voice, Ἀπὸν ἔστιν ἡμῶν ὁ Δεσπότης. Mas nobis Dominus est; We have a Male Lord or Pope, Leo Chalcond. —altâ voce exclamabant, Testiculos habet, dignum est Papali Corona. —at nemo jam ad Pontificatum promovetur, qui suæ Virilitatis, non dederit antea satis efficax testimonium. J. J. Boissard. They proclaim'd aloud, says that Author, He has——, and is worthy of the Papal Crown. But, adds he, none are now advanc'd to the Pontifical Dignity, who has not already given sufficient Proofs of his Virility.

Whether the Reason and End of that Search gave Occasion to the ancient Use of this Chair; or whether it was made only to put the Popes in Mind that they were not Gods, but Men, and subject to all human Infirmities; or whether that Ceremony was ordain'd for both these Ends together, as *Platina* seems to think, who speaks very obscurely on this Occasion, 'tis a Controversie which I am as willing as you to leave undecided. But as for the *She-Pope*, I am resolv'd to take another Course, and since you have given me a fair Occasion to add some Reflexions to all that has been said by so many different Persons on this Subject, I must tell you freely, that I find not the least Solidity either in your Objections, or any of those that have been rais'd by others against the Truth of this History.

'Tis true, some *Protestant* Authors have rejected it as a Fable, as well as the *Roman Catholick* Doctors of these last Ages: Whether the Former did really esteem it to be such, or were acted by a Spirit of Singularity, or a certain Sort of Complaisance which might have been very well spar'd, I will not pretend to determine: but

but let us consider the Matter of Fact, and examine the Arguments on both Sides, with all possible Brevity ; since you engage me in that Digression to divert our Minds with some new Objects.

I cannot perceive the least Shadow of Reason, that shou'd hinder us from ranking this Adventure among a great Number of other extraordinary Events recorded in History, to which no Body can without Injustice refuse to give Credit. We find \* seventy or eighty Authors, who have at several Times related the same Thing. These Authors are Men of Sense, whom no Consideration, either of Profit or Honour, cou'd have prompted to make such a Declaration : Quite the contrary, the Interest of their Religion, and Fear of Punishment might have deterr'd 'em from publishing that Adventure. What Folly then, or rather Madness must we suppose so many grave Authors to have been seiz'd with, which cou'd intice 'em to invent a Fable of this Nature, with all the Circumstances that attend it ? And what Evidence or Authority can henceforth perswade us to believe the Facts which we never saw ?

\* Blondel acknowledges seventy one Greek and Latin canoniz'd Writers and others : And the famous Stephen Pasquier says that none of these Authors were ill-affect-ed to the Dignity of the Holy See.

I must acknowledge it to be my Opinion, that the airy and humorous Wit of Incredulity never made a worse Figure than on this Occasion. But you will perhaps tell me, that they don't insist upon a bare Negation of the Matter of Fact, but that they alledge several weighty Arguments to confirm their Opinion, which deserve to be consider'd, and that after a careful and serious Examination of the whole Controversie, they find Reason to conclude, that the History of the pretended *She-Pope* is an ill-contriv'd Fable.



Very well, I will hear these boasted Arguments immediately, and confute 'em very easily: but first give me Leave to tell you, that when a Matter of Fact, which does not imply any Contradiction, is positively attested by sufficient Authority, we must not pretend to call the Truth of the History in Question, meerly on the Score of certain Criticisms on some intricate and not common Passages in it. In the present Case we produce a Multitude of Authors of undoubted Credit, who confirm the Truth of our Assertion; and all your Half-Difficulties can never invalidate the Testimony of so many credible Witnesses.

The Question is not whether it wou'd be an easy Matter at this Time \*, to set the Triple-Crown on the Head of a disguis'd Wench. Without Doubt such an Attempt wou'd be ridiculous; and the Non-impossibility of the Success wou'd be an ill Argument to justify the Undertaker: But we must not reason concerning what is already past, as we do of that which is still to come. We daily see long Series's of extraordinary and unexpected Adventures, the Truth of which we do not at all question, tho' none but a Mad-man wou'd fancy himself able to atchieve such Enterprises.

*\* We must also consider the Difference of Times. That was an Age of Ignorance, Stupidity and Confusion. But the Times are alter'd, and Men are not now so easily bubb'd as formerly. We live in an Age that is wonderfully improv'd in Craftiness and Subtlety; how little Reason forever we have to boast of our Improvements in Probity and Goodness.*

'Tis certain then that the Word *Difficulty* is equivocal, and that the Arguments that are grounded upon it, are for the most Part meer Sophisms. There may be a great deal of *Difficulty* in the Performance of a Thing, and yet the very same Thing may be sometimes *easily* done, and as *easily* believ'd after it is done. The *Switzer, William Tell*, had Reason to say it was a very

very *difficult* Task to shoot down with an Arrow the Apple that was plac'd on the Head of his Child. Yet if we consider attentively the Nature of the Thing, we must acknowledge there was no Reason to suppose that the Motion of the Arrow shou'd be guided to any other particular Part rather than to the Apple. Shou'd I desire you to find out some simple *Shepherdes*; and to perswade her to take Helmet and Sword, to ask of the King the supreme Command of an Army, and afterwards to fight and rout his Enemies, you wou'd be apt to imagin that I were either mad or had a Design to abuse you. But if you call to Mind the Story of the † *Maid of Orleans*, who was both a *Shepherdes* and a great *General*, you must change your Opinion, and own that the Possibility of the Thing is a sufficient Reason why you shou'd not contradict the Truth of it.

† *Joan of Arc, a poor Shepherdess of the Village of Damremy on the Meuse: At the Age of 18 or 20 Years,*

*she was entrusted, by Charles VII, with the Command of Part of his Forces, she reliev'd Orleans, beat the English, reconquer'd Champaign, and caused the King to be solemnly inaugurated. See Mezeray in the Life of Charles VII. Ann. 1429, and Du Haillan.*

That may be well apply'd to our *Pope Joan*; but without insisting longer on the Comparison, I challenge you to renounce all those Shadows of Arguments which you ground on some pretended *Difficulties*, if I can make it appear that these *Difficulties* are not unanswerable, and that the controverted Story is probable, or at least possible. And first, pray rid your self of your Prejudices against the Capacity of the Female Sex. A Thousand Examples of *Illustrious Women* might suffice to convince us, that it is only the Want of that Education which we enjoy, that makes many of 'em seem incapable of the Management of Affairs; tho' there were

not other Reasons to force our Assent to so evident a Truth.

Let not the beardless Chin of *Her Holiness* perplex you ; since a Beard has not always been thought a necessary Qualification for a Pope ; and the Papal Throne has been sometimes fill'd

\*Agapetus II by \* Youths that cou'd not have been distinguish'd from Women by their Chins. Besides, you know † *Semiramis* perform'd the Office of a King, in the Quality and Habit of a Man ; and why might not our *German Lady* act the Pope under a like Disguise ? And what do you or I know whether they were not both of the Number of those *Virago's* who have a Masculine Meen, and are not destitute of Beards. So long as your Mind is full of the Idea of a pretty Maid Young, Soft, Fresh, Innocent, Fearful, without Knowledge and Experience, and Cloath'd as other

Flodoard (l. 4. c. 19.) relates that after the Death of Sculphus Arch-Bishop of Rheims, an Infant was put in his Place, that was not five Years old. And D. Peter de S. Romuald writes in his Chronological Treasury, that John of Lorrain was created Bishop of Metz at four Years of Age ; that Alphonso Infant of Portugal was made Cardinal at Eight Years, and Odet de Chastillon at Eleven. † I might easily make a long Catalogue of Women who have discharg'd all Sorts of Offices, and have pass'd for Men. || Aristotle tells us that the Prophetesses of Caria in Asia Minor, were bearded Women.

But

But, you proceed, how can it seem probable that a Woman cou'd so long hide her great Belly, and at last be so much a Fool as to expose her self to the Danger of being deliver'd of a Child in the Midst of a solemn Procession?

I answer, first, that *\* probable, or not probable, \* Father Si-* 'tis all one to me, so long as the Thing is possible. *mon saith ver-* But secondly, as to the first Part of your Obje- *ry well that* ction, I say, That a Woman may contrive se- *an Argument* veral Ways to prevent the Discovery of such a *taken from* Secret, especially when she is generally believ'd *pretended Ab-* to be a Man: if any of your Friends shou'd be *surdity, is not* troubl'd with a Swelling in his Belly, wou'd *an Argument,* you presently imagin him to be a disguis'd Wo- *when the Mat-* man, and with Child? In the third Place, I *ter of Fact is* shall offer two Considerations in Answer to what *demonstrative* you alledge concerning the Imprudence. The *ly prov'd.* first is, that we sometimes meet with unavoidable Difficulties, through which we must force a Passage over all the Dangers that attend 'em. And the other is, That we have no Reason to believe that this Female Pope was come just to the End of her Ninth Month when this Misfortune happen'd. 'Tis not improbable that she was but in the Sixth or Seventh Month of her being with Child: or at least the Thing is possible; which being allow'd, she can neither be accus'd of so great Imprudence, nor we have any Reason to wonder that she was able to conceal her great Belly.

But you tell me, that Chronologers do not a- *If Chronolo-* gree in their Calculations about the Time of *gical Difficul-* this Accident. 'Tis true they do not, and the *ties amount to* Reason of their Difference is obvious. They *a sufficient* *Argument a-* *gainst the* Existence of Pope Joan: By the same Reason we may conclude that several other *Existence of Pope Joan: By the same Reason we may conclude that several other* *Popes are meer imaginary Names.*

who expunge our *Pope's* Name out of the Catalogue of Popes, have been oblig'd dexterously to lengthen the Lives of her Predecessors to fill up the Breach which they have made. But as you have Chronological Supputations that are accommodated to your Opinion, so I have others that are agreeable to mine : And therefore our Controversie must be decided by other Arguments.

The Objection which is grounded on her Voyage to *Athens*, under Pretence that the Studies that were prosecuted there at that Time, were not sutable to a young Scholar, is a meer frivolous Cavil. For in the first Place, you suppose, without the least Proof, that she was a young Scholar at the Time of her Voyage ; and what Reason can you alledge, why I may not suppose that she was old enough to be admitted among the Hearers of the *Athenian* Philosophers, or other Professors in that Academy ? But secondly, I observe that some of those Authors who relate this History, carry her straight to *Rome*, without mentioning *Athens*.

You will perhaps look upon this Variation of Authors, as very advantageous to your Party, and reproach me with the Contradictions of their Allegations ; but I can easily ward this Blow. Consider, I beseech you, that the same Action as to the main is not always related with the same Circumstances ; I mean, with perfect Exactness in all Particulars : and even *Sacred History* might furnish me with several Instances of such Variations. The Inscription on the Cross, for Example, is related to us after four different Manners, by each of the Evangelists : Would any one from thence conclude that the Matter of Fact is false, as to the essential Point, and that it is related by four Liars ?

Οὐκ ἔστι

Οὕτως ἔστιν Ἰησοῦς, ὁ Βασιλεὺς τῶν Ἰουδαίων.

*Math. xxvii. 37.*

Ὁ Βασιλεὺς τῶν Ἰουδαίων,

*Marc. xv. 26.*

Οὕτως ἐστὶν ὁ Βασιλεὺς τῶν Ἰουδαίων.

*Luc. xxiii. 38.*

Ἰησοῦς ὁ Ναζωραῖος, ὁ Βασιλεὺς τῶν Ἰουδαίων.

*Jean. xix. 19.*

I acknowledge, indeed, that we ought not to rely upon the Testimony of a Historian who contradicts himself ; but tho' we shou'd observe some circumstantial Differences between many Authors who relate the same Fact ; we cou'd not in Justice give these Sorts of Variations the ignominious Name of *Contradictions*; but only conclude that these Differences were occasion'd either by some Forgetfulness, or by some Mistake of their Informers. Besides, if there had been a Combination of false Witnesses to cheat the World, and if they had deliberately invented the pretended Fable of *Pope Joan* ; they wou'd certainly have taken better Measures, and agreed upon the Circumstances of the Story. 'Tis plain then, that such petty Variations do not destroy, nor so much as weaken the Credit of a Relation. A remarkable Event makes a great Noise in the World, and Men both talk and write variously concerning it. Every History is full of the like Things.

Your last and (in your opinion) strongest Argument is grounded on the Silence of those Authors, who were *Joan's* Contemporaries : This seems

\* A Scottish Monk who dy'd in the Abby of Fuld in Germany, about the 58th Year of his Age, 1086. Bellarmine gives him the Character of a diligent Writer.

† A very learned Monk of the Abby of Gemblours, who dy'd about the Beginning of the Twelfth Age.

‡ Several Authors related this History before Marianus Scotus.

seems to make a great Impression upon you ; but you must give me Leave to tell you, that it is as weak as the rest. \* *Marianus Scotus*, † *Sigebert*, and some other more || ancient Authors who relate this History, five or six hundred Years ago, did probably take it from those who wrote before 'em ; for it is not at all credible that they invented it, for the Reasons that I alledg'd before. But besides, your Argument is ground'd upon a false Supposition ; for the Editions of *∴ Anastasius* that have escap'd Castration, give an exact Account of the whole Story. And I must likewise add, that tho' we cou'd not find the least Mention of a *Female Pope* in any Author of the *Ninth Age*, you cou'd not from thence infer, that they were all silent in this Case. For before the Invention of *Printing*, the Monks left no Means unessay'd to suppress all that seem'd contrary to their Interest ; and several other Accidents have occasion'd the Loss of a great Number of good Books.

∴ *Anastasius call'd the Bibliothecary, was a Roman Abbot, a Man of Learning and great Merit ; and Pope Joan's Cotemporary. Some doubt whether Anastasius was the Author of this Book ; But 'tis sufficient that those who deny the History of the Popess, do not object this Difficulty, which indeed would be vain also. 'Tis not enough to doubt of a Fact, we must ground our Doubts upon something that is reasonable.*

Besides, we have no Reason to wonder that a History of this Nature was kept very secret : since *Fear* and *Shame* were Motives strong enough to impose Silence on the Writers of that Age. There are some Things which are never divulg'd till after a certain Time. Such a Prince that is detested by all the World, † in this present Time, has been flatter'd during the Age in which he liv'd ; and Posterity, not aw'd by Fear, has painted him forth in the most hideous Colours, according to his Demerits.

† LOUIS

† LOUIS renversa tout pour suivre son caprice :  
 Mauvais Fils, mauvais Pere, infidelle Mari,  
 Frere injuste, ingrat Maistre, & dangereux Ami ;  
 Il regna sans Conseil, sans pitié, sans Justice.  
 La Fraude fut son jeu, la vertu l'Artifice, &c.  
*Mezeray pour Louis XI.*

† LEWIS, *the great Subverter of the World,*  
*Who spar'd no Crime to please his Frantic Humour ;*  
*A wicked Son, and an unnatural Father,*  
*An unjust Brother, and a faithless Husband,*  
*A thankless Master, and a dangerous Friend ;*  
*Reign'd without Counsel, Piety, or Justice,*  
*Fraud was his Sport, his Vertue was a Cheat, &c.*  
*Mezeray, concerning Lewis XI.*

After all, I cannot conceive what shou'd make the Church of Rome so unwilling to own her *She Pope*, as if *Monstrous Popes* were Rarities. I am sure Cardinal *Baronius* makes no Scruple to bestow that Title on a great Number of 'em. And as for *Vacancies*, there have been some that have lasted longer than the whole Time of her Pontificate : You know there was an *Interregnum* of almost nine Years between *Nicholas I.* and *Adrian II.* Nor can they want a Remedy for the Nullity of Administration ; since the Ministers of the Court of Rome have Salves for all Sores.

We have remov'd that Prejudice just now.

You see plainly enough, that if instead of a Young and innocent *Agnes*, you suppose a bold Creature, whose Manners, Humour, Capacity and outward Behaviour represent a Man, there is no Ground for your precedent Objections † of pretended Improbability in respect of the Sex ; and it will be equally easy for me, to satisfy you about the other Difficulties that I find in your second Letter.

† *Baronius runs to an Extremity . that injures his Cause,*

*when he pretends that this Story is so extravagant, that it has not the least Show of Probability : nothing is more probable, positio ponendis.*

**If**



If I thought fit to imitate the learned *Henry Estienne*, in his Introduction to the Apology for *Herodotus*, I cou'd quickly find a vast Number of Events much more surprising than this is to fill a whole Volume. But without wandering from the Subject of our Controversie, or leaving the *Holy See*, tell me, I pray you, whether any Person that were a perfect Stranger to the History of the Popes, wou'd suffer himself to be persuaded, that these Gentlemen retaining still the Quality of *Priests*, have notwithstanding rais'd themselves to the Empire of the Christian World, and to the Power, (and even the Practice) of distributing Sceptres, treading Crown'd Heads under their Feet, inflicting ignominious Punishments upon 'em as on guilty Slaves, and driving 'em out of their Kingdoms by the Terror of their *Anathema's*? Or cou'd our suppos'd Stranger, d'ye think, be made to believe that some extravagant Flatterers have presum'd to ascribe to those Priests a Power to turn Vertue into

*These are all Historical Instances of unquestion'd Truths.*

† To these you may add the monstrous Impieties of the Books call'd, The Eternal Gospel, The Conformity of St. Francis with *Jesus Christ*. The Psalter of the Virgin, &c.

to Vice, and Vice into Vertue; to excommunicate Angels, and to dispense with the Apostolical and Evangelical Laws? I wou'd also desire you to employ some Hours in perusing the old † *Legends*, for the new ones are not so curious; and there you will find a numerous Medley of Stories relat'd as sacred Truths, that will not only appear incredible to you, but such monstrous Fables as Posterity will hardly be induc'd to believe that ever any Persons in the World were capable of inventing and writing 'em.

Prostat Liber palam ac publicè hic (scilicet Parisi)

I cannot forbear mentioning another incredible Prodigy, which comes into my Mind: I mean the Book entitul'd, *The Tax of the Apostolical* (scilicet Parisi) impressus, & hodie ut olim venalis: *Taxa Camera seu Cancellaria Apostolica*, quibus plus scelerum discas licet, quàm in omnibus vitiis Symptomatis & Summariis. *Clau. Esp. Ep. ad Tit. c. 1.*

Chamber.

number. Who cou'd have believ'd that the Vice of Christ wou'd compose a List of enormous Crimes, and unheard-of Impieties, with the Price of \* *Absolutions* to be granted for 'em? \* Gaude Mater nostra Roma, quoniam aperiantur Cataractæ Thesaurorum in Terra, ut ad te confluant rivi & aggeres nummorum  
bought this Book three Days ago in Rome. 'Tis true, they are asham'd of it they have endeavour'd by all Means to suppress it, and it is inserted in the *Index Expurgatorius* of the Council of Trent; but the Blot will never be wip'd off; and for all Dispensations are sold here daily, for *Evangelical Acts*.

magna copia. Lætare super iniquitate Filiorum Hominum, quoniam recompensationem tantorum malorum, datur tibi pretium. Jocundare mater adjutrice tua Discordia, quia erupit de puteo internalis abyssi, ut accendantur tibi multa Pecuniarum premia. Habes quod semper sitisti, canticum, quia per malitiam Hominum, non per tuam Religionem Orbem vicisti. Ad te trahit Homines non ipsorum devotio aut pura conscientia, sed scelerum multiplicium Perpetratio, & litium decisio pretio comparata. *Conr. Abbas Ursperg.*

————— Venalia nobis

Templa, Sacerdotes, Altaria, Sacra, Coronæ,  
Ignis, Thura, Preces, Cælum est venale, Deusque. *B. Mant.*

I shall add but one Word more: When People in After-Ages shall read the History of what has lately happen'd to the *Protestants* of France, written by a *Maimbourg*, a *Varillas*, a Bishop of *Meaux*, and others of that Gang, who strive to out-doe one another in exalting the Sweetness and extream Moderation with which those unfortunate Creatures were us'd in that *Execution*; can it be suppos'd that the future Readers will believe, or even imagine that there are no Cruelties so barbarous which these poor *Protestants* did not suffer?

Before I bid adieu to Ms. Pope Joan, I must not forget to put you in Mind of what † *Mezeray* writes concerning the Story that is the Subject of this Controversie, That *this Opinion was generally*  
† *Mezeray in the Life of Charles the Bald.*

generally received as an undoubted Truth, for the Space of Five hundred Years. I must also take this Occasion to observe that *Theodore de Niem, Boissard*, and several others, have written, that there was a Statue erected ( which these Authors saw ) in the Place where Her Holiness was brought to Bed, to preserve the Memory of that so curious Adventure. You know that infamous Persons, as well as Hero's, are immortaliz'd by publick Monuments; witness the famous Pyramid in *Paris*, for the detestable Parricide *J. Chastel*.

If you desire to know the Reason why the Use of that Chair, we spoke of, is laid aside, the following Epigram by \* *Pannonius* will satisfy your Curiosity.

\* *John Bishop*  
of the Five  
Churches in  
*Pannonia*, or  
*Hungary*.

*Non poterat quisquam referantes Aethera Claves  
Non exploratis sumere Testiculis.  
Cur igitur nostro mos hic nunc tempore cessat ?  
† Ante probat quod se quilibet esse Marem.*

*† Les petits Enfans qu'ils font,  
Sont preuves assez réelles,  
Que les Saints Peres ne sont  
Ni Coquatres, ni Femelles.*

D. L. P.

*Of old, ere Popes had learn'd to kifs,  
None were (then sure they kept no Mifs)  
Made Porters of the Bow'r of Blifs  
Till Rev'rend Fist had grop'd 'em:  
But now, thank Heav'n, we've surer Signs;  
For th' Offspring of their Sacred Loins  
Displays the Vigour of their Groins,  
Before they claim the Popedom.*

*Pasquin's Verses on Paul II, and Innocent VIII,  
are much to the same Purpose:*

*Pontificis*

*Pontificis \* Pauli Testes ne Roma requiras ;  
Filia quam genuit sat docet esse Marem.*

\* Paul II.

*Odo † Nocens Pueros genuit, totidemque Puellas  
Hunc meritò poteris dicere, Roma, Patrem.*

† Innocent VIII.

(See the Beginning of the following Letter.

The Church of || St. John de Lateran is very large and magnificent ; She assumes also the lofty Title of the ∴ Head and Mother of all Churches. Sixtus V, built a vast Palace near this Church \*, which was never inhabited.

|| So call'd from Plant. Lateranus, a Roman Lord, who had Gar-

dens in this Place. (He was kill'd by Nero's Order, after he had been nominated to the Consulship.)

∴ These two Verses are engrav'd on the Portico ;  
Dogmate Papali, datur simul Imperiali,  
Ut sim Cunctarum Mater, Caput Ecclesiarum.

\* I hear that it was since made an Hospital.

Near adjoyning to that Building is the Lodge call'd *Sancta Scala*, from the twenty eight Steps that were transported thither. They are of white Marble, very much worn ; and they pretend that these are \* the Steps by which Christ ascended to Pilate's House. At present none are permitted to ascend 'em but † kneeling, which cannot be done without Trouble ; but to make Amends for that, they obtain at every Step Indulgences for Three Years, and as many Quarantines. (forty Days.) The Chappel at the Top of the Stairs is call'd *Sancta Sanctorum*, or the *Holy of Holies*, from an Image of Christ, which, they believe, was made by Angels, and is religiously preserv'd there. I have observed this Piece, and can assure you, it is very ugly and ill-painted. Women never enter into

\* Cardinal Howard told me, upon the very Place, (in 1694.) that that was not true: but that it would be almost impossible to take away those Stairs, without giving great Offence to the People ; and that their being in that Sort of Error, was no great Matter.

† There are two little Stairs, one on each Side, by which those that please are permitted to walk up to the *Sancta Sanctorum*.

this

this *most holy* Place, because a Woman occasion'd the Death of *St. John the Baptist* ; at least, this is the Reason that *Kircher* gives for this Custom.

In our Return from the *Sancta Scala*, we pass'd by *St. Mary Major*, which is a vast and magnificent Structure. A certain *Roman* Lord full of Devotion to the *Virgin*, being one Night warn'd in a Dream to go next Morning to *Mount Esquilin*, and there to build a Church to the Honour of the *Mother of God*, in the Place where he shou'd find Snow ; and Pope *Liberius* having also had the same Vision, they walk'd together to the Place appointed. It was on the Fifth of \* *August*, yet they found Snow, which they remov'd with their own Hands, and immediately laid the Foundations of this Temple.

You never saw any Thing more rich or finely built than the Chappels of *Sixtus V.* and *Paul V.* ; in the last of which they preserve the Manger of *Bethlehem*, and an Image of the *Virgin* made by † *St. Luke*, about which they have several Times found *Angels singing Litanies*.

† 'Tis a  
strange Thing,  
that in such

an Age as we live in, in *Paris*, in the very Heart of *Learned Europe*, the Author of the *Diarium Italicum*, should still entertain the World with Images made by *St. Luke* ; and even write Things of that Nature in *Latin*, a Language that is not understood by the ignorant and prejudiced Multitude, to whom alone such Fables would be suitably related. It would have been a great deal more reasonable, that so knowing a Person as this Author is, should have made Use of the Means that the Account of his Voyage in *Italy* furnish'd him with, to join his Endeavours to those of several learned and sincere Persons of his own Self, who out of Charity have taken upon 'em as a Work of true Charity, to remove from the Minds of the Simple (whose Number is so great) these falsely conceited Opinions, which are no less absurd, than superstitious and dangerous.

It is true that this Author seems not positively to affirm that *St. Luke* made these Images : But to mention the Thing, in several Places in his Books, without censuring it, as he doth other Fables of the same Character ; *Fabulas, sicut he, à Græculis confarcinatas*, (*Palæogr. Græca, Lib. 4. Chap. 2. pag. 275.*) is to confirm and support the Error. ( We also find in the Index of his *Diarium*, *St. Lucas pictor : B. Mariæ Virg : Imagines, pictore Lucà.* )

Dominic

*Domin. Fontana*, was the Architect of the first Chapel. It cost, say they, Seven hundred thousand Roman Crowns.

But to diversify the Subjects of my Observations, that their Variety at least may please you, I shall now give you some Account of our Journey to *Castel-Gandolfo*. This House has nothing remarkable in it, tho' it belongs to the Pope. Cardinal *Howard* has an Apartment here; and sometimes goes to pass a few Days here, where he may be free from the Embarrassances of the Ceremonies of *Rome*, than which nothing can be more troublesome to a Cardinal.

During our short Stay in that Place with his Eminence, we took several Turns into the adjacent Country. About a Mile from the Castle we visited the little Town of *Albano*, where formerly was a great Part of the famous City of *Alba*, which extended it self, according to the common Belief, from the Brink of the Lake of *Castel-Gandolfo* to this new Town of *Albano*. Castel-Gandolfo is 16 Miles distant from Rome.

We saw at *Albano* a Kind of Tower or ruin'd Mausoleum, commonly call'd the Tomb of *Africanus*; but this Opinion seems only to be grounded on a very uncertain Tradition.

But I may speak more positively of another ancient Tomb, near *Albano*, which is generally believ'd to be the Sepulchre of the Two *Horatii*, and the Three *Curiatii*. The Five Pyramids which are on the Monument, have probably given Occasion to this Opinion; but such a Reason is of no Force at all; for *Titus Livius* expressly affirms, That the Sepulchres of these Heroes were erected in the same Places where each of 'em expir'd; those of

H

the

the *Horatii* towards *Alba*, and those of the *Curiatii* nearer *Rome*.

† See Plutarch in the Life of F. Camillus, and T. Livius, Decad. 1. Lib. 5.

The *Lake* of *Castel-Gandolfo* is about five or six Miles in Compass; and the rising Grounds which environ it, form an *Amphitheatre*. There are two Parts, say they, where the Depth of the *Lake* cannot be sounded; but, which is more peculiar, its Waters do from time to time suddenly swell, and † rise very near to the Top of the Banks; which doubtless proceeds from its Communication with subterraneous Gulfs, that disgorge themselves into it.

Half a Mile from thence, near *Gensano*, we visited another little *Lake*, call'd by the Moderns *Lago di Nemi*, and by the Ancients *Speculum Dianæ*, from a Grove and Temple consecrated to that Goddess, which were formerly on the Bank of this *Lake*.

Between *Albano* and *Castel-Gandolfo*, stand the Ruins of an *Amphitheatre*, on which we were surpriz'd to behold many Sorts of great Trees, that had formerly taken Root, which, in a wonderful manner, wrought a Passage for themselves between the best cemented Stones and Bricks, which they have cleft asunder, and grown Large and Strong, in spite of all Opposition.

The whole Country about *Albano* and *Gensano* is very fruitful; the Wine especially, and all Sorts of Fruits which it produces are much esteem'd. The Inhabitants do still observe their ancient Custom of cultivating *Leeks* and *Onions*.

*Mittit præcipuos nemoralis Aricia Porros.*

Martial.

Since I have entertain'd you with an Account of the most remarkable Houses of Pleasure in the Neigh-

Neighbourhood of *Rome*, I will also add some Observations concerning the chief *Palaces* in the City: But I will not insist long upon 'em, that I may avoid telling you what you know already.

The Catalogue of the antick Pieces of Sculpture, which are to be seen at the Palace *Justiniani*, amounts, if they speak Truth, to 1867, and that of the rare Pictures to 638. *Nero's Head*, the *Minerva*, *Venus* coming out of a Bath, and the three little *Cupids* sleeping and leaning upon one another, are of the most esteem'd Pieces among the Statues.

Cardinal *Chigi's* Palace is one of the finest. The side Piles and Head-pieces of the Gates are over-laid with Antique green Marble. Among the Statues, the two *Venus's*, *Marsias* slay'd, and the dying *Gladiator* are chiefly remarkable.

You have heard, without doubt, that *Michael Angelo* was the principal Architect of the *Farnesian Palace*. The Front of this beautiful Structure is 180 Foot broad, and 90 Foot high. The Gates, Corner-pieces, Cross-Bars of the Windows, Cornish, and all the principal Stones were taken from the *Coliseum*. I shall take this Occasion to tell you, by the By, that a great Part of this admirable Structure (I mean the *Coliseum*) has by such Means been sadly destroy'd. The great Palace of the *Chancery*, as well as \**St. Lawrence's* Church, is almost wholly built with its Spoils: And even some Parts of the City-Walls have been repair'd with the same. Instead of repairing and preserving those curious Reminders of Antiquity (after the Example of *Sixtus V*, to whom *Rome* owes the greatest Part of its new Beauty) some Men of sorry Parts have endeavour'd to compleat the Destruction of its Antick-Monuments. *Innocent VIII*, broke the

Ant. de St. Gallo began it.

\*St. Lawrence in Damasco.



*Arch of Gordian* to build a Church. *Alexander VI*, demolish'd the beautiful *Pyramid of Scipio*, to pave the Streets with its Stones. The Marble Steps which serve for an Ascent to the Church of *Ara Celi*, were taken from a Temple of *Romulus*. *St. Blaise's Church* was erected out of the Spoils of a Temple of *Neptune*; *St. Nicholas's of the Soul* is built out of the Ruins of the *Circus Agonalis*; and I might add several other Instances.

I return to the *Palace Farnese* (near the Field of *Flora*) one of the most celebrated Buildings in all *Italy*.

*Tertius has Paulus struxit Farnesius Aedes,  
Quarum forma Oculos ponitur ante tuos.  
Aspicias immensos, Hospes, qui frontis Honores;  
His similes, dices, ROMA nec ORBIS habet.*

'Tis always a terrible Undertaking to endeavour to destroy old Prejudices; to pretend to swim against the Stream of establish'd Opinions. But however, without angering any Body, (if it was possible for me) and without taking any Thing from the Beauties of the *Palace Farnese*, I wish it were permitted me to take notice here, that this \* *Nec ORBIS habet*, of our Poet, is one of those great Exaggerations, to which the Wits of *Italy* are given. I am certain, to speak the naked Truth softly here, that notwithstanding all the Elogies that they give the *Palace Farnese*, in some regard through Custom, and in some other with Justice, we should find no Prince in *Europe*, that would now a-days be willing to build himself a Palace exactly upon that Model, if he had such a Sum of Money, as that cost, to lay out. To affirm then, that there is nothing in the World comparable

\* Upon the Signs of the *Inns* where *Post-Horses* may be taken, they generally write even in the smallest Village, that they furnish Horses per tutto il Mondo.

parable to the Palace *Farnese*, is the Effect only of a prejudiced Imagination. Without going out of *England*, I believe I shall always be in a Condition to convince those that can doubt of it, that the great and noble \* House at *Chatsworth*, one of the Houses of Pleasure belonging to the Duke of *Devonshire*, is preferable to the Palace *Farnese*. And nothing hinders me from believing that the Skilful Mr. *Talman* (the Architect of that House) who has made Use of the Knowledge of all the celebrated Restorers of that Art (which was formerly neglected) has acquir'd a Degree of Capacity, that exceeds, perhaps, in the learned Age we live in, that which *Michael Angelo* was Master of, in his Time.

\* In *Darbyshire*. The Duke of *Devonshire*, (one of the greatest Lords of *England*) has several Houses in that County, two of which are magnificent ones (*Chatsworth* and *Hardwick*.)

*That at Chatsworth is wholly built with excellent Free-Stone, finer than the famous Travertino that is us'd, and so boasted of at Rome; and the four noble Fronts are all different. There is found in the Neighbourhood several Quarries of curious and different Marbles, of which they have made a Considerable and very happy Use, in the adorning that Palace. The Apartments, which are light and spacious, are not only enrich'd with Furniture of a great Value, but also with Abundance of Pictures, several of which are by the greatest Masters. The large Chappel is of Cedar and Marble; and the Gallery is richly gilt, and painted all over by a very good Hand. The Green houses; the Poultry-yards; the Voleries; the Tennis-Court; the Park, and the Dog-Houses; the Avenues; the Gardens; the Parterres, and Terrasses; The Groves; the Statues; the Bowling-Greens; the Canals; the Ponds; the Arbours; the Cascades; the Fountains of running Water always playing, surround, and adorn after a most charming manner that magnificent House; the Front of which, not to forget it, is something larger than that of Farnese: I have measured them both.*

What must then be boasted of the most in the Palace *Farnese*, (a Palace built with \* Brick) \* *Except the* 'tis neither its plaister'd Front, nor its three *Gates, and* Rows of Windows without Pillars, (as commonly are in great Hospitals;) nor all the Disposition of the Apartments, which they Build now a-days after a more agreeable, and convenient Manner; But they are its famous antick Statues,

tues, and its rare Paintings. The fine *Hercules* for Example, (to distinguish it from that which is on the other Side in the same Court.) The Bull and poor *Dirce* : The two *Augustus's* : The *Commodus* that bears a Child : The fine *Flora*, and Abundance of Busts : The famous Gallery of *Carracchio* : The two fine Basons of Oriental Granite, (over against the Palace,) &c. All these are so many Things which are worthy to be taken notice of in this House, but are foreign to, and no Part of it.

At the foot of the Stair there is a Statue of a Captive King, which was found four or five hundred Years ago in the Place call'd Navona. (Spon.)

The Library in the Palace *Altieri* is numerous and in good Order. The Stair-case is very fine : The Apartments are great, and adorn'd with rare Pictures, and magnificent Furniture. Here I observ'd a *Looking-Glass* of *Rock-Crystal* ten Inches long, and six broad, in a Golden Frame cover'd all over with Jewels of great Value.

They also magnify extremely a little *Earthen Dish*, which is carefully preserv'd in a very rich Frame, as being painted by *Raphael*. It is of the same Kind of Work with those Vessels at *Loreto*, which I mention'd before : and I saw some more of 'em here that are preserv'd with equal Esteem, or rather Veneration.

Perhaps I shou'd not have taken the Liberty singly, to attack the common Prejudice that puts the Reputation of *Raphael* in a *Three penny Dish*, which he never saw or touch'd ; tho' I am pretty well acquainted with the History of that Artist, and had several good Arguments to confute that Opinion. But having had the Fortune to discourse with the famous *Carlo Maratti* on the same Subject, I dare confidently assure you, that *Raphael* never drew a Stroke on any of these Dishes, notwithstanding the great Value that is set upon 'em, and the Commonness of the contrary

rary Opinion. Monsieur *Maratti* acknowledges indeed, that these Pictures have something of the best Manner of *Raphael*; from which he infers, that either they were made by some of his Scholars, or in Imitation of some of his Designs.

The Palace *Barberini Palestrino*, is reputed to be the greatest in *Rome* next to the *Vatican*. Among its Antiquities, which are very numerous, the little *Diana* of Oriental *Alabaster* is particularly esteem'd. The *Tullia*, Daughter of *Servius Tullius*, and Wife of *Tarquin the Proud*, is a very rare Piece, and said to be the only one of the Kind in *Rome*. I observ'd also the God *Osiris*, with his Hawk's Head on a Human Body, which was found with the Obelisk of *Minerva*, under the Ruins of the Temple of *Isis*. *That Palace contains, say they, Four thousand Chambers.*

In this Palace also I took notice of a Marble Bust of Pope *Urban VIII*, which was made by a blind Man, and yet is, say they, the best Representation they have at *Rome* of that Pope.

This House is a Heap of Rarities, Antiquities, and all Sorts of Curiosities. They assur'd us, that its Library contains Forty thousand Volumes; and presented us with a little Book containing the Description and History of it. But there is also a printed Catalogue of the Books, in two Volumes in Folio.

The first Halls of the Palace *Colonna* are adorned with the Pictures of two Popes\*, of nineteen Cardinals, and fifty four Generals of Armies, all descended from the Noble and ancient House of the *Colonna's*. There are in the same Palace nine great Apartments; eight thousand Original Pictures; a little Arsenal; Abundance of Statues, Busts, Antique *Basso-Relievo's*, and a great deal of rich Furniture. \* *Adrian I, and Martin V, two of the holiest Popes that ever fill'd the Chair, since the Bishops of Rome assumed for themselves only, the Name of Pope, which*

*was generally used for all Prelates a great while before.*

H 4

I will

I will not insist upon the Architecture of all these *Palaces*, for I'm perswaded I cannot inform you of any of that Nature, with which you are not already acquainted. I think I told you before, that 'tis much more usual in this Place to cover the Houses with ridg'd than flat Roofs, tho' People are divided in their Opinions concerning these two Ways. Those sharp-pointed Roofs, that are almost equal in Heighth to the Body of the Edifice, are in some measure contrary to Reason, by destroying the Symmetry and decent Proportion that ought to be between the Whole, and the Part. But, since you are desirous to know my Opinion, I must tell you, that I am for Platforms, provided that the Funnels of the Chimnies do not appear, or at least make no disagreeable Figure, as they frequently do.

Besides, you must give me Leave to entreat you to lay aside that partial Opinion you seem to have of the *Roman Architecture* in general: or, that I speak more clearly and properly, of the Architecture commonly practis'd in this Time at *Rome*, by *Roman Architects*. It must be acknowledg'd, that there are in this Place very beautiful Structures, both Ancient and Modern, but you must not imagine that every Thing is in Perfection. Here, as well as in other Places, there are certain Modes of Building peculiar to the Age and Country, and not at all conformable either to the Regularity or Magnificence of *Architecture*. These *Romans* have no secret Knowledge, or infused Gifts, about that Matter; They have none but what comes to 'em, as it does to others in all Parts of *Europe*: But it is certain, that the Art of Building is less cultivated in some Countries than in others.

I thank

I thank you for your good Remarks on those admirable *Egyptian Obelisks* which are at present expos'd in this City, and ought, in my Opinion, to be reckon'd among its noblest Ornaments. I have learn'd many curious Things from what you have written on this Subject, and therefore am oblig'd in Justice to answer the Questions you propose, and at the same Time to give the best Solution I can of some of your Doubts concerning those rare and very certainly Antick Monuments.

All the *Obelisks* in *Rome* are Quadrangular, and end in a sharp Point; as being Figures of the *Sun*, that great *Deity* ador'd by the *Egyptians* under the Name of *Osiris*, and esteem'd by 'em to be the Habitation of *Beings*, *Genius's*, and *Souls of the Universe*. Their *Faces* were to design the four Corners of the World, and denoted the four Elements.

The *Hieroglyphick* Characters on these *Obelisks* have been suppos'd by some to contain the Elo-gies of some *Princes*, or Histories of certain memorable Transactions; and they believe that these Monuments were erected by the *Egyptians*, both to serve for Ornaments, and to honour the Heroes of their Nation: But those who have penetrated farthest into these Mysteries, have, in my Opinion, more probably shew'd, that these were open Books, which expos'd to the Eyes of the Publick the Secrets of their *Divinity*, *Astrology*, *Metaphysick*, *Magick*, and all the other Sciences that were cultivated by the *Egyptians*. 'Tis true, that the *Vulgar* was not capable of unriddling the Mysteries of these *Oracles*; but then, as well as now, the unthinking Part of Mankind blindly follow'd Custom, and amus'd themselves with *Shadows* and *Obscurities*.

These

\* There are also some Granites of Corsica; but they have not so fine a Grain, neither are they so hard. † It is Calculated that it weighs 956148 Pounds.

These Obelisks, all brought from Egypt, are of \* Granite, which is a Kind of very hard and lasting Marble, and able to resist the Fire for a considerable Time. Without Doubt the Solidity of the Matter was one of the Reasons that recommended it to their Choice. The Obelisk of St. John de Lateran has subsisted Three thousand Years; and that of † St. Peter is Nine hundred Years older. The first is the greatest of 'em all, being 108 Foot high; without reckoning either the Pedestal or the Cross.

The following Verses, which I think you will like pretty well, were compos'd by a Roman Virtuoso, for these two principal Obelisks.

### For the Obelisk of John de Lateran.

*Jam pia, subjecti Mundi vaga Regna regebas  
 ROMA, effecta novæ Relligionis amor.  
 Cum valdè ignotis Egypti vectus ab oris  
 Constiti: et egregiâ mole superbus eram.  
 Sed, prob conditio rerum miseranda! ruinis  
 Paulatim oppressum cæca retexit humus.  
 Corpore confractus toto, priscoque nitore  
 Nudatus nulli conspiciendus eram.  
 ROMA! revivisco: fulgent nova sæcula: Tuque  
 Temporibus SIXTI, pristina ROMA, redus.  
 Mecum, igitur, grates contende rependere dignas  
 Vocibus; & voces consociare meis:  
 Semper ego SIXTI servabo nomen in Orbe:  
 Semper ego SIXTI Gloria, semper Honos.*

For

For the Obelisk of the Gate *del Popolo*.

*Flumine Fons vario surgit ; vigilesque Leones,  
Incustoditas non patiuntur Aquas.  
Cernis ut apparent, Obelisco desuper alto,  
Signa salutiferæ conspicienda Crucis.  
Ingredere, & fessa optato dum Fonte, Viator,  
Membra lavas, Animum Crux veneranda lavet.*

I am,

S I R,

Rome, April 24.  
1688.

Your, &c.

Since I have at present some vacant Time, a Fancy takes me to communicate to you something, not unworthy of your Curiosity, concerning these two *Obelisks*, which perhaps was never publish'd in your Language. I mean, the Greek Inscription which we find in *Ammianus Marcellinus*, and was publish'd, according to some, by *Hermapion* (under *Augustus*,) as being the Translation of Part of the Inscription of one of these two *Obelisks*.

I could say many Things to you upon that Subject, if I had a Mind to entertain you with the various Opinions of the curious Authors, who have applied themselves to search after this Affair : For *Michael Mercati*, for Example, who was a learned Antiquary, is perswaded that the Inscription translated from the Hieroglyphick Chara-



\* Call'd also the Obelisk of Augustus.

That Prince had both of 'em brought from Egypt; One b<sup>e</sup> placed in the Campus Martius, and the Other in the greatest Circus.

† Kircher, a Person of very great Reading (tho' sometimes very ambiguous, not to say worse, in his Judgment) deserves to be hearken'd to more than any other ought to be, upon this Matter, if what the Antiquaries of Rome (Fabretti and the Rest) told me, is certain.

They assured us, that when they first found the little Obelisk of the Minerva, in

Kircher's Time; and after they had discover'd one of its Superficies, Kircher conjectur'd and guess'd by the Figures which were on that Side, what those were that are on the opposite Superficies.

Characters by *Hermapion*, is that of the \* *Obelisk* of *Sennefertes* (nam'd also *Psammenites*) which is at the Gate *del Popolo*. *M. Charpentier* maintains on the Contrary, that it is the Inscription of the Obelisk of *Ramesses*, who is often mention'd in it; and that *Sixtus V*, had caus'd to be remov'd, as well as the other, and placed near the Church of *St. John de Lateran*. And † *Father Kircher*, who is follow'd by several others, maintains that the Inscription of *Hermapion* is false; and that the Hieroglyphick Figures of all these Obelisks signify not a Word of what they make 'em say, in this Inscription: but that these Figures are nothing but Mysterious Representations, belonging, as I have observ'd, to the Religion, Morality, Politicks and Sciences of the Egyptians. Without entering then into a particular Examination, in which the most Learned can do little more than repeat the Opinions, or Conjectures of the several Writers, who have ventur'd to publish them; I shall only give you here, to divert you for a Moment, the Inscription, as it is related in *Ammianus Marcellinus*, which *M. Charpentier* (of the French Academy) has translated into French, in his fine and charming Treatise of the Excellency of the French Tongue. (To. II. Ch. 40.) He pretends that the Hieroglyphick Figures are dispos'd in three perpendicular Lines, upon each of the four Fronts of the Obelisks; and that the Inscription of *Hermapion* contains Seven of these Lines.

The

## The Sun to King Ramesse.

**I** Have given thee, an agreeable Empire over **First Line**  
 all the Earth. The Valiant, the Martial King upon the  
**RAMESSES** is the Well-beloved of the Sun. 'Tis **South-side.**  
 that the Sun has chosen; And Apollo the Al-  
 mighty, the Lover of Truth, the Son of Heron, the  
 Lord of the Gods, the Founder of the Earth, has  
 fill'd his Favours on him. All the Earth is Subject  
 to him, by the Effect of his Force, and Courage. The  
**King RAMESSES** is the immortal Son of the Sun.

(II.) Apollo is Almighty: He that is now the **Second Line**  
 lawful Possessor of the Diadem, ennobles Egypt by upon the  
 Governing it; and the City of the Sun owes to him **same Front.**  
 all its Splendour. 'Tis he that has made the Rest of  
 the Country to be inhabited. 'Tis he that has honour'd  
 the Gods whose Images are set up in the City of the  
 Sun. He is the Favourite of the Sun.

(III.) Apollo is Almighty; and the Son of the **Third Line**  
 Sun is all shining with Light. He whom the Sun has upon the  
 chosen, and that Mars has recompens'd; He whose **same Front.**  
 Favours will last for ever, and is the well-belov'd  
 of Ammon, has fill'd the Temple with the Riches of the  
 Phenician. The Gods have granted him a long Life.

(IV.) Apollo the Son of Heron is Almighty. **Fourth Line,**  
 And **RAMESSES** is the King of all the Earth. **which is the**  
 'Tis he that has defended Egypt. **First on the**  
**Western-side.**

Mr. Charpentier says, 'That the Greek printed Texts  
 confound this fourth Line with the third, tho'  
 they ought to be divided.

(V.) The Lord, the great God, the Lord of Heaven, **Fifth Line,**  
 has said, I have given thee a Life without Disgust. **which is the**  
 Apollo is Almighty; and he that wears the Diadem **Second of the**  
**West-side.**  
 is

*is Incomparable. The Monarch of Egypt has honour'd those whose Statues he has Erected in his Kingdom. He has taken Pains to Adorn the City of the Sun; and for the Glory of the Sun himself, the Lord of Heaven, The Son of the Sun, the King Immortal has finish'd this fine Work.*

Sixth Line, (VI.) *The Sun, the God, the Lord of Heaven, to which is the King RAMESSES: I have given thee Power Third of the and Authority over all Things. He whom Apollo, West-side. the Lover of Truth, the Master of Time; and Vulcan, the Father of the Gods have chosen, on Account of his Martial Valour, is the lovely King; the Son, and the well-belov'd of the Sun.*

Seventh Line, which (VII.) *The God of the City of the Sun is great and is the First of Celestial: and Apollo the Son of Heron is Almighty. the East-side. He whom the Sun has conducted, and the Gods glorified, reigns over all the Earth. This Warrior King whom the Sun has chosen, on Account of his Martial Valour, is the well-belov'd of Ammon; and the resplendent God has given him an Empire that will never end.*

If we could be certain, that *this Inscription was the most Ancient upon Earth*, as Mr. Charpentier believes it to be; the Piece as imperfect as it is, whatever be the Opinion of Men upon it in other respects, shou'd deserve indeed some Attention. Kircher willingly supposes that this Inscription is Antick, but he accuses *Hermapion* with imposing upon the World in his relating it, as if it was a Translation of the Characters engraven upon this Obelisk, or upon any other.

LET.

## LETTER XXVIII.

S I R,

Y E S T E R D A Y, upon a second Perusal of your last Letter, I observ'd a Marginal Note that I had not taken notice of before, in which you desire me to consider what Mr. *Chevreau* has written concerning Pope *Joan*, in the Second Part of his *History of the World*; and to give you an Account of my Thoughts on his Arguments against that Story, which makes me conclude that you have a good Opinion of 'em. However it be, I am ready to obey you; for I have read Mr. *Chevreau's Book*, and have made some Reflections on that Passage in it.

In the first Place he acknowledges, that a considerable Number of famous Authors have mention'd that Story, and positively asserted the Truth of it. Now, according to the known Rules of Justice and Reason, this Concession alone is sufficient to decide the Controversie; for when several Witnesses of unquestion'd Credit do unanimously attest a Matter of Fact, we are oblig'd to believe their Testimony, if the Thing be possible, and we have no Evidence to the contrary, more especially if these Witnesses speak against their own Interest.

*These Authorities*, says Mr. *Chevreau*, have made a strong Impression on credulous Minds; but the more judicious and cautious Part of Mankind, relying on the Silence of several other Authors, have examin'd and rejected this Fable. This is certainly a very strange and surprizing Maxim, Seventy or Eighty Men, who cannot with the least Appearance of Justice  
be

\* This is acknowledged by the Roman Catholicicks.

† That Pope was made a Cardinal at the Age of fourteen Years. It is agreed by all Historians, that he was an impious Person.

be suspected of a Design to cheat the World, who were all of the *Roman Religion*, almost all *Clergymen*, and even some of 'em *Canoniz'd Saints*; all these Authors, I say, \* do positively affirm, That there was a *Female Pope*; other Authors make no Mention of her, and the Silence of these must invalidate the Testimony of the former. May we not probably suppose, that † *Leo X.* reason'd after the same manner, when he call'd the Gospel *The Fable of Christ*. Some Authors bear witness to the History of our Saviour; others who liv'd at the same Time do not mention it, and that judicious and cautious Pope, relying on the Silence of some of those Writers, examin'd and rejected the Story. I will not lose Time to demonstrate the Weakness of this Way of reasoning; it destroys it self, and does not merit a serious Confutation.

Mr. Chevreau assures us, that *Anastasius the Bibliothecary* makes no Mention of our *Pope*s; which is also the great and boasted Argument of *Onuphrius*, but they are both mistaken; you may consult Mr. le Sueur's *Eccelesiastical History*, and *Colomesin's Historical Miscellanies*, where you will find an *Anastasius* of the French King's Library, containing an

|| Mar. Freher. and Salmasius saw these Copies, nor does Blondel dissent from 'em.

\* This they themselves confess to be true.

† Anastasius wrote the Lives of the Popes to Nicholas I. who succeeded Benedict III.

exact Account of the *Female Pope*; besides two other Copies of || the same Author at *Augsburg*, and one at *Milan*, which relate the same Fact. These Books will also inform you how the Jesuits of *Mentz*, having suffer'd only two Copies to be wrought off, conform to the Original, had the Boldness to \* suppress all that displeas'd 'em in the Rest of this Edition.

Before I take Leave of † *Anastasius*, I must entreat you seriously to weigh the Authority of his Testimony. He was a Man of Learning; he liv'd at *Rome*, and was Cotemporary with our *Pope*s; he speaks as an Eye-witness; and two Words of such an Author are sufficient to destroy all

the frivolous Objections and little Shifts of those who contradict the Truth of this Matter of Fact.

In the next Place I shall proceed to consider || *M Polonus*  
*Mr. Chevreau's Reflections on || Martinus Polonus, flourish'd in*  
*Archbishop of Cosenza, and Penitentiary to † Inno-* *the Middle of*  
*the IV. Mr. Chevreau calls him a silly Monk,* *the Thirteenth*  
*and alleges three or four invalid Arguments of* *Age.*  
*his Simplicity. Since that Monk, says he, in his* *† Some Authors*  
*Treatise of the Wonders of Rome, mistakes the Gate* *write, That he*  
*of Ostia, or of St. Paul, and of Capena, and St. Se-* *discharg'd the*  
*bastian, for another which he calls Collina instead* *same Office*  
*the Collatina, or Pinciana, as it must be suppo-* *under Nico-*  
*sed: the Pantheon for a Temple of Cybele: and* *las III.*  
*the Amphitheatre for a Temple of the Sun; we may*  
*the more easily forgive that Blunder in his History,*  
*where he mistakes a Pope for a Popes. In answer*  
*to these Reflections, I say in the general, That*  
*tho' M. Polonus were really guilty of some Errors*  
*in giving an Account of Things of little Impor-*  
*tance, or in explaining some hard and obscure*  
*Questions, we cou'd not from thence infer, that*  
*he had given us a false Relation of the Female*  
*Emiff. He took one Gate for another, and therefore*  
*he took a Pope for a Popes, is rather a Jest than*  
*an Argument; But if it must pass for an Argument,*  
*it must be retorted upon its Author; for, I may*  
*with equal Reason affirm, that if Mr. Chevreau's*  
*Reflections on M. Polonus be false and ground-*  
*less, therefore his Arguments against the Story*  
*that is the Subject of our Controversie are all in-*  
*valid, and he mistakes a Popes for a Pope. That*  
*the Antecedent is certainly true, will appear from*  
*the following Considerations:*

(I.) 'Tis plain, that Mr. Chevreau knew not  
 that there was a Gate call'd Collina, when he  
 wrote, That Polonus takes the Gate of Ostia, and  
 I the

the Gate Capena for another which he call'd Collina, instead of the Collatina or Pinciana, as it must be suppos'd ; for 'tis certain that there was a Gate call'd Collina, as well as another call'd Collatina : The Collina took its Name à Colle Quirinale, and is mention'd by Ovid ;

*Templa frequentari Collinæ proxima Portæ  
Nunc decet ; ———*

Fast. 4.

This Gate is now call'd Salara.

(2.) And the Collatina, (so call'd from the Town of Collatium) is different from the Pinciana, as F. Nardin has clearly demonstrated it.

(3.) Mr. Chevreau had no Reason to find Fault with Martinus Polonus, for calling the Pantheon a Temple of Cybele : several learned Antiquaries have been in that Opinion. 'Tis true indeed, and I think I have already told you, that Authors are not agreed in their Conjectures concerning the Denomination of the Pantheon, but there are many who believe that it was so call'd because it was consecrated by Agrippa to Jupiter \*, and to Cybele the Mother of all Gods. The idolatrous Romans had several Representations of Divinities, to which they gave the Name of Pantheon, because they bore the Marks and Characters of (all or most of) the Principal Gods. Besides, we are inform'd by Apuleius, Macrobius, and many other ancient Authors, that Cybele her self was a Kind of multiply'd Goddess, whom they ador'd under the various Names of Ceres, Ops, Rhea, Vesta, Tellus, Berecynthia, Dindymena, Isis, Minerva, Venus, Diana, Proserpina, Juno, Bellona, Hecate, Rhamnusia, Magna Pales, Magna Mater, Deorum Mater, Natura rerum Parens, &c.

I saw

I saw t'other Day, at Mr. Bellori's, a \* *Cybele* \* *Mr. Bellori who has written a long Dissertation concerning this Statue (Signum), explains the several Marks of it thus :* *Corona muralis Cybeles Phrygiæ ;*  
*Amphithea* which bears the Name of *Diana of Ephesus*, and is one of the principal and best-preserv'd Rarities in his Cabinet. I'm confident you will examine with Pleasure the Figure of this curious Goddess. However it be, since Opinions are divided concerning the *Pantheon*, and the Question is at the best problematical, *Polonus* cannot without Injustice be accus'd of an Error, for what he has written on this Subject.

*Vatum nobilicæ Ifidis ; Cancer Lunæ ; Mammæ Ephesiæ Dianæ ; Cervi apes Dianæ Siculæ ; Magnæ Matris Leones ; Cereris Eleusiniæ Boves & Dracones ; Sphinx Minervæ ; Fructus Telluris. St. Jerom speaking of that Compounded Divinity that was worshipp'd in the Temple of Ephesus, calls her Multimammia and Alma Mater, because her Adorers imagin'd that she nourish'd Mankind with her Breasts.*

(4.) Mr. Chevreau is not easily to be understood, when he talks of the *Roman Amphitheatre*, for there were several *Amphitheatres* in that City, and the Ruins of some of 'em are still remaining. I suppose he meant the great *Amphitheatre* call'd *Coliseum*, which was built by *Vespasian*, and dedicated by *Titus*.

(5.) I confess I have not read *Polonus's* Treatise concerning *Rome*, but 'tis very improbable that he took the *Coliseum* for a Temple. This is certainly too great an Absurdity to be believ'd, and I vehemently suspect that some of his Expressions are misunderstood. He might indeed speak of a *Temple of the Sun* near the *Amphitheatre*, but he cou'd not possibly imagine that the *Coliseum* was it self a Temple.

I must further tell you, that what you relate concerning a *Manuscript* of *Polonus* which you have seen, where this Story is written on the Margin, and by another Hand, does not at all reach the



Matter in Question. You may easily conceive that some interested Person having gelded our Author, that Defect was afterwards supply'd by a more equitable Hand: And thus your *Manuscript* is only a particular Instance, from which nothing can be concluded against the Credit of other Copies. If some Person shou'd think fit to restore the History of our *Popefs*, by Way of a marginal Note, in the mutilated Copies of *Anastusius*, this cou'd not destroy the Authority of those Originals where the same Relation is to be found in the Text. Thus we may reasonably suppose, that the Story of Pope *Joan* was left out in your Manuscript, and afterwards restor'd by another Hand: And even *Bellarmin* confesses, that *Martinus Polonus* wrote the History of the *Popefs*.

To return to Mr. *Chevreau*, I must make you observe how much he was puzzl'd to give some probable Account of the first Rumour which was spread of a *She-Pope Joan*, since he is forc'd to have recourse to the Opinion, or rather Evasion of *Onuphrius*, tho' he conceals the Name of that Author. He pretends that Pope *John* the Twelfth had a Concubine call'd *Joan*, who was his Favourite, and govern'd him so absolutely, that he was usually nick-nam'd *Joan*. Besides, he goes further than *Onuphrius*; for whereas that Author speaks only conjecturally, Mr. *Chevreau* asserts positively, That *John* the Twelfth was call'd Pope *Joan*, because of the blind Complaisance that he had for his Concubine. *Onuphrius*'s Conjectures are meer airy Notions and groundless Suspicions: And Mr. *Chevreau*'s Assertion is rash and precarious. He can produce no Argument to prove, that *John* the Twelfth was call'd Pope *Joan*, but his own bare Imagination, or that of his Author; and neither *Onuphrius* nor he can make it appear, that

that ever Pope \* *John* had any Concubine nam'd  
*Joan*. 'Tis true, they both cite *Luitprand* to con-  
 firm their Hypothesis, but they cite him falsely. The Name of the Widow mention'd by Mr. *Chevreau* was *Ann*, not *Joan*; and without doubt he was ignorant that our illustrious † *Du Plessis* had already discover'd the Forgery which *Onuphrius* made use of to strengthen his Conjecture. Besides, it may be observ'd, that this Pope *John* was advanc'd to the Papal Chair a hundred Years after Pope *Joan*, which is another Absurdity that attends Mr. *Chevreau*'s Opinion, or Hypothesis.

bore the Name of *Joan*.

† Mr. *du Plessis Mornay*.

He adds, That the Story of the pretended bor'd  
 || Chair is not better grounded, and that the Chair is ||  
 not bor'd. But, by his Leave, I have seen it more than once, and if I may believe my own Eyes, it is bor'd, and that, after the usual Manner of Close-Stools. I have already told you that it is of Porphyry: there are two of 'em, one broken, and the other entire; and they are both made of the same Matter, and after the same Fashion.

*Civilian in the University of Pisa, has got both of 'em to be Engraven in his Patagon de Veterum Sellis. This Book (in Quarto) was printed at Boulogne, in 1668. Fiorovante Martinelli gives the Name of Stercoraria to the latter. But this is not a proper Place to enter upon that Enquiry.*

*Platina* affirms positively, after ∴ *Chalcondylas* ∴ *Laonicus* and other approv'd Authors, That the new elect Pope is plac'd on the bor'd Chair, and that the youngest Deacon thrusts his Hand thro' the

*Fifteenth Age. Barlaam writes the same.*

\* —Papa in suam sellam gestatoriam rediit, &c. Postea, ab iisdem Canonicis, ad sedem marmoream perforatam portatus est; ut super eadem positus, ejus Virilia attraherentur, &c. (Roma Trium-  
 Hole, to \* feel whether he has the surest Marks of Virility. Such, probably, was the Primitive Use of this Chair; for, what Reason cou'd have prompted these Authors to invent such a Fable? If this Custom having been by degrees laid aside, they continu'd for some Time to set the Popes on the same Chair, to put 'em in Mind, as Mr. Chevreau affirms after Fanchet and others, that they were still subject to the common Infirmities of Humane Nature; 'tis another Matter of Fact that I won't deny if true, and upon which I will not insist, since 'tis foreign to our Controversie.

phans. Auctore Laurent. Banck. J. V. Doct. & Prof. pag, 91. & 387.) The same Author has caus'd to be engraven the Figure of the Pope sitting upon the said Sedes perforata, where the Virilia attrahantur, according to the Custom of this curious Ceremony. (This Book is in my Hands.)

To proceed to Mr. Chevreau's last Argument, he tells us, That the Fathers of the Council of Soissons having written to Pope Leo the Fourth, to desire his Approbation, their Deputies found that he was deceas'd before their Arrival, and return'd the same Year from Rome to France, with the Subscription of his Successor Benedict the Third. You have seen with how little Certainty this Author has proceeded hitherto; and his End is suitable to his Beginning. He mentions the Council \* of Soissons, without saying which. He tells us a Story without the least Proof, and, which is worse, that he cannot prove; for who can rely on the Commentaries of Sirmond, and of Binius? or on the Authority of the late Editions of that Council? To prove his Assertion, in a Case as this is, he ought to produce Manuscripts of uncontroverted Antiquity and Credit; and his Hypothesis is never to be found in such Originals. If he cou'd

\* It was the Second Council or Conventicle held at that Place, which Nicholas I. wou'd never be persuaded to approve. The pretended Letter of Hincmar, and the Privilege of Corbia are two Pieces that are undoubtedly false and supposititious. This is evidently prov'd beyond all Contradiction.

could certainly fix the Time of the Departure of that Council's Envoys to Pope *Leo*, and of their Return after his Death, the Duration of his Pontificate might be also determin'd, which none of all those who deny the Story of Pope *Joan*, have hitherto been able to do. This is an important Remark, and deserves to be consider'd with Attention. *Onuphrius*, and the Rest of his Party, are forc'd to lengthen the Lives of the Popes that preceded and follow'd our Popes, and by confounding the Order of their Succession, have thrown themselves into inextricable Labyrinths. *Bellarmin*, one of the most subtle and dexterous of all these Chronologers, in his Treatise of *Ecclesiastical Writers*, extends the Time of *Nicholas* the First's Pontificate to \* Ten Years, which in his *Chronology* he reduces to Nine Years and a Half. Examine all these Authors, and you shall not find one who does not † contradict himself, so difficult a Task it is to counterfeit the Truth. *Bellarmin* has not forgot to calculate the Time of the Pontificate of any one Pope, but only of *Leo IV*, which is a shrewd Sign that he was strangely puzzl'd how to dispose of the two Years during which the Papal Throne was fill'd by *Joan*, alias *John VIII*. But this is not the only Inconvenience with which his Opinion is clogg'd; for he and his Companions, by expunging that Woman out of the Catalogue of Popes, have entangl'd themselves in new Difficulties. And whereas they who make Truth the Standard of their Relations, reckon four and twenty Popes that bore the Name of *John*, the rest count only twenty three; and by so doing confound the whole History. Thus, their *John the Twelfth*, whom we mention'd before, is *John the Thirteenth*, according to *Platina*, || *Garenza*, and all faithful

\* *Platina computes seven Years, nine Months, and thirteen Days.*  
 † *I would not take Variations for Conventions in another Case; but we see that these same Variations here, are Effects of Falshood.*

|| Or *Bartholomew Garenza*, call'd also *Miranda*, Archbishop of Toledo, in his Abridgment of the Councils.

and unbiass'd Historians, who reckon Pope *Joan* among the Pope *Johns*.

I have nothing more to add concerning Mr. *Chevreau*, for I will not trouble you with an Account of the other Faults that I have observ'd in his History. And indeed, it is no great Wonder that he was not able to carry on so vast and general a Work without falling in to several Mistakes.

The Reader will be well pleas'd with my taking notice here of what has been told me by a particular

Friend of Mr. *Chevreau's*, to wit, that Mr. *Chevreau* generously declar'd to him, that he gave up the Cause, and renounc'd all the Arguments which are here confuted.

But I shall subjoin three or four short Remarks for a further Illustration of our present Controversie.

You must not be surpriz'd to find our *Pope's* call'd both *Anglicus* and *Moguntinus*, as if that were a plain Contradiction; *Wernerus Roolwink* in his *Fasciculus Temporum*, has unriddl'd the whole Mystery in these Words, *Joannes Anglicus cognomine, sed natione Moguntinus*. Her Name was *Joan English*, and she was born at *Mentz*.

The Variations that are observ'd in some Manuscripts about this Subject, ought not to trouble you. I acknowledge, that this Story is to be found in some of 'em, and not in others; but you are not ignorant that it is so of several important Passages of the Holy Scripture it self. The Spirit of Faction has corrupted all Sorts of Books, either by retrenching, adding, or falsifying after some Manner, or another; without the least Respect for the Truth even of the most Sacred Things. You see clearly enough, by what I have just now said, that 'tis absolutely impossible that the History of the *Pope's* should be forg'd by the Papists themselves, long before our Reformation, and that it should be inserted

inserted to their Prejudice in all that vast Number of Authors in which it is found. So that the Manuscripts of *Anastasi*, *Polonus*, *Scot*, *Sigebert* and others, in which this Story is not to be found, have plainly been mangled.

Neither should it appear Strange to us that some of those who relate this History seem to speak doubtfully of it ; for, besides that it seems at first View to be encumber'd with some odd and intricate Circumstances ; 'tis certain that they cou'd not express much Zeal in defending the Truth of such a Relation, without exposing themselves to visible Dangers. The Force of Truth prompted and compell'd 'em to speak ; and the Fear of giving Offence to the Court of *Rome*, was a Bridle to restrain 'em. All this may be easily conceiv'd ; however, we see several of these Authors have broken thro' these Difficulties, and have given us clear and exact Accounts of that Event.

Two or three such Testimonies as these wou'd be sufficient to convince any reasonable Person. And if they were contradicted by Hundreds, and by Millions, what cou'd signify such bare Denyings, against a Matter of Fact fully demonstrated, and receiv'd without Contradiction during the Space of Five hundred Years, by the Confession of those very Persons who call it a Fable ? All the *Negatives* in the World are not capable of *invalidating* the Credit of so many *Authentick Witnesses*, and of a Relation so solidly and generally attested.

I have already given you an Account of my Thoughts, in Answer to that Part of your Letter where you mention some of our Doctors, who deny the Story of Pope *Joan* ; but since you insist on this Argument, I must tell you plainly, that it is a very unwarrantable Piece  
of

of Partiality, not to give it a worse Name, blindly to embrace the Opinions of any Man not divinely inspir'd, whatever Figure he may make in the World. A Man of Sense will never suffer his Judgment to be byas'd either by the Voice of the Publick, or by the Numbers or pretended Authority of Writers that are dignify'd by great Names or great Titles. Three Quarters of the Christian World are meer Slaves to those Ancient Writers whom they call *The Fathers*; though, 'tis certain, the good Instructions they have left us are mix'd with a great Number of dangerous, false, insipid, and ridiculous Opinions.

\* David  
Blondel,

I agree with you that the famous \* *Blondel*, who is the Pillar and Bulwark of *Antipopesism*, and whose bare Name has gain'd Abundance of Profelytes to his Opinions; was a Man of Learning and Wit; besides, he was a *Protestant*, and consequently suppos'd to have no other Interest than that of Truth, in the Success of the Quarrel which he had espous'd: but I must say his Name has been the strongest Argument in his Book, upon that Matter.

I have read this Piece over and over with Attention, and can assure you it is written after a Manner very proper to blind the Eyes and confound the Judgments of many of his Readers, by the Multitude of his Quotations, and the Confusion of all he says.. But those who will not suffer themselves to be impos'd upon, and look for something that is solid and material, will not find any Thing in his Book that is worthy of that Character.

I could fill a Volume with Observations and Criticisms on this Work, for I have made many Reflections on every Page, and perhaps every Period in it; but I shall content my self with giving

giving you a general Idea of it, accompany'd with a few particular Remarks, according to the Method by which I have anatomiz'd it.

Mr. *Blondel* begins with a Declaration that gives an irremediable Wound to his Cause, notwithstanding all his Artifices. The Force of Truth, and of authentick Testimonies, which he receiv'd from \* those to whom he neither wou'd, nor darst refuse to give Credit, extorted this ingenuous Confession from him, That *the History of the Female Pope is contain'd in the Augsburg Copies of Anastasius*; which I mention'd before. And pray what Advantage does he not give us by that Confession? But what Stratagem d'ye think he uses to deprive us of that strong Argument? Cou'd you imagine that a Man of his Parts wou'd have recourse to the poorest Evasion that ever baffl'd Author was guilty of? or, that he wou'd start an imaginary Difficulty, that he might afterwards the more easily triumph over it? He being sensible that there's no Exception against the Old and Faithful Original Manuscripts that he had quoted himself, and declar'd true, he leaves them immediately, without ever mentioning 'em afterwards: and having found out another *Anastasius* at *Paris*, of a newer Date, which contains also the same History, but accompany'd (says he) with some Contradictions, and *which seems*, adds he, *to be able to give Light to those of Augsburg*, he reckons only upon this new Book, and without considering whether that which *seems* to him, does also *seem* so to others, he builds his Discourse on this uncertain or false Foundation. Thus, with his *Anastasius* of two hundred pretended Years, he finds the Secret to confute all the other preceding and ancient Copies of the same Author, without taking any more notice of

\* He means Salmasius.



of 'em, and in spite not only of our just Complaints, but of those *Seventy-one* Greek and Latin old, grave and learned Writers (most of 'em canoniz'd) which he acknowledges to have related the full History of the *Pope's* Joan, as undoubtedly true, against their own and Self-Interest.

But, what is to be observ'd, his *Anastasius* is an *Anecdote*, a private Piece, unknown to the World, and which he shews only by Shreds, or Periods, as he thinks fit. If I were not restrain'd by Fear of injuring Mr. *Blondel's* Sincerity, I shou'd be strongly tempted, I confess; to suspect that his *Manuscript* was seen only by himself: (but, at least, I think I may be allow'd to suppose that he durst not quote the whole Passage, I mean the whole Part of that Book about the She-Pope, lest it might furnish his Adversaries with too good Answers to his Difficulties; and sufficient clearing of those pretended Contradictions he speaks of; and with which he gives Light, says he, to the Ancient, Plain and true Manuscripts, he has only quoted to let the World know that he was not ignorant of 'em.

*Mr. Blondel* In the first Place then, we must believe *Mr. Blondel* upon his own single Testimony, that there gives us a very uncertain Character of his New *Anastasius*, when he tells us it has often been taken for *Platina*. 'Tis strange, indeed, that learned Library-Keepers, or, even any Man that can read, should not be able to distinguish *Anastasius* from *Platina*.

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ing prov'd, all his Arguments must fall to the Ground.

These Considerations alone are sufficient to discredit Mr. Blondel's Book; the main Design of which shou'd have been to destroy and confute, by clear and solid Reasons, the positive Testimony of such a learn'd and uninterested *Eye-Witness* as *Anastasius*; sustain'd by Seventy other famous and impartial Authors.

In the general 'tis certain, That *this Book of Mr. Blondel's* may be entirely and unanswerably confuted out of it self; and that far from destroying the History of the Popes, the Truth of that Event may be solidly demonstrated by Reasons drawn from this very Treatise. These are two Positions which I dare confidently assert, and undertake to maintain.

The two Thirds of that Book are spent in litigious *Chronological* Cavils, and vain Discourses against the Authors of our History. After which, he forgets himself so far, as to make a long Harangue to demonstrate the Uncertainty of *Chronology*, and the Weakness of those Arguments that are drawn from it, either to confirm or invalidate the Truth of a Relation. When he finds that *Chronology* may be accommodated to his Hypothesis, he flies at it greedily, and triumphs as in the Testimony of an Oracle; but every Thing that looks askew upon his Calculation, is a Trifle or Mistake.

*Above all, the Chronology of the Bishops or Popes of Rome is a dreadful Labyrinth.*

A certain Air of Ostentation spread over all his Book, makes him on all Occasions leave the Subject, that he may, at any rate, make a Show of his Reading; and even, not unfrequently, this itching makes him utter the most disadvantageous Things to the Interest of his Cause: he must display all that he knows, whatsoever it may cost him.

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He heaps up a Multitude of needless and not pertinent Quotations, not only to satisfy his Vanity, but also to confound his Readers, and to stun 'em with that Noise. He endeavours to weary People, and to bar the Access to his Book with useless Digressions and empty Cavils, fit only to encrease the Obscurity and Intricacy of the controverted Question, never pursuing his Design closely ; he insists upon little Things, not altogether suitable to the Subject, with a great deal of Solemnity, to amuse his Readers. He exaggerates Difficulties, and splits 'em when he meets with some that please him. He plainly gives the Lye to his Adversaries, and fills his Refutations with scurrilous Reflections, that he may insensibly accustom those that will suffer themselves to be influenc'd by his Example, to perpetually blame the Asserters of the opposite Opinion : which Peevishness, and ill Humour, is an evident Sign of his Disorder and bad Cause.

'Tis certainly pleasant to observe how these doughty Criticks, after they have exhausted their Wit in Reflections on the History of our *Pope's*, are puzzl'd to divine the Original Occasion of that pretended Fable, as I intimated before. Some, with *Baronius*, run as far as *Constantinople* to find out a *Patriarchess* of that See, without considering that by so doing they confirm the Probability of Pope *Joan's* Adventure. Others, as *Onuphrius* and Mr. *Chevreau*, transform an *Ann* to a *Joan*, as we have observed, and by a Second *Metamorphosis* turn this *Joan* into a *Masbilda*, or an *Olympia*, who govern'd, say they, their Pope *John* the Twelfth : and, at last, they squeeze a *Pope's* out of this *Cocubine*, whom, after all, they are forc'd to bury a Hundred Years before she

he was born. *Allatius* has also forg'd a certain *Ibiorta*, a pretended Prophetess of *Mentz*, whose Adventures, says he, have occasion'd the Story of a *Female Pope*. Mr. *Blondel* relates several other Conjectures, and confutes 'em all; he is wonderfully just on this Occasion, and acknowledges that this is a Mystery which he is not able to unriddle. But it is not the only Place where he displays his Candor; for he employs fourteen or fifteen Pages of his Pamphlet in a Panegyrick on Truth and Justice; and while the Fit of Generosity is upon that sincere Protestant Minister, he cannot suffer those unjust Columniators of the Papal See to escape unpunish'd; which Justice he assures us, was the only Motive that oblig'd him to draw his Pen. Let us only make two short Reflections on this Pretence, and then, if you please, we will proceed to some other Subject.

Whether there ever was a *Woman Pope*, or not, Things are otherwise in such a Posture, that this Circumstance singly consider'd, can neither be advantagious nor prejudicial to the Interest of the *Church of Rome*, tho' that Church think the contrary. I cannot make 'em extraordinary Reproaches upon this Account, as some among our Protestants are wont to do: for I'm persuaded that 'tis impossible to draw any Inferences from this Adventure more to the Disadvantage of that Party, than those that may be deduc'd from the Stories of several *Popes* who were far worse than their *Popefs*. If, excepting only this Creature, all the Rest of the *Popes* had been Men of Probity, good Christians, and vigilant and faithful Pastors; had their Lives and Morals been unblemish'd, and their Doctrine pure and uncorrupted, I shou'd not be surpriz'd that those of that Profession cou'd not bear

bear so scandalous a Reproach, and of so great Moment against their Pretences of Holiness and Infallibility. But since the most bigotted Authors of the *Roman* Communion acknowledge that there has been a prodigious Number of *abominable Popes*, why shou'd our *She-Pontiff* be esteem'd a more hideous Monster than the Rest, meerly because she was of another Sex? The *Church of Rome* then ought not to make such a terrible Pother about an Affair of so little Consequence for her: And certainly Mr. *Blondel* had much less Reason to take Pepper in the Nose at the same Occasion: His Zeal is at best but useless, and his Charity insignificant. Such an unprofitable *Remedy* as that which he administers to his *Babylon*, can never *purifie* the whole *Mass* of the *Papal Blood*, which, by the unanimous Confession of Historians of all Sects, is extremely *corrupted*. And it must be acknowledg'd, that Mr. *Blondel's* Harangue on those Principles of Generosity that prompted him to undertake this Work, is too tedious and full of Affectation, to persuade a judicious and unbiass'd Reader of the Author's Sincerity.

But I must at last conclude this Subject, by telling you all I think, or rather all I know. To speak freely, I know this Writer was acted by Interest, as well as by Ostentation. A Man of Honour who liv'd at *Paris*, and knew him particularly, inform'd me, that he learn'd from the first hand, that the Pen of Mr. *Blondel* was *bir'd* to write a Treatise against the Story of Pope *Joan*. My Author is in all respects worthy of Credit; nor is Mr. *Blondel* the only Man in the World who has been persuaded by *Silver Arguments* to act such a Part.

'Tis not without Reluctancy I mention any Thing that may be made use of to blast the  
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Character of a Man, who, to take him in general, was certainly a Person of Merit. And we may say, perhaps, in his Justification, that he fully believ'd the Fact to be problematick. Besides, if he did a Sort of Favour to the Church of Rome, by writing against the Popes, he did nothing by that against the Protestants, of whom Religious Differences, if well understood, are not at all depending on the Truth or Falshood of that Story, as it has been said: Twenty Female Popes are better for me, than as many profligate Male-Fellows.

AS I was busie in Revising these Sheets, and was just ready to send away this to the Printer's, a Friend of mine who was inform'd of it, and also knew that I mention'd the POPESS in it, immediately communicated to me, a little Book that was publish'd some Time since, under the Title of \* Bibliotheque Critique, and in which the Author, whose Name is said to be Monsieur Saint-Jore, spends several Pages in Reflections on what † I have written, concerning the said Gentlewoman. Since I have begun happily enough, I must finish; and continue the Pains I have taken to revenge this illustrious Lady again, of those who not only endeavour to rob her of the Glory of having worn the Triple Pontifical Crown; but even would fain, in Scorn of the fair Sex, metamorphose her into a Man: or, worse, place her among the Number of Chimera's.

A Heap of small learned Curiosities: some perhaps true, others certainly fabulous. † 'Tis true that Mr. Saint-Jore alters my Name at the same Time that he changes his own.

To refute Mr. Saint-Jore, it will not be necessary to enter here into any Particulars with him; it will be sufficient to advertise the Readers, that he proposes no new Difficulty, and that there's none of his Objections, whose entire Solution is not found in our Letters. To hear him talk upon that Subject, after the Manner that he does, one would think he had never read 'em, if he did not make a positive Men-

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tion of 'em. He falls into the Method of those who only dispute for disputing's sake: (miserable Practice of the Schools, where instead of becoming Philosophers, Men grow but Wranglers.) As he does not seek either to instruct himself, or others, but only pleases himself, by Way of Diversion, in spreading his Fancies under a borrow'd Name, he shuts his Eyes and Ears against all the solid Arguments we have proposed concerning the Affair in Hand; and without any Manner of Scruple, let under Silence what would not fail to embarrass him, if he design'd to answer it. This is Mr. Saint-Jore's Secret, and 'tis sufficient that we inform the Reader of it. But let us add some other Reflections on the Conduct of Monsieur Saint-Jore on this Occasion, to the End, that if we do not take particular Notice of all that he says in Relation to this Affair, he may not however think that we will wholly neglect a Man of his Learning and Reputation.

(1.) Had it not to have been wish'd, for Mr. Saint-Jore's sake, that (before he had publish'd these New Criticisms under Saint-Jore's Name, he had remembered the Manner in which the Father Simon censur'd the Monk Annius, (Annius of Viterbo) for having cheated the Publick under false Names, in Publishing false Books, and false Anecdotes? Why does Mr. Saint-Jore the \* Sofia of Father Simon fall into such

Richard Simon, without Reverence or Fatherhood in his Opuscles against Isaac Vossius; Mr. Simon in his *Lettres Choises*; Mr. de Simonville in his *Ceremonies des Juifs*; Prior of Belleville in the *Traité de l'Inspiration des Livres sacrez*; Mr. Mony in *La Creance & les Coutumes des Nations du Levant*; Jerome Acofta, in *l'Histoire des Revenus Ecclesiastiques*; Mr. Saint-Jore in the *Bibliothèque Critique*, And Peter Ambrun, in a certain Political Criticism of himself, &c. And the Conveniency that this Writer finds in putting off his Wares under these different Names, is plain enough. If you censure the Things that are publish'd under the Names of Acofta, Mony, Saint-Jore, &c. Father Simon does not in the least trouble himself about these Reproaches: he leaves the Care of Adjusting those Disputes to Mony, to Saint-Jore, &c. But if you praise Saint-Jore, Acofta, Mony, Simonville, &c. the Reverend Father congratulates himself, and willingly assumes on his own Account the Elogies that are given to them.

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*Case? and how long has he had so bad an Opinion of himself, as to imagine none but Fools will read his Books? none but those who will take for Truths, all the Things he relates to 'em under an unknown Name? What signifies to us his making Challenges, his Promises, and his Oracles, if Mr. Saint-Jore is a Chimera? And why the same Saint-Jore veiled or bidden behind a Curtain, hath he the Boldness, and the Injustice, to wrong, or offend several Persons of Merit?*

*The Anecdotes of the Man here call'd Mr. Saint-Jore, to speak freely, are by no means worthy of Attention; and as for his Satyrs (no more than his Scurrilities) they are not fit for a Person of a good Character. But besides, to say a Word more of Mr. Saint-Jore's Anecdotes, since he is resolv'd to tell Stories, why has he not invented some that are agreeable? What Importance is it to the Republick of Letters to have an exact Catalogue of the Writers of the Dominicans Order? no more than a List of the God-fathers, and the God-mothers of these Monks: A fine Entertainment such a Catalogue! Is it not true that it is still a Subject much worthy of the careful Enquiry of Mr. Saint-Jore, and of the Publick, a Particular Examination of the Character of the Divines of Louvain, to compare 'em with those of Paris, in order to judge which of these two Cities has the Advantage? If your Virtuoso's of the Royal-Society should take a Fancy, in Imitation of Mr. Saint-Jore, to make the like Parallel between the Divines of Cambridge, and those of Oxford; and if the Saint-Jores of all the Countries and Universities in Europe, were going also to engage themselves in such Admirable Researches, will not reasonable People believe that those Men which are call'd Learned, were all become Fools?*

(2.) Since Mr. Saint Jore acknowledges, that Arguments drawn from what is pretended absurd (ex

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Absurdo) are of no Force, when we have certain Proofs of the Fact in Dispute, why will he persuade the World that there never was a Popeſs, because it appears improbable that a young Woman ſhould be advanced to the Pontificate? he argues againſt his own Principles. But ſince Mr. Saint-Jore is pleas'd to inſiſt, with the Vulgar, upon Unlikeliſs, I muſt tell him again, That there is nothing in all that, that is improbable, when we ſuppoſe, as we ought to do, (and as it has been already obſerv'd) that this Young Woman diſguiſ'd like a Man had ſo well the Figure and the Appearance of a Man, that no Body could reaſonably doubt of her being a Man. We have a hundred Examples of Things of the like Nature, and even freſh Examples. We have ſeen Priests, Monks, Doctors, Captains and Soldiers, all Females, who were taken for Men. Mr. Saint-Jore knows very well the curious Adventure of the Cordelier, who was brought to Bed in a Boat, and in the Habit too, as he (or ſhe) was paſſing the Garonne. And 'tis a Thing altogether ſtrange that the Hiſtory of the Popeſs of Rome ſhould appear improbable, or abſurd, to People who find no Abſurdity in a Fact of the like Nature, which they never diſpute: I mean, in the ſetting up another Popeſs, or another Female in the Patriarchal Seat of Conſtantinople. But in ſhort, let 'em ſuppoſe the Improbability as much as they pleaſe, how many Facts leſs probable but however certain, is not Hiſtory full of?

(3.) Mr. Saint-Jore ſpeaks after an advantageous manner of our Letters, in ſeveral Reſpects; but he adds, That if they are well written, 'tis in our Language; The Meaning of which is, to all Appearance, that he had much rather they had been written in Latin, or perhaps in Hebrew: for a Journal written in Latin is a very fine Thing, even in the Heart of France or England: Witneſs a certain Diarium that appear'd ſome Years ago, and  
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which was impossible for the Booksellers in Holland to translate into French, without making it lose the only Thing that made it valuable, or tolerable: And such a Book, indeed, could only be fit for a Grocer's Shop, in a vulgar Tongue, which cannot fail of passing Muster, if it is written in Latin. It has but few Readers, seldom much attentive upon such a Matter; and as for the others, they blindly respect, what they don't understand; especially when the Book is written in the Mus'es Language; or, at least, pretended to be such. We could have several Things to say to Mr. Saint-Jore upon this Article, and we could easily convince him, that the Author of the aforesaid Letters, would rather chuse to write in Latin than in French, if he was oblig'd to publish any Thing that must necessarily be Correct, and even express'd with some Elegance. But we need not insist upon so trifling a Matter; let Mr. Saint-Jore attentively read over the excellent little Book already commended of Mr. Charpentier, concerning the Excellence of the French-Tongue; and let him remember that he himself has written in French, some Books which would have been much better in Latin; and especially his \* Critical History of the Holy Scripture.

\* Let us observe here by the By, that the critical

Commentator, who has put here and there some few Notes against certain Passages in the Rotterdam Edition of this Book, (upon the Old Testament) has done to the Author an Honour he did not deserve; since he has given to the Generality of his Readers, an Occasion to think that the Book deserves to be censur'd no where but in those Places, whereas it is full of Mistakes, Errors, false Stories and Imputations, upon divers Matters of the greatest moment.

(4.) The Orthodox Mr. Saint-Jore casts another Reproach upon the Author of the said Letters. He accuses him of being conceited of his Calvinism, But in the First Place, why conceited? since it never happen'd that Mr. Saint-Jore has made

\* Mr. Saint-Jore cannot say that the Conceitedness of Calvinism which he mentions, consists in things which we have sometimes thought proper to speak of by the By, against false Miracles, fabulous Legends, and other Superstitions of the Romish Sect, since he himself has

any Endeavours to undeceive him? And Secondly, \* By what Passage does Mr. Saint Jore perceive the Passion of him whom he reprimands, for Calvinism? Is to believe the History of the Popes, or rather saying that that Fact is prov'd and credible, a giving Proofs of any conceited Opinion of Calvinism? That a Woman disguis'd like a Man, has had the Fortune to become a Pope, as well as Swineberds, and other Men of that Stamp have had the same Fortune, is an Historical Fact, of which 'tis at least as reasonable for us to endeavour to assure ourselves, as 'twas for Allatus to employ his Time in Writing a Book in his inquiring about Homer's Birth, and Native Country. If he whom Mr. Saint-Jore attacks, was convinced the Popes was a Chimeræ he would as ingenuously own it, as he freely says the Contrary: and that, without any Respect, or Reference to Religion.

exclaim'd with open Mouth against these Sorts of Things in the First Volume of his *Lettres Choies*, in which he calls himself positively enough, tho' indirectly, a purify'd Catholic, a Christian Carate, &c. (See particularly Pages 44. 68, &c. 182, 183, 184. &c. 202. 205. 209, 210. and the following ones; where he not only opposes divers Errors, and false Prejudices of common Popery, but seems to shake off the Yoke of it, after a plain manner.)

But besides, Mr. Saint-Jore is in a great Error, when he imagines that the Author of the Letters, has any conceited Opinion of Calvinism. All Names of Sects are odious to honest and peaceful Christians. These unhappy Names of Cabals mask'd with deceitful Appearances, which began to take Root in Paul's Time, and which he detested, never fail to produce Factions, whose Chari'y consists in nothing but tearing and devouring each other. Whoever calls himself a Sectary, a Member of any Trooping of pretended Christians that break, by doing so, the Union of Peace, and separate Themselves even with Hatred, Quarrels, Reviling of others, a

1 Cor. iii. 3.  
4. 5. Gal.  
v. 20.  
\* See what our Learned *Dauë* has written about that, in his Treatise, de l'Usage des Peres. Pag. 1. about Questions that do not concern the \* truly Essentials

tials of Christianity, that Person is a Wolf in the Sheepfold of the Lord: And let us add, that if he professes to subject himself, without a true and distinct Knowledge of what he doth, to any Catechism, or to any List of Opinions, vulgarly call'd Confessions of Faith (declaring himself by such a Conduct, a Slave or inconsiderate Follower of other's Sentiments) that Man renounces his Title of a Rational Animal, and becomes an Object of Pity, if not of Contempt, and some Sort of Horrour. The Sieur Saint-Jore ought then to know, that the Author of the Letters, has neither a conceited Opinion of Calvinism, nor of any other Sect, or Sectaries. He neither burns Hus, nor Servet, nor pretends to impose to the Faith of others, nor receives as Divine Oracles, what another has imagined to have been reveal'd; a Thing which is even really † impossible to any thinking Man. But he is a Friend, and Assertor of the Truths which are clearly known to him; which he knows to be pure, really belonging to Saving Faith, and agreeable to the Primitive and Apostolical Simplicity, when the first Believers were call'd CHRISTIANS; which is the only Name, or distinguishing Denomination he consents to admit.

† Tis Physically impossible for any Man which is Compositus, to change his Opinion when he pleases, as he changes his

Habits. We cannot cease to believe what we truly believe, when the Humour takes us to put a contrary Opinion into our Heads. So that whoever calls himself Papist, Lutheran, Calvinist, &c. without a distinct Idea, and a perfect Certainty of the Truth of the Doctrines that are receiv'd by those Men in those Sects, he speaks like an Extravagant. And if he goes so far as to consent to be burnt, having no other Ground of his pitiful Faith than the Sentiments of the Pope, or those of John Calvin, &c. his Martyrship is nothing else but an honest Folly, as the Acting of those which burn him, is a devilish Madness.

(5.) I must add something also concerning Mr. Blondel, since Mr. Saint-Jore has been pleas'd to undertake the Defence of that Author, in Relation to a certain Article, which I shall take no farther Notice of here, lest in refuting the Things that are alledg'd by

the Monsieur Saint Jore (which would be very easie to do) I should launch out again into a Subject that in the Beginning I would have left in a profound Silence, had it been in my Power to do it. They ought to consider that I have been engag'd by an indispensable Reason to handle this Affair anew, in my Letters written from Rome; and that I could not enter into an Examination of that Matter, without taking notice of the Book of Mr. Blondel, a Protestant Minister, who has been employ'd by eminent Persons of

\* I must say the other Party, to oppose, and write against \* the once more, History of this Woman. This being the Case, they that Mr. Blondel ought by no means to wonder at my making use of all of his Negatives, and the most material Things I had to say. Those that are unwilling to be answer'd, ought not to speak, unless they speak in a certain Place, where the Orator other Difficulties that talks alone in full Liberty, without any Danger to be he makes, acknowledged; even, when he † utters or false Criticisms, or Satyrical Invectives, or Seditious Words, or the Truth of Herefies, or all together; and very often meet Nonsense. two Things, which, alone, Mr. Blondel cou'd venture one Sermon, or two, (in are sufficient to establish taking Care never to Print 'em :) and as such Words the History commonly vanish as soon as they are uttered, it is of the Popes. very probable that no body would contradict him. He owns that

the ancient Manuscripts of Anastasius (an honest Author that liv'd at the same Time, and was particularly inform'd) contain this History. And he says that it is also true, that the Statue we mention'd before, was erected at Rome. His alledged Contradictions in Chronology, and his other Evasions, are frivolous, and incapable of invalidating these two Testimonies.

† This is said of certain Orators, without giving Offence to those of other Character: *Corruptio optimi pessima.*

But when one has a Mind to write, he must at the same time resolve to suffer his Writings to be censur'd, if it happens so. Besides, every one may see that I have done my utmost, to endeavour to excuse Mr. Blondel's Faults: and I will still say, to his Advantage, since I have an Opportunity here, that they

It would have made him a Bishop, (according to best Information,) if he had pleas'd to have accepted of it, by abjuring his Religion: but to abjure what one believes to be the Truth; and solemnly to swear that he approves, and heartily embraces many Opinions, that are to his sense gross Mistakes, and dangerous Errors, is what a Person of Mr. Blondel's Piety and Learning could not do.

I can say but little or nothing in Answer to your Questions concerning the Greeks and Armenians that are in this City. They have each of 'em their particular Ceremonies, and officiate according to their peculiar Rites; but they are forc'd to subscribe to the Pope's Supremacy before they can obtain Leave to settle at Rome. Antiquaries believe, that the little Armenian Church was heretofore one of the Temples of the Sun and Jupiter.

The Jews at Rome enjoy'd some Measure of Liberty, and liv'd somewhat easily before the Pontificate of Paul IV; but that Pope was a terrible Enemy to 'em: For whereas before they were permitted to live in any Part of the City, he confin'd 'em to one Corner of it, whither he order'd 'em to retire at the Close of the Evening. He forc'd 'em to sell their Possessions, and suffer'd 'em only to trade in old Clothes, or old Goods. He commanded 'em, for a Mark of Distinction, to wear yellow Hats, and issu'd out an express Prohibition, That no Christians shou'd either eat or converse with 'em. I am inform'd, that by a Decree of Gregory XIII, they were oblig'd, or at least a certain Number of 'em, to hear a Christian Sermon every Saturday in the Afternoon, but I have not yet had an Opportunity to see that Assembly. The Italian Jews, and particularly those of Rome,  
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as some of them assur'd me, do scrupulously observe the Law that enjoins 'em to marry at Twenty Years of Age at farthest, under the Pain of Ignominy, and being treated as Persons living in Sin. The Number of the *Jews* at *Rome* may at present amount to about *Seven or Eight Thousand*, according to the vulgar Computation.

When any *Jew*, or other *Infidels*, is willing to embrace the *Roman Religion*, the Solemnity of his *Baptism* is put off to the *Saturday* in the *Holy Week*, unless some urgent Consideration require greater Haste. This Ceremony is perform'd in a little Building call'd at *Rome*, *Baptisterio*, joining to the Church of *S. John de Lateran*, where they

† *The Learned* believe *Constantine the Great* was baptiz'd. † *We* Rodolphus saw six *Turks* baptiz'd in that Place: they wore a Hospinianus Cloak of white Damask, and a Lawn Band, with *vehemently ex-* a Silver Cross hanging at their Neck. The Cardinal that was to officiate being come with the *what Platina* Canons of that Church, the Ceremony was begun with blessing the Water; after which, the *and others,* Profelytes, presented by their Godfathers, advanced every one in his Turn, and declar'd their *have said concerning the* Desire to be baptiz'd; then they lean'd over the *pretended Baptism of the* Font, and the Cardinal baptiz'd 'em, by pouring *Emperor Constantine at* Water on their Heads out of a large Silver Spoon; *Rome, by the* and gave 'em their Names. Afterwards, taking *Bishop Sylve-* Wax Tapers in their Hands, they were confirm'd *ter.* in the Chappel of the Baptistry, and from *it appear that* thence went to hear Mass in the same Church. *this Ceremony* *was perform'd* *at Nicome-* *dia, by the* Bishop of that Place; according to the Testimony of Eusebius, Jerom, &c. the Emperor being 63 Years old, and 30 Years after the Death of Sylvester, Bishop of Rome. Eusebius ought to be hearken'd to, because he was Cotemporary with Constantine. Hospinianus does not deny, that after Constantine had procur'd Peace and Liberty to the Christians, they began to build near the Temples *White Edifices* design'd for the Use of Baptism.

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The Author of *la Roma Santa* affirms, that the *Jews* stink, and that their noisome Smell vanishes after they are baptiz'd. (*Cosa maravigliosa, che ricevuto il Sto Battesimo non puzzano più.*) I know not why this shou'd be reckon'd wonderful; for those who are to be baptiz'd are so carefully wash'd and cleans'd, that they must needs become sweet, tho' they really stunk before. But 'tis ridiculous to imagine that the *Jews*, as being *Jews*, have a peculiar Smell. The *Jews* at *Rome* are very poor; those who are poor are always nasty, and those who are nasty, usually stink: That is the Mystery. 'Tis also a vulgar Error that the *Jews* are all black; for this is only true of the *Portuguese Jews*, who marrying always among one another, beget Children like themselves, and consequently the Swarthiness of their Complexion is entail'd upon their whole Race, even in the Northern Regions. But the *Jews* who are originally of *Germany*; those, for Example, I have seen at *Prague*, are not blacker than the rest of their Countrymen.

Tho' no Body can doubt that those of the *Jewish Nation* \* are destitute of all authentick Tradition; and, that, as being *Jews*, they have  
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\* Has Father Richard Simon, Priest of the Oratory, any Fancy in his Critical History of the Old Testament, so let his Readers understand, that he would fain have the World esteem him as a Person extraordinary well vers'd in the Oriental Languages, and in the Reading of all the Works written by the most illustrious of the Modern Synagogue? then the Hebrew Language is so little decay'd, that he knows it thoroughly: He understands it to Perfection. This is what he very frequently says, and very precisely too tho' after a Manner not altogether direct. And does he also find it proper to make use of the Simplicity of those who imagine People are very Learned, or at least Praise-worthy, when they read the Rabbies? Then, he makes a pompous Shew of these venerable Doctors, not forgetting even Rabbi Ben Gorion, nor Rabbi Benjamin



not any particular Knowledge, either of the Laws or Customs of their Ancestors, or even of the *Hebrew Language*; I have however been willing to take care to satisfy you, in asking several of their *Rabbins*, (in *Germany* and *Italy*) about what you had desired, with making them read some Periods in *Hebrew* distinctly, to observe how they pronounced it. Without losing Time here,

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*jamin de Tudela*, two true Monsters in gross Lies, and endless Impertinencies. But, does Father Simon fall upon another Subject? and is his Design in the Controversie against the Protestants, to maintain the Necessity and Authentickness of the Tradition, which alone conveys in his Opinion the Knowledge that is to be had of the Sense of the Old Testament? at that Time he spoke quite another Language. There is scarce, saith he, any Remainder of the *Hebrew Language*: it is as intirely destroy'd. That Language naturally poor, confin'd in short Bounds, ambiguous, obscure, and uncertain, is falln into the most deplorable Condition that one can imagin: and the little that remains of it, in the Sacred Books, is quite disfigured, falsified and corrupted. The Integrity of the Text is lost after such a Manner, that it is impossible to be certain of the true Signification of the Words, which are also translated but at Adventure: This Language was neglected from the Beginning of the Captivity: The Originals are lost, and the best Copies we have are New. The *Massore*, is at best, adds he, but of the *VIIth Century*; and the *Massorethes* were People without Authority, nor Capacity, no more than the other *Rabbies*; who are all new Comers: and besides they are all Liars, all more or less Cheats, all whimsical and ignorant People full of idle and ridiculous Contradictions.

Qualiacunque volunt Judæi somnia vendunt.

The Grammars and the Dictionaries (says he still) have Nothing in 'em but what is new, and consequently uncertain: And will they re-establish any Thing by the Help of the Arabick and the Rest of the Oriental Languages? they bring nothing but Conjectures, which are all either dangerous, or at least, frivolous; so that according to the Axiom establish'd by Father Simon himself, *Nescitur quod non est scibile*, All his sublime Hebrew Learning is reduced to Nothing; on a sudden, he falls from the Height of his Learning, creeping and groping with the Rest of the Curious, to endeavour only to guess something, in the Dark-

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here, in entring again into the Particularities of your Questions, I will tell you that I have forgot nothing; and that I have drove my Curiosity farther than yours; having not forgot the divers doubtful Things that are mark'd in the Grammars; or which are the Result of the different Opinions of the Grammarians. The Answer I have then to make you in few Words about this Affair, is, that these *Jews* have furnish'd me with Nothing that one can draw any Use from. And, indeed, what could they say to Christians, that the Christians do not know as well as they? Have they any secret Source, or any immediate Revelation? Who are those People, to pretend to teach others? On the contrary, they are a poor Sort of Creatures, so fill'd with false Notions, so conceited of their monstrous Ideas, that I would never advise young People to have any Commerce with 'em for fear of receiving from 'em some ridiculous Prejudices.

These *Jews*, some Oriental, others *Portuguese*, *Germans*, *Italians*, &c. have each of 'em a different way of Pronouncing *Hebrew*; as we see that

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*ness that is surrounding 'em; and to discover if possible something true, or perhaps, some Appearance of Truth. This is the Manner with which that Extraordinary Learned Man understands Hebrew to the Bottom, and to PERFECTION: so capable is he of \* giving Principles that serve to resolve the greatest Difficulties in the Bible; and there is also all his Rabbinism become Extravagance, Imposture, and an Amusement worse than ridicule, in those who not only miserably lose their Time in reading the impertinent Books of these Writers, but who are simple enough to value themselves upon it.*

(\* These are the very Words of F. Simon, in the large Preface of his *Critical History of the Old Testament*, in which he not only introduces his Book-seller, the pretended Author of the said Preface, writing many such Things, but also Abundance of other Things, that have no Manner of Relation to the Character and Capacity of this same Book-seller, who is nam'd, and known to every body.)

that in each of these Nations, all pronounce *Greek* and *Latin* after a different Manner, without being able to agree amongst themselves, about the Original Pronunciation of these two Languages, which however ought to be familiar to us, in Comparison of the *Hebrew* Tongue. But the Eastern *Jews* do not only differ from the *Jews* in *Europe*; those of the same Nation vary also, every one relying upon his Arguments, which he thinks to be good; as you see they do in our Schools, and our Grammars. As I was discoursing with two *Rabbies* of this Place, they fell in a Sort of Quarrel with a Third that lives at *Legorn*, about the Pronunciation of the *y*, and the Difference that the *Daguescb* brings upon certain Occasions, in the Sound of some Consonants, &c.

I endeavour'd to write down, or paint the Sound that these *Jews* made, when they pronounc'd certain Syllables, to remember it; but I quickly found 'twas impossible to succeed in it; one were as good pretend to express with the Letters of our Alphabet the Cries of Animals, and the most hoarse, or odd Sounds, as to describe the Noise they make in their Nose, and their Throat, in some of their Pronunciations. For that Undertaking we should invent some New Characters, and it would be, even, necessary also to form our Ears, by a long Use, to be able to become the *Echo* of the Sounds they produce, before to put 'em down in Writing, with the said Characters. But indeed, all that shou'd be much in vain, and it is too certain that the poor *Hebrew* Language is fallen to Decay in all its Parts, on which Side soever we consider it. Any Man of ripe Years, and a true good Understanding, that will apply himself for some short Time to this Examination,

tion, soon discovers very plainly that that Language is as it were quite lost : † That one † (What is need not spend many Months to arrive at the here-under highest true Knowledge that can be acquir'd of following, is it (considering its Condition) to make himself taken from Scribellius's capable, *as much as any one can be*, of entring Dialogues, into the best Criticism possible, of the only Hebrew L. 4. Dial. 7.) *I see here a Doct'or full of his Hebrew, who, (considering his great Pains in the Study of the Æthiopick, Armenian, Arabick, Syriack, Chaldean, and other Languages in the Polyglotte) is extremely surpris'd to hear any one speak with so little Respect of what he makes the Object of his profound Veneration. The best Years of*

*his Life, have scarce been sufficient for him, to put him into a Condition to read the famous Rabbies, after he has employ'd four or five Years in making for his own Use, a very extraordinary Grammar compos'd of the Quintessence of forty others. He has not only read the Rabbies, but has translated a great Number of 'em into Greek, a noble Undertaking ! and he has enrich'd most of 'em with his laborious Commentaries, in divers Languages. He is now seventy Years old, and however not far advanced in the vast Field of his glorious Researches which he began to make from his first Youth : And in spite of all those great Works, you now tell him with an Air of Assurance, that the Knowledge that can be obtain'd of the Hebrew Language being limited within narrow Bounds, we ought also to limit our Studies of it, in a Sphere of a small Extent ! who can bear such Language ? But why, adds Scribellius, has not this so learned Man in Hebrew Language taken upon him the Trouble of Numbring all the Trees in the Black-Forest, and all the Leaves of the same Trees ?*

ago,

ago, which, you say, applied himself so closely to the *Hebrew*; for it is much necessary that young People should be directed in this hard and ungrateful Study, for fear they engage themselves in Labyrinths out of which one cannot get; or, at least, at the coming out of which, suppose he ever do get out, he will not find himself any forwarder, than when he went in. You see Mr. \*\*\* and Mr. \*\*\*, and others, who have made true Idols to themselves of this too revered, and very mistaken Study. They are grown Grey-hair'd under this painful Harness; and they flatter themselves with a great Honour acquir'd by that in the *Republick of Letters*; but all well consider'd, what have they done? what Light have they newly diffus'd through the *Holy Text*? where are their new Discoveries? And suppose they can boast of having made some, what signifies that to the real Matter of Salvation?

We were present also, the *Thursday* before, at the Ceremony of *washing the Feet of Thirteen Pilgrims*, in one of the Chappels of the *Vatican*; they were cloath'd in White, and had a Kind of *Camail*, with a square Cap. Being set all in a Row upon a Bench rais'd up three or four Foot against the Wall, they pull'd off their Shooes and Stockings, and a Priest came to see whether they were ready. Afterwards a great Bason was brought in, and Ewers of Silver gilt, to be used for every Pilgrim. The Cardinal that officiated in the Pope's Absence wash'd their Feet in the Bason, rubbing 'em with his own Hands, and then wip'd and kiss'd 'em. After which every Pilgrim receiv'd two Gold Medals, and all in a Body went to one of the Chambers in the *Vatican*, where a plentiful Entertainment was prepar'd for 'em. All the Thirteen Pilgrims  
were

were plac'd on one Side of a Table, and the Cardinals sate at another in the same Room. If you ask me why 13 Pilgrims, since it is certain that those Men are to represent the Apostles, who never were more than 12 together; I will tell you what they say about that Matter. They say, that as Pope *Gregory I.* was going to perform the Ceremony of Washing the Twelve, a Thirteenth was got in among 'em, and occasion'd some Trouble: but that after Examination, he whom they look'd upon as an Intruder, having a very majestick Air, and still keeping a grave Silence, the Pope would not permit 'em to turn him out, but said he would wash his Feet too, as representing the Person of our Saviour. And in short, after the Ceremony was over, the Thirteenth was found to be an Angel. This, say they, is the Reason of 13 instead of 12.

I will not trouble you, nor my self, with a particular Account of the Rest of the Ceremonies that we saw during the *Holy Week*, since they have been exactly describ'd by others.

The extream Privacy of the Retirement in which the \* Pope spends his Days, not only hides him from the Eyes of Strangers: they are even hardly able to perceive that he is in Town; for they never, or very seldom, meet with any *Staffieri*, Coaches, or Retinue that belong to him. When he goes abroad, which he does very rarely, he is carry'd in a Litter. These Litters are very large, lin'd with crimson Velvet without and within, with Gold Galoons and Fringes; (as were formerly those of *S. Peter*) and the Harness of the Mules are adorn'd after the same manner. The Pope is always alone in his Litter; in the fore-part of which there is a little Table instead of a Seat. All Popes have

\* *Innocent XI.*

L

the

the same Livery, which is Scarlet, with a double Velvet-Galoon of the same Colour. Almost all the Apartments of the *Vatican* and *Monte-Cavallo* are likewise hung with Red Damask, adorned with Bands of Gold-Galoon, and above with Gold-Fringes.

The Situation of the Gardens of *Monte-Cavallo* is very pleasant, but the Disposition and Order of 'em is irregular: they appear'd to us to be very much neglected.

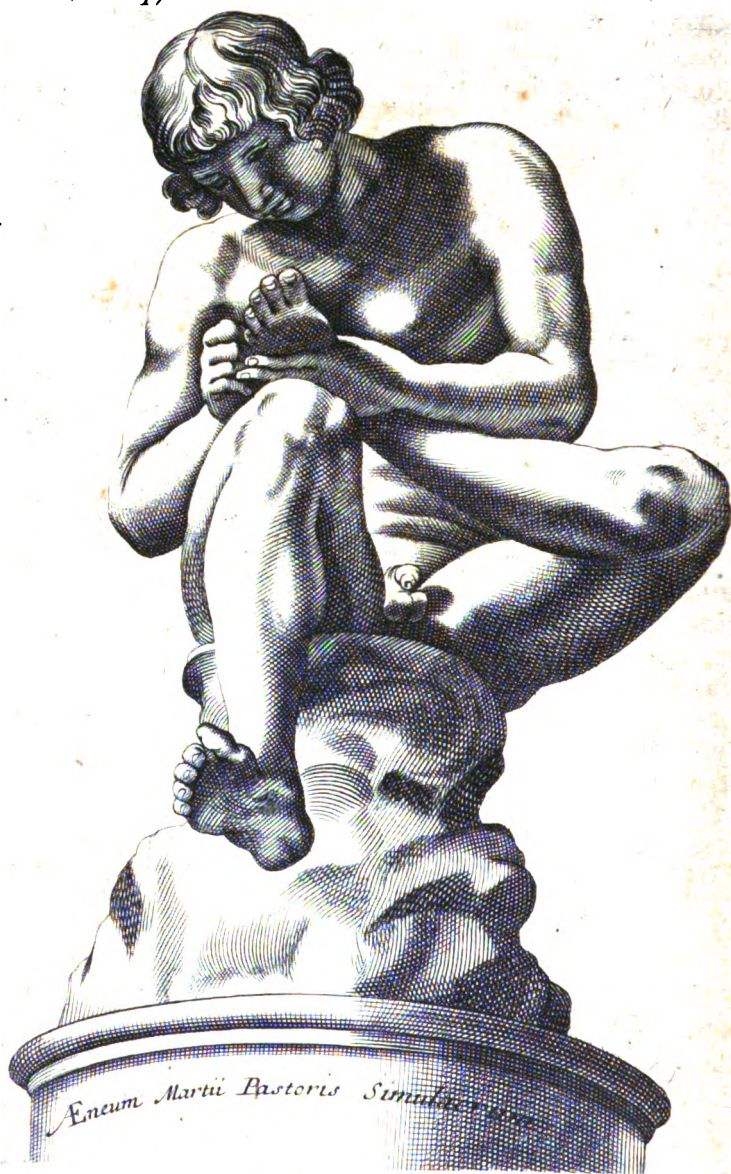
The two Marble Horses that stand before the Palace, were by *Sixtus* the Fifth's Order brought from *Constantine's Baths*. It is, and has been for a long Time, the general Opinion, or the common Saying that one of 'em is the Work of *Pbidias*, and the other of *Praxiteles*, and the Names of those two famous Sculptors are Engraven upon 'em. *OPUS PHIDIÆ. OPUS PRAXITELIS*. But to tell you the Truth, I have a great Suspicion and well-grounded enough, that those Words have been added by some modern Cheat: Nay, I think we need not doubt of it at all. 'Tis also said, and many Authors have written, That these Horses are the Statues of *Alexander's Bucephalus*, which these Artists made in Emulation of one another; but it is another Mistake. *Pbidias* flourish'd a whole Age before *Praxiteles*, and *Alexander the Great* liv'd Fifty Years after *Praxiteles*: 'tis plain then, either that these Statues are not the Work of the above mention'd Sculptors, or that they were not made for *Bucephalus*.

The two other Horses of Marble that are to be seen in the Court of the *Capitol*, were taken from *Pompey's Theatre*; and the antick Statue on Horseback of Brass, which stands in the same Place, was erected there by *Paul III*, 'tis thought to be the Statue of *Marcus Aurelius*.

The







*Aeneum Martii Pastoris Simulacrum*

The *Capitol* is a modern Structure, rais'd upon the Ruins, and even on Part of the Foundations of the ancient Edifice : It wou'd require a whole Volume to describe all the remarkable antick Pieces in this Place ; I shall only mention some of the Principal. The *She-Wolf* of Brass, giving Suck to the *Illustrious Twins*, on which is seen a Cut, or Breach ; that is, say they, the Mark of the Thunderbolt mention'd by † *Cicero* ; † *Orat. 3. contra Cat.* if true, or not, It remains upon 'em : The four great *Basso-relievo's*, which represent several Passages of the History of *Marcus Aurelius* : The *Columna Rostrata* of the General, or Admiral and Consul *Duilius*, the first that was honour'd with a Naval Triumph in *Rome* : The || *Courier* || *Æneum Martii Pastoris Simulachrum.* pulling a Thorn out of his Foot, after he had deliver'd his acceptable Message to the Senate : chusing rather to endure that Pain during his Journey, than to retard the publick Joy : (The Senate was so sensibly touch'd with the Affection of so good a Subject, that they order'd a Statue to be erected for him.) The Bust of *Cicero*, with his *Cicere* ; which signifies no more for a Demonstration that that is *Cicero's* Head, than the Sign or Scratch of their *She-Wolf* is to prove what they say of it. The ∴ four ancient Measures : the Bust of *Virgil* : *Nero's* Nurse holding him by the Hand : The Goddess of *Silence* : The God *Pan* : The three *Furies* : A Statue of *Cæsar* with his *Cuirass* : Another of *Augustus* : Those of *Castor* and *Pollux* : The Fragments of the *Colosses* of *Apollo*, *Domitian*, and *Commodus* : The *Lion* devouring a Horse : And the Trophies which some think are *Trajan's*, though others ascribe 'em to *Marius*. *One for Oyl, two for Wine, and the fourth for Grain.*

The Pictures in *Fresco* in the great Hall are by the Hand of Cavalier *Joseph* ; I think that they represent the first Battle between the *Romans* and *Sabins*.

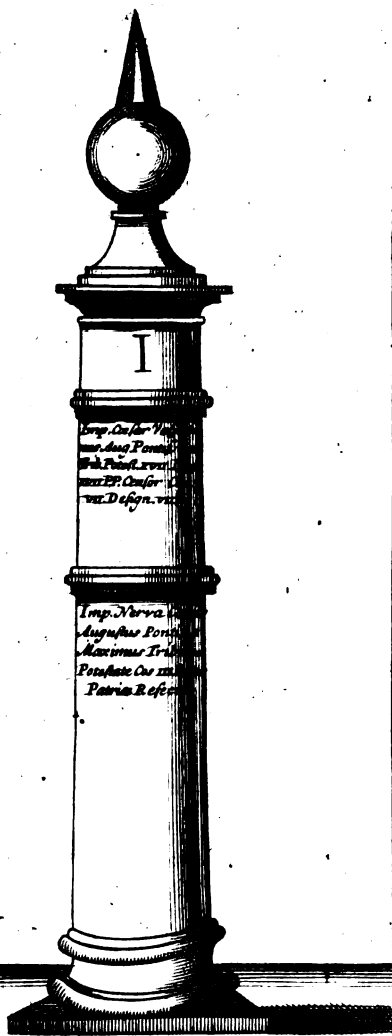
L 2

I know

Primus, Secundus, Tertius ab urbe Lapis.

I know not very well what Account to give you of the Pillar call'd the *Milliarium*, that is to be seen there: it is not an easie Task to explain the true Meaning of it. That Column is of white Marble, eight Foot and a half high; the Cypher I is mark'd on the Top of it; and on the Chapter there is a Brass Globe about two Foot in Diameter. The common Opinion is, That this Column, suppos'd to be Antick, (what I would not deny) was in the Centre of Rome, and that from hence they began to compute the Distances from that City, (which were divided into *Miles*) by other Pillars that were erected on all the great Roads in Italy. But there are two or three strong Difficulties in that *Hypothesis*. The Column in the *Forum Romanum*, mention'd by *Suetonius*, *Tacitus*, and some other ancient Authors, was, according to their Representation of it, of Brass, or Brass gilt, and the Names of the great Roads were engrav'd upon it, with the computed Distances of the principal Cities; and no such Thing appears on the *Milliarium* in the *Capitol*. You will perhaps tell me, that the brazen Column might be lost, and this of Marble has been set up in its Place. But you do not consider that this was found adjoyning to the *Appian Road*, which appears by the \* modern Inscription engrav'd on one of the Faces of its Pedestal: Nor is it at all probable that this Pillar was transported from the Middle of the City to a Mile's distance from the Walls. Besides, how is it possible to explain the Meaning of these Expressions, *Primus*, or *Secundus ab Urbe Lapis*, if these Stones or Columns were not *without* the City, since the Word *ab Urbe* does evidently imply that they were not *in* it? If I had never heard of the gilt *Milliarium* which was in the Heart of the City, and where some

\* S. P. Q. R.  
Columnam  
*Milliarium*  
primum ab urbe  
Lapidis  
Indicem, ab  
Imperatore  
*Vespasiano* &  
*Nerva* restitutam,  
de Ruinis suburbani  
Vie *Appie*  
in *Capitolium*  
translulit.





some pretend that all the *Consular Roads* met, I shou'd have certainly concluded from the Words *ab Urbe* ( *from the City,* ) that the *Primus Lapis*, (the *first Column*) or *Milliarium*, such as that in the *Capitol*, had been erected at the Distance of *one Mile* from the Walls of *Rome*. Since this *Milliarium* was found in one of the Suburbs of the City, and near to one of the High-ways, I shou'd have believ'd that its proper Place was there, and that the Number of those *first Columns* equall'd that of the great Roads. But whether I suppose that the gilt *Milliarium* was the only *first Pillar*, and that the *second Columns* were all at the Distance of *one Mile* from it, (which nevertheless seems to imply a Contradiction, since these various *second Columns* shou'd not be *ab Urbe* but *in Urbe*: Or whether we say that the gilt Column in the Center, was only a Mark from which all the Distances were computed; and that the nearest Columns were call'd *first Milliariums*, and distinguish'd by an Inscription like that in the *Capitol*: 'Tis obvious from either of these Suppositions, that, considering the Greatness of *Rome*, none of all these first or second Columns cou'd be without the City; and consequently that this Expression *Primo ab Urbe Lapide* had been improper, and even false: because if it was so, the *Primus Lapis* shou'd have been *in Urbe*, and not *ab Urbe*.

And I could bring another Circumstance to increase the Difficulty. There is an ancient Inscription in the Palace call'd *Palæstrinum*, which contains the Statutes of a College of *Æsculapius* and of *Health*, to which College one *Salvia Marcellina* bequeath'd a Temple, a Place or Court, and a Walk, the whole being situated on the *Appian Way*, near the Temple of *Mars*, *Intra Milliarium primum & secundum ab Urbe euntibus*;

*tibus* ; that is, *Between the first and second Mile as you go from the City.* 'Tis the common Opinion of Antiquaries, that there was a Temple of *Mars* without the City, on the *Via Appia* ; and that Consideration added to the preceding, doth almost convince me, that \* the gilt *Milliarium's* were only to mark the Place where all the great Roads began, at the Gates of the City, and to teach the Distances ingraven upon it of the other Cities ; and so, that all the *first Columns* were each One Mile distant from the Walls of *Rome*.

\* Since the first Edition of this Book, I find that Holste-nius was of the same Opinion.

The Information I receiv'd from those whom I consulted on this Occasion, was not material to confirm or reject any of these Opinions ; but I will think of some other Way to clear my Doubts, and in the mean Time you will oblige me, by sending me an Account of your Thoughts on this Subject.

To compleat the Description of the *Milliarium* in the *Capitol*, I shall subjoin two Inscriptions that are engrav'd on the Body of the Pillar.

IMP. CÆSAR. VESPASIANUS PONTIF.  
MAXIM. TRIB. POTESTAT. XVII. IMP.  
XVII. P.P. CENSOR COS. VII. DE-  
SIGN. VIII.

IMP. NERVA CÆSAR AUGUSTUS PON-  
TIFEX MAXIMUS TRIBUNITIA PO-  
TESTATE COS. III. PATER PATRIÆ  
REFECIT.

To accompany the *Milliarium*, for the Symmetry on the other Side, they have lately erect-ed another Column of the same Figure and Big-ness, on which they have plac'd a Globe of Brass, which, they say, contain'd the Ashes of *Trajan* :  
With this Inscription,

*Hoc*

*Hoc in Orbiculo olim Trajani Cineres jacebant. Nunc Cineres, sed Memoria jacet. Tempus cum Cinere Memoriam sepelivit; Ars cum Tempore non Cineres, sed Memoriam instaurat. Magnitudinis enim reliquiae, sed umbra vix manet, Cinis cineri in aetate moritur, Memoria Cineris in aere arte reviviscit.*

Adjoyning to the Right Wing of the *Capitol*, there is a Church call'd *Ara Caeli*; 'tis said, that *Augustus* having consulted the Oracle at *Delfos*, to know who shou'd succeed him in the Empire, cou'd not for a long time obtain an Answer to his redoubl'd Sollicitations; and that at last, the Oracle desir'd the Emperor to retire, declaring, that it was not able to satisfy him, because its Mouth was stopp'd by the *Hebrew Child*, who was the Son of God, and true God himself. The Story adds, that *Augustus* finding this Declaration to agree with the *Sibyllin* Prophecies, immediately order'd an Altar to be built in the *Capitol*, to the Honour of the *Hebrew Child* mention'd by the Oracle, calling it *Ara Primogeniti Dei*; the Altar of the First-born of God. The Church has been built in that very Place; so that *Augustus's* Altar remains still near the Quire, and the Church has been nam'd *Ara Caeli*. All Fables.

The Prison to which, they affirm, *St. Peter* and *St. Paul* were sent, after they had receiv'd the Sentence of Death, is very near this Place: It is at present a Chappel, by the Name of *S. Pietro in Carcere*. 'Tis the general Opinion of Antiquaries, that this is the *Tullianum* which was finish'd by *Servius Tullius*, or *Tullius Hostilius*, where only condemn'd Malefactors were imprison'd. Here they show a little \* *Spring*, which, they say, gush'd out of the Rock at the Prayer of *St. Peter*, that he might baptize certain Profelytes. They made

\* They pretend that the Water of this Spring has a milky Taste.



us also take notice of the Impression of that *Apostle's* Face on the Wall, which they told was made by the yielding of the Stone, when he was thrust against it by a Blow which he receiv'd from a Soldier.

From the Platform on the Top of a Part, or a Wing of that Building, they made us distinctly take notice of the seven Hills of *Rome*; which puts me in Mind of what *Martial* says that he could do the same from his Country-House, — *Hinc septem Dominos videre Montes* —

— *Fugera paucâ Martialis*  
*Hortis Hesperidum beatiora*  
*Longo Faniculi jugo recumbunt.*  
*Lati collibus imminent recessus;*  
*Et planus Modico tumore Vertex*  
*Cælo perfruitur serenior.*  
*Et curvas Nebulâ tegente vallas*  
*Solus Luce nitet peculiari.*  
*Puris leniter admoventur Astris*  
*Celsæ culmina delicata Villæ.*  
*Hinc Septem Dominos videre Montes,*  
*Et totam licet æstimare Romam;*  
*Albanos quoque, Tusculosque Colles;*  
*Et quodcunque jacet, &c.*

There is a prodigious Multitude of ancient Ruins scatter'd about behind the *Capitol*, but I dare not engage in these Labyrinths; I shall only touch upon some short Remarks by the By.

So call'd from  
*Tarpeia* a  
 Roman Dam-  
 sel slain in this  
 place by the  
 Sabines.

The famous *Rupes Tarpeia*, that Precipice formerly so dreadful, is at present an inconsiderable Rock about twenty Foot high.

The *Triumphal Arch* erected for *Titus* after he had taken *Jerusalem*, is remarkable, among other Things, for the *Basso-Relievo's*, which represent the Candlestick, Table, Trumpets of the Great Jubilee,

see, and some Vessels that were taken out of the Temple. Those who add the *Ark of the Covenant* are in a great Error.

*Constantine's Arch* is almost entire, only some of its Statues have lost their Heads, which they say *Laurence de Medicis* stole, and carry'd to *Florence*. The *Basso Relievo's* on this Monument are not equally beautiful, and as there are some of 'em too fine to be of the Third Century, 'tis suppos'd that *Constantine* took 'em from some ancient Monument to adorn his *Triumphal Arch*.

The *Lake of Curtius* was in the Middle of the *Forum Romanum*. *Ovid* tells us, that even in his Time there were no Marks of it to be seen.

*Curtius ille Lacus siccas qui sustinet Aras,  
Nunc solida est Tellus : sed fuit ante Lacus.*

Fast. 6.

The prodigious *Amphitheatre* \* call'd *Coliseum* \* *Because of a* is round, say they at *Rome*, on the Out-side, tho' *Colossus* that the *Arena* is Oval. It contain'd † *Eighty and* † *Without reckoning the Ex-* five thousand Spectators, four times more than the *cuneatis, who* *Amphitheatre* at *Verona*. I observ'd, that the Columns of the Third Order, and the Pilasters of the Fourth have both of 'em *Corinthian* *Chapiters* ; the Two first are *Dorick* and *Ionick*.

*Anthony des Godetz, an Architect, but one that is not very well inform'd of a great many Things which however he has been pleas'd to mention, makes the Number of Spectators to amount to 150000. According to him, the whole Length of the Coliseum all Oval, was 564 Foot, French Measure : the Breadth 465, and the Height about 170. I omit his mention'd third Parts, and fourth Parts of Inches ; and tho' he appears to be exact to the greatest Nicety, yet I am oblig'd to say here by the By, that he is as apt as another to be mistaken.*

*Barbara Pyramidum sileat Miracula Memphis ;  
Assiduus jactet nec Babylona labor.*

Nec

*Nec Trivia Templo molles laudentur Honores,  
 Dissimuletque Deum cornibus Ara frequens.  
 Aëre nec vacuo pendentia Mausolea  
 Laudibus immodicis Caves in Astra ferant.  
 Omnis \* Casareo labor cedat Amphitheatro :  
 Unum pro cunctis Fama loquatur Opus.*

\* A Vespasiano incept.  
 à Tito perf.  
 & dedic.

Mart.

You must excuse me for not satisfying your Curiosity by answering the Questions you propose concerning the *Senate of Women* establish'd by *Heliogabalus*. The little Building at *Monte-Cavallo*, by some thought to have been a Temple of the *Sun*, and by others a Temple of *Health*, is suspected to have been the Meeting-place of that *rare Assembly*; But this Conceit (of Antiquaries as of many other) is grounded only on some uncertain Conjectures.

The Columns of *Trajan* and of *Antonin* are so famous and magnificent, that I cannot forbear mentioning 'em, tho', doubtless, they have been describ'd by others. Both these admirable Monuments are adorn'd with † *Basso Relievo's*, ascending in a spiral Line from the Base to the Chapter, which represent the Wars and memorable Actions of those Princes.

† There are some good Things and some bad among these

*Basso-Relievo's*. There is no regular Disposition, no Observance of the Rules of Perspective, &c.

It consists of 24. The first was erected by the Senate to the Honour of *Trajan*, and also serv'd him for a *Mausoleum*, his Ashes having been plac'd in a golden Urn on the Top of it. This Urn was succeeded by a Statue of *St. Peter*, of Brass whose Things, gilt, which *Sixtus V*, caus'd to be put in its place, but as shewing the Opinions of the most renown'd Antiquaries, and not as exposing my own Judgment.

Place.

**Place.** The Height of the Body of the Pillar amounts to 128 *Roman*, or about 124 *English* Feet, and is ascended by One hundred and twenty three Steps.

The *second* was built by the Senate, and by *This Column* *Marcus Aurelius Antoninus*, for *Antoninus Pius*. The *Statue* of the Emperor was plac'd on the Top of it, where that of *St. Paul* stands at present, which is of Brass, and gilt like *St. Peter's*. The Stairs consist of two hundred and six Steps, and the Trunk of the Pillar is One hundred and sixty *Roman* Foot high, which are equivalent to One hundred and fifty five Feet of your Measure.

I know not whether certain Verses that were made here upon these Columns, and which are engraven on the Side, in some Prints, are worth sending you.

For the *Colonna Trajana*.

*Quam meritis PETRO conceditur alta Columna :*  
*Quæ quondam est Factis sculpta, Trajane, tuis.*  
*Bellator ! Regnoque Potens ! Armisque tremende !*  
*Dic mihi quanta fuit Terra subacta tibi ?*  
*At PETRUS Imperium Terrarum flexit inermis ;*  
*Et PETRUS Imperio Tartara, & \* Astra premit.*


*Astra premit* seems to be a strange Thought ; at least a strange Expression. That is well enough for the Pope, but agrees by no means with *S. Peter*.

For the *Colonna Antonina*.

*Quæ fueram devota tuis, Antonine Triumphis*  
*Nunc Sixti, aut PAULI sacra Columa ferar.*

*Saucia*

*Saucia Vulneribus, vix languida Membra regibam :  
 Squallebat fædo Corpus anile situ.  
 Ruderibus, tamen, ut purgat minitantibus Urbem  
 Sixtus, Spem vitæ restituit miseræ.  
 Estque pius Princeps sortem miseratus iniquam :  
 Vulneribusque meis attulit, Unus, Opem.  
 Fussit me Populis qui Christi sacra ferebat  
 Dogmata, sacro ferre Virum capite.  
 Quare Antonini vario & si cincta labore,  
 Sum Cochlis, aut Pauli, aut, Sixte, Columna tuæ.*

 Since the former Edition of these Letters, they have discover'd at Rome a new Column, upon which is the following Inscription.

DIVO ANTONINO  
 AUGUSTO PIO  
 ANTONINUS AUGUSTUS  
 ET VERUS AUGUSTI FILII.

And according to the general Opinion of those whom they call Antiquaries, this Column, is that which is to be seen upon the Medals of Antoninus Pius, and not the Column, vulgarly call'd † Colonna Antonina just now mention'd, which is standing at Rome ever since it was first erected there. We are undoubtedly to see Abundance of Dissertations upon this new Column ; However I shall in few Words take notice here of what has been told me by some curious Persons who have newly seen it. It is of a reddish Granite Marble, of the Tuscan Order, and all plain ; whereas the other is imbellish'd all over with Basso-Relievos, Opinion ; as believing that the Campus Martius did not reach altogether so far. *Moreri* is mightily mistaken, when he says, that this Column was erected by *Sixtus V.* That Pope made some Alteration to it, as I have observ'd, but this Column as well as that of *Trajan's*, stands in its own proper Place, and in the very same, where it was erected by *Marcus Aurelius*.

as

as it has already been said. The Shaft, or Body of the Column between the Basis and the Chapter is 67 Roman \* Palms long; which comes to about seven \* The Roman and forty English Feet. The Pedestal (which is also Palm makes of one entire Piece) is 18 Palms high. Upon one of about eight its Superficies is the foresaid Inscription; and upon the a half English opposite Side several Basso-Relievo's, among which Measure. is to be observed the winged Genius of Antoninus, and Faustina deified. According to the usual Proportion of Tuscan Columns, the Diameter of this, towards the Basis, ought to be about 6 Foot nine Inches.

Sebastian Erizzo, a Person in great Esteem among the Antiquaries, says he has seen a Medal of Antoninus Pius, upon the Reverse of which is the Column, tutta, says he, istoriata intorno: those are his own Words. If this be true, as it is difficult to deny it, it must necessarily be, either that those who have lately declar'd themselves for the New Column, which is all plain, are in an Error; or that both Columns are upon these Medals of Antoninus Pius: or that these Medals (at least one of the two) have been † forged and counterfeited by some Impostors, whose Bubbles ERIZZO and a Thousand others have been. As there are no ancient Authors, who have written of Medals; and as

† I could add Abundance of curious and useful Things to what I have already taken notice of in one of

these Letters, concerning Medals either falsify'd or absolutely forged in an infinite Number, and after such a Manner that it is Building upon the moving Sand, to make any Foundation upon these pretended Monuments; but that will be perhaps handled in another Place. The Elogies that are given to Medals would in some sort be reasonable, as well as those which are made upon History, if Medals were not frequently false, and such that it is almost always impossible to discern 'em, as History is often nothing but a Fable. I was particularly acquainted with a very curious Antiquary at Padua, who told me, and who has written, that the little Knowledge he had of Physick, he ow'd it to Medals; but Woe! to poor Sick Persons that fall into the Hands of Medals and of Medallists. What is very Strange too, the various Things that this Author has added in the same Treatise, clearly shew, (contrary to his Design,) the Vanity of the Study of Medals; after the same Manner, as we are forc'd to conclude from Mr. Daille's Book, *De l'Usage des Peres*, that we must necessarily be all confounded in the divers Chaos of those venerable Writers, whose Books have been fill'd with enormous Falsifications; and whose Writings, even the most Pure of 'em, are full of such Errors, and monstrous Imaginations, that the Reading of 'em is very dangerous, to those who are not arm'd with good Precautions against those different Poisons. I shall observe here that the Medal of Trajan, upon which his Column is seen, has been declar'd to be false, by the Skillful Mr. Vassian, who declares after the same Manner against Abundance of other Medals, which have hitherto been mightily cried up and valued. (See his *Præstantiora Numismata Imperatorum*, Pag. 12. 14. 16. 113, &c. and Pag. 49. and 71, of the Second Edition, upon the *Solida Numismata* of Siguin.)

the

*the Moderns, whose Observations we have upon this Matter, have not by Consequence been directed by Persons well instructed, 'tis impossible but their Rhapsodies and Conjectures be all extremely Defective; and so much the more in Medals have they been cheated by the Forgers who have presented them with false ones so dexterously Made, that they have not had so much as a Thought to contradict 'em.*

\* Capo di Bovi.

† His Name is Dom. Mala. testa Strinati, of the City of Cesena. It was told me by a Friend of mine who was at Rome in 1705, that this Matter of Fact has been call'd in Question by some he has seen there: A thing of no moment; but I will say here, without engaging myself in any particular

I have several Times enjoy'd the good and agreeable Conversation of the Abbot *Fabretti*, who is known to you and to every Body, in the Republick of Letters. We visited together some of the famous Caves call'd *Catacombs*; several Ruins of antick Edifices, and many other Sorts of Antiquities. As we enter'd one Day into the \* *Mausoleum* of *Cecilia* Daughter of *Metellus*, surnam'd *Creticus*, at the Entrance of this Monument he shew'd us a Hole, into which, some Weeks ago, a † Gentleman dropp'd, unperceiv'd by those who accompany'd him. His Friends were much surpriz'd when they mis'd him, and cou'd not imagine what was become of him. The Pit is pretty deep, and either he was so stunn'd by his Fall, that he cou'd not cry out; or if he did call, and none of 'em heard him, at last they return'd without him. About sixty Hours after, the poor Gentleman having fortunately scratch'd open a Passage, clamber'd out of the Pit, and, not without great difficulty, got to the next House, his Legs being scarce able to sustain his pale, weak, starv'd, and spent Body. The People of the House prepar'd some comfortable Broths for him, and assisted him so effectually that in a short Time he recover'd his Strength.

Proofs, that I have been inform'd, in a special manner, of this very Fact, as well by others as by the Abbot *Fabretti*, who, indeed, is alone fit to be credited.

Some

Some curious Persons among us who had a loud Voice, were willing to take a Turn round this Monument, to know if what *Viginere* has written be true, that there was an Echo which repeated a whole Hexameter Verse: but it was found that the Changes that have happen'd, have destroy'd that curious Echo.

Never were there so many subterraneous Places seen, as there are in and about *Rome*: the Earth is faln down in some Parts, and has stopt the Entries of many of those famous Caves so universally known by the Name of *Catacombs*, but there is still a prodigious Number of 'em remaining. You must not fancy those *Vaults*, I mean every *Catacomb*, if I may be allow'd to use that Expression, to be one single Cavern; for the *Catacombs* of *St. Agnes*, for Example, or those of *St. Sebastian*, are Labyrinths of Subterraneous Lanes, which turn, wind, and cross one another like the Streets of a City. Such of these Caverns as seem never to have been made use of for Sepulchres, as those of the Gate *Pinciana*; and those others near \* *St. John* and *Paul's*, are only nam'd *Grotto's*; and the Rest are call'd *Catacombs*, which is a modern Name without any known, or certain Signification; for all the various Etymologies that are given of it are meer Conjectures.

\* These *John* and *Paul*, of whom mention has been made several Times, were two Brothers, who suffer'd Martyrdom at *Rome*, under *Julian the Apostate*. When they speak of 'em, they say *SS. John and Paul*, and not *S. John and S. Paul*; to distinguish 'em from the Apostles *S. John*, and *S. Paul*.

The *Roman Catacombs* spread themselves under all the Suburbs, but at *Naples* they are found only under Part of the City. These Caves at *Naples* are dug out of the Rocks, and extend very far on every Side: each Vault is commonly about fifteen or eighteen Foot wide, and the Height



Heighth of the Arch amounts to twelve or fifteen Feet: On each Side of the Cave, in the Rock there are Hollows one upon the other, from the Ground to the Top, that are like *Mouthes* of *Ovens* much larger than high, (according as the Corps were, Tall or Short) and about two Foot deep; and there lay the said Corps. That Sort of Oven, or Mouth of it, is shut with a flat Stone, or certain large Tyle made on purpose for that Use, that is cemented round about with Chalk and Sand; as it appears distinctly in some Places to this very day. Besides these Hollows in the *Catacombs* of *Naples*, there are some Tombs, adorn'd with divers Pictures, among which there are many Figures of Heads and Half-Bodies, with the Names of the Persons, *Paulus*, *Nicolaus*, *Proculus*, &c. and sometimes a *Hic jacet*, or *Hic requiescit*, is added to the Names.

On one of these Tombs I took notice of a yellow and blue Cross, after this fashion, and accompany'd with these Characters:

Ἰησοῦς Χριστός  
vng. Jesus  
Christus vin-  
cit. Jesus  
Christ over-  
came.



† 'Tis the most common Opinion; But others pretend that the *Σίσυα* did not take the Form

of the Latin *C* but very rarely, before the Reign of *Domitian*: from whence we shall conclude by the By, that the Antiquaries shew by these Doubts, that they have not that Respect they profess to have, for the Stones, and Medals that are between *Julius Caesar* and *Domitian*. For if they receiv'd these Monuments as infallible Judges, they would not dispute about Things that might be decided at the first Sight, as a Matter of Fact. We shall have an Opportunity in some following Remarks, to mention the several Forms of the Greek *Σίσυα*.

The most ancient of the *Greeks*, Known to us, generally form'd their *Σίσυα* after † this Manner, *Σ*. and we commonly find it figur'd so upon Stones and Medals to the Time of *Cæsar*. But in the three or four following Ages, they have almost always given to their *Sigma*

the

the Form of our C, the third Letter of our Alphabet, such as you see it in these Words; IC XC for ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ. And tho' afterwards the Use of the Σ became again frequent, they also kept the C, as being easier to be made, and as you see it is us'd on the Top of this Cross.

Of all the *Catacombs* we view at *Rome*, those of *St. Sebastian* are the greatest; the Arches or Vaults, are commonly as high as those of *Naples*, but the Caves are but about two Foot and a Half broad. In several Places we observ'd in the higher Rows, on both Sides, that many of these Hollows, or Sepulchres, that I have represented to you, were yet close shut: (for all that are low have been open'd.) Mr. *Fabretti*, who conducted us, had the Curiosity to open one of 'em (which none of us would have \* ventur'd to have done.) We found nothing but white Ashes in it, as soft to the Touch, as those of burnt Paper; and we could judge by the Situation they were in, that it was the Remains of the biggest Bones reduced to Dust. The Reason why these *Catacombs* were not made wider, is because the Ground is sandy, and cou'd not be under-propp'd, whereas those of *Naples* are hewn out of the solid Rock.

\* He hesitated a great while before he undertook to open this Sepulchre; and did not do it till after he had discours'd in private with the Keeper of these Catacombs.

Mr. de Wir of Dordrecht, (who laid out a great deal of Money here in buying all Sorts of Rarities, or pretended to be such.) and Mr. Testard who had taken the Name of Pinelli, the Companion of his Travels, were with us.

They pretend here, that these Vaults were dug by the Christians; that during the first Ages of Christianity Divine Service was perform'd in 'em; that these Burying-places were peculiar to the said Christians, and never us'd by the Heathens; that a great Number of Saints and Martyrs were interr'd in these Caverns; and consequently, which is the main Point

M

of

\* Since the of the Business, that there are \* inexhaustible Store-  
first Edition of houses of Relicks.

this Book, the

Learned F. Mabillon, whom we have mention'd already, has made it appear in a Treatise concerning the pretended Relicks of Saints, either false or unknown, that he did not disapprove of the Reflections that he met with, during his Travels, among the Things that we have said concerning these Catacombs: and even one sees that he agrees pretty well with our Thoughts. He makes no Scruple to say roundly, that it is much to be fear'd, that all the Bones that are found in these subterraneous Places, be mingled with the Bones of Pagans: upon which he adds, that the Augustine Fryars at Toulon, have a pretended S. Julia, whose Epitaph savours more of Paganism than Christianity. (See the *Iter Italicum* of F. Mabillon; and his Treatise *De cultu Sanctorum Ignotorum*: Here are some of his own Words.

— Sancti ejusmodi plerique nequaquam certi & indubitati; imò, dubii & incerti sunt: nullis certis approbati testimoniis, aut indiciiis. — Sanctorum illorum incognitorum, vel ipsa Christiana professio haud satis aliquando explorata est, ne dum Martyrium ipsum, &c. — Ex his nemo non videt quàm graviter in ejusmodi rebus contra Religionem peccetur, dum Sancti Martyres asseruntur quos Christianos fuisse vix quid demonstrari potest. (*De C. SS. Ign. p. 8. & 11.*) — In Cœmeterio Pontiani repertum à nobis Idoli Ægyptiaci, ut videtur, fragmentum. Hinc suspicio nata est aliquos Gentilium ibi sepultos fuisse; quod tamen Fabrettus negat. — (*Iter Ital.*)

*This Freedom and Openness in a Monk, is extremely honest and rare. We must hope that this good Person who is an Enemy to Idolatry and Superstition will continue to oppose both, with Force and Courage, and that all honest Men will second his laudable Efforts.*

Tho' the Four first of these Suppositions were true, the Consequence which they draw from 'em wou'd not be just; and they cou'd not justify the Practice of those who take every Bone they meet with in a *Catacomb*, to be a good Relick according to the best Notion they must have of Relicks. But this wou'd lead me into a Controversie upon which I am not willing to enter at this Time; neither will I undertake to write a long Dissertation concerning their Suppositions above-mention'd, which wou'd require more Time and Books than I am Master of at present; only in Obedience to your Desire I shall make some few general Remarks upon that Subject.

Sinc

Since we are not oblig'd to give Credit to the Testimony of any Man in his own Cause, 'Tis a general Rule that admits of no Exceptions, that every Man that expects to be believ'd must prove what he affirms. 'Tis plain then, that they who maintain so positively, That the Catacombs were made by Christians only for their own peculiar Use, ought to demonstrate the Truth of their Assertion. This they have not done, and therefore might justly reject their Opinion, without being at the charge of any Argument to confute it. But, by way of Supererogation, and out of Condescendance to you, I shall subjoin some Considerations which will very much weaken, if not entirely destroy, their Hypothesis.

(1.) The first Thing that comes into my Mind on this Occasion, is a Passage which I observ'd not long ago in Horace, where that Author speaking of the Puticuli, or publick Burying-places, where the poorer Sort of People in Rome were usually interr'd, makes a Description of 'em which agrees exactly with the Account I have given you of these Catacombs.

*Huc prius angustis ejecta Cadavera Cellis  
Conservus vili portanda locabat in arcâ :  
Hoc miserae Plebi stabat commune Sepulchrum.*

Thomas Goodwin, an English Author, has represented 'em after the same manner in his *Anthology of the Roman History* : (see the Chapter that treats of Funeral Ceremonies.)

(2.) I am not ignorant that many of the first Christians have participated of some of the Superstitions of the Heathens ; but the Words *Fata, Diis Manibus, Domus Aeterna*, and several other such-like Expressions, that are often found in the

*Mdica Ionice  
poiens.*

Epitaphs on these Tombs, were so peculiar to the *Pagans*, that it is not easily conceivable that they were so commonly us'd by *Christians*. Mr. *Spon*, who understood this better than Manuscripts, cou'd not be perswaded to believe that the *Epitaph* on a Tomb at *Thebes*, which they assur'd him was St. *Luke's* Sepulchre, was made for a *Christian*, meerly because of the Word *MOIRHC*, which he found in it, tho' it also mention'd the Immortality of the Soul. And the same Author speaks more positively to this Purpose, when he refutes the common Opinion concerning the pretended Tomb of a Saint near *Valentia*. He says expressly, that the Words *Aethera* and *Superis* mention'd in the Inscription are, in his opinion, sufficient Arguments to prove that it is the Tomb of a Heathen; and subjoins this Maxim, with a great deal of Reason, That the Stile of *Epitaphs* ought to be distinguish'd from that of *Poesie*, by reason of the Liberty claim'd by *Poets* of all Religions; whereas he assures us, that he has always discover'd evident Marks of the Piety and Simplicity of the Primitive Church in the Inscriptions on ancient Tombs; and indeed he had seen a great many of 'em. What Opinion then do you think this famous Antiquary wou'd have had of the Gods *Manes*, and *Eternal Houses* of the *Catacombs*?

(3.) The *Glass Vials* and little *Metallick Vessels* that have been frequently found in those Sepulchres, are also Marks of *Paganism*. The Assertors of the common Opinion concerning the *Catacombs* pretended that these Vessels serv'd to contain the Blood of the *Martyrs*; but this is a bare Conjecture, without the least Proof. And besides, we have reason to conclude, that these are true *Lachrymatories*, such as the Heathens were wont to put both into their Urns and Tombs.

**Tombs.** You know that they were not only desirous to be lamented, which made 'em hire Women to weep at their Funerals, but also took care to gather those *Tears*, and to preserve 'em with their Ashes or Bones.

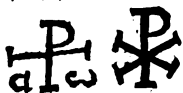
I confess, this Reason alone cou'd not have convinc'd me, since 'tis certain, as I intimated before, that the *Christians* borrow'd several more or less innocent Customs from the *Heathens*: but this Observation may serve to strengthen the First.

(4.) There is a Passage in *Tertullian's Apologetic* that does not at all agree with the Opinion of those who believe that the ancient *Christians* were usually bury'd in the *Catacombs*. That Author complains of the Fury of the *Heathens*, who took the Bodies of the *Christians* out of their Tombs, and drag'd 'em about the Streets; and 'tis probable, that if once those Persecutors had discover'd these Caves, as Temples, Burying, and Retiring-places, they wou'd have for ever depriv'd the *Christians* of 'em.

(5.) If I shou'd enquire how the *Christians* were able to dig and empty these Caves, without alarming their Neighbours; and how they dispos'd of all the Rubbish, it will doubtless be answer'd, that this Work was not done in secret; and, that the *Puzzolane* or Sand of the *Catacombs* was sold by the Poor *Christians*; who, for this Reason, were nick-nam'd *Arenarii*: that in the mean Time they perform'd the Duties of Religious Worship in these Holes, under pretext of burying their Dead. But this Answer is by no means applicable to the *Catacombs* of *Naples*, that are hewn out of a Rock.

And as for the Nick-name of *Arenarii*, it may be observ'd, that this Derision of the Misery and Poverty of the *Christians*, does not prove that

they were the only Persons in *Rome*, who were reduc'd to trade in *Sand*; which is the Thing that ought to have been demonstrated, to remove the Difficulty which may arise, from our supposing that other Persons besides the *Christians* were employ'd in digging these Holes. Tho' the *Jews* of *Frankfort*, for Example, are oblig'd to run to any Part of the City where a Fire happens to break forth, and to carry Water to quench it; it does not follow, that the *Christian* Inhabitants of that City remain idle Spectators of their Labours.



(6.) The Cyphers of the Name of *Christ*, *Palm-Branches*, *Doves of Peace*, *Crosses*, *Crowns*, and other Marks of *Christianity*, that are found on the Stones which stopp'd these Sepulchres, instead of proving what our Adversaries pretend, That these Burying-places were peculiar to the *Christians*, seem rather to evince, that they made use of such Symbols for Marks of Distinction, to prevent their being confounded with the *Infidels*.

\* Good Mr. Laßels believes that the Figure of a Palm denotes Martyrs, and the pretended Pro Christo for Confessors.

'Tis the common \* Opinion here, That those Cyphers are composed of a Latin *P*, for *Pro* (or *For*,) and of a *Cross*, which signifies *Christ*; so that these Characters are call'd *Pro Christo's*. They conclude from hence, that such Figures are the sure Marks of the Tomb of a Martyr, or of one that suffer'd *Pro Christo*, (for the Name of *Christ*,) and accordingly raise the Price of the Relicks. But 'tis plain, that these Cyphers consist of a *X Chi*, and a *P Rho*, which are the two first Letters of *ΧΡΙΣΤΟΣ*; as *MA* and *ΘΥ* signify *ΜΑΡΙΑ ΘΥΓΑΤΗΡ*, as that may be observ'd here, in the *Mosaic-Work* on the Front of *St. Mary Major*, and in several other Places.

The

The *Christian Epitaphs* that are found here serve as little to confirm the adverse Opinion, as the above-mention'd Symbols; for the Question is not, whether the Bodies of some Christians were bury'd in the *Catacombs*, which is a certain and undoubted Truth. Not only *Eusebius* and *Miltiades* Bishops of *Rome* under the Empire of *Constantine*, but *Caius* and *Marcellus* their Predecessors, who suffer'd Martyrdom with some other *Christians*, by the express Order of *Dioclesian*, were all interr'd in these Vaults, if we may believe *Platina*. Besides, it appears by the \* Dates of a \* *If there is* great Number of Epitaphs, that several *Christians* *no Cheat.* were bury'd there during the First Ages: And I have sufficient Ground to believe they appropriated these Sepulchres entirely to themselves in the succeeding Times of Peace and Liberty.

Thus we may easily comprehend how those *Christian Epitaphs* are to be found in these Cells; but after all, the Controversie remains untouch'd; for the Burying of *Christians* there, is not a Reason to exclude others from being interr'd in those Holes that were set apart for the Dregs of the People.

The Pictures of diverse Sorts and Ages in the *Catacombs* at *Naples*; certain Kinds of *Altars* both there and at *Rome*; and several other Circumstances from which some pretend to draw Inferences, give no Light to the Controversie, and deserve not to be consider'd. The Reason of which is, because the Popes of these last Ages having always lock'd upon their *Catacombs* as a profitable Source, and Magazine of Relicks, have repair'd 'em in several Places, and made such Alterations as they thought most proper, to strengthen the Opinion of the People, and especially of the Pilgrims, who come from all Parts to visit these Holy Places. *Panciroli* makes  
M 4 a long



a long Description of these Reparations, by the Help of which we may easily resolve the Difficulties that might arise from several Things that are to be seen in these *Catacombs*.

I must not forget to tell you, that during the Time of the *Plague* which rag'd at *Naples*, about Forty Years ago, the *Catacombs* were the most usual Places of Burial; and all the Bodies that are to be seen there at present, are such as were interr'd on that Occasion.

Near the Church and *Catacombs* of *St. Agnes*, there is an old round Temple, which some think was a Temple of *Bacchus*. This Conceit is grounded only on certain ancient Representations of Vines and Vintages which are on the Roof, and on the Figures of Grapes, Vine-Branches, little *Cupids* gathering and pressing the Grapes, Vessels, Tuns, Panniers, and such other Appurtenances of *Bacchus* that are to be seen on a \* Tomb of Porphyry in the same Temple.

\* This Tomb is one of the finest Pieces of Porphyry, and of the most beautiful Monuments of Rome. 'Tis

seven Foot long, five Inches and a half above, and five Foot two Inches below. 'Tis five Foot broad, and three Foot and ten Inches high, without reckoning the Cover or upper Part, which is of another Piece, and is one Foot eleven Inches and an half high, ( French Measure. ) The French Foot is about thirteen Inches English Measure.

Since this Temple is but a hundred or sixscore Paces distant from *St. Agnes Church*, which as they believe, was built by *Constantine*, it may with much greater Probability be conjectur'd, that the former was built at the same Time to serve for a *Baptistry* to the latter, according to the common System of our Antiquaries; as there is another



*Vol. 2. P. 169. Plate 10.*



another like Building, which was erected, say they, by the same Emperor for a *Baptistry* to St. *John de Lateran*. As for the Ornaments of the Roof, and those of the Tomb, they are not inconsistent with this Opinion, since they are also *Symbols of Christianity*.

But I need not insist longer on these Conjectures, since the Controversie was decided long ago by Pope *Alexander IV* ; who \* taking it for granted, that the Bones of *Constantia* Daughter Ann. 1255; to *Constantin*, were enclosed here, took 'em out, \* It pleased so to his Holiness. He having the Prerogative to change Virtue into Vice, and Vice into Virtue, he may, without doubt, transform any Bones, into the Bones of *Constantia*, and make 'em very good Relicks.

The Tabernacle of the chief Altar of St. *Agnes* is supported by four pretty large and extremely well polish'd Pillars of *Porphyry*. We were inform'd, that the little Statue we saw there, was formerly the Statue of a *Pagan Deity*, but has since been adopted, and consecrated to be for the future the Statue of St. *Agnes* : why not ? Its Mantle of *Oriental Alabaster* deserves to be consider'd.

I might entertain you with an Account of many other Antick Pieces which I observ'd in the Cabinets we have visited, and among others in that of the Cavalier *Pietro Paulo Manini* ; but my Letters are already so stuff'd with such Descriptions, that I shall content my self with mentioning some of those that I had Time to consider in the Cabinet of Mr. *Bellori*. The Curious Pieces it contains are not numerous, but they are well chosen, and, if he is not mistaken, really antick, very rare, and absolutely perfect. Mr. *Bellori* has a particular Esteem for the \* Such little Statues are call'd Signa by Latin Authors. *Diana of Ephesus* I mention'd before, and two other little Statues, of which one represents *Fortune*, holding in her Left-hand a *Cornucopia* or Horn of Abun-

Abundance; and in her Right, that Nail of Necessity of which *Horace* speaks:

*Te semper anteit secula Neceffitas,  
Clavos trabaleis, & cuneos manu  
Gestans aeneâ.*————

(*Hor. i. Carm. Od. 35.*)

The other is a *Pantbea*, more compounded than that of *Diana*. *Mr. Spon* discourses of it at length in the 7th Dissertation of his *Recherches d'Antiquité*. But his Figure is ill design'd, and therefore I have endeavour'd to supply that Defect. Besides, *Mr. Bellori* is of opinion that *Mr. Spon* was mistaken in giving the Name of a *Crown* to the Beams that surround the Head of the Goddess; and believes that they are properly the Rays of the Sun. 'Tis very common for profest Antiquaries, to contend about Trifles; and one may frequently observe 'em disputing with great Heat and Obstinacy about two Opinions tho' they are equally probable, as in the present Case. *Spon* takes no notice of the Thunderbolt which you see on the Rudder; and perhaps he only look'd upon it as an Ornament. But *Bellori* maintains that 'tis a Character designing *Jupiter*, which ought to be reckon'd among the other Marks of Divinities, that compose altogether this Statue-*Pantbea*. These other Marks are, the Beauty of *Juno* or *Venus*; the Mitre of *Isis*; the Crescent of the *Moon*; the Quiver of *Cupid*, or of *Diana* the Goddess of the Woods; the Wings of *Fame* or *Victory*; the *Cornucopia* of *Ceres*, with two little Figures, which perhaps are *Isis* and *Osiris*; the Serpent of *Æsculapius* or of the Goddess *Salus*; the Robe of *Minerva*; the Goat-Skin of *Bacchus*; and the Rudder of *Fortune*. Does not this put you in Mind of the great Patriarch

St. Fran-

St. Francis, who, according to the Book of \* *Con-* \* *Now a very*  
*formities*, possesses all the Virtues of the Saints *Scarce Book. The*  
 in Paradise, *unitivè & conjunctivè*? 'Tis usually *Dutchess of Ro-*  
 supposed by Antiquaries, that the Staff in the *han offered Fifty*  
 Right-hand of the Statue, is the Handle of the *Crowns for it to*  
 Rudder: but I think, one may suspect the Truth *an Apothecary of*  
 of the Conjecture; for I observ'd that some *Geneva. It was*  
 other *Panthea's* in the same Cabinet have such a *first publish'd in*  
 Staff without a Rudder; and it is evident, the *Latin, with this*  
 Rudder is not join'd or fasten'd to the Staff, *Title, Liber Au-*  
 but only lies upon it: Besides the Oval Figure *reus, inscriptus*  
 upon the Staff, is something that has no relation *Liber Conformi-*  
 to the Rudder. *tatum Vitæ Beati*  
*Francisci, ad Vi-*  
*tam JESU*  
*CHRISTI:*  
*by Barthelmi*  
*de Pifa, a Monk.*  
*It was approv'd*  
*by the General*  
*Convocation of*  
*these Monks (Ere-*  
*res Mineures*  
*Franciscaine) in*  
*the Year 1399,*  
*and was printed*  
*the First time, in*  
*Folio, at Milan,*  
*in 1570; but*  
*that Edition was*  
*suppress'd by the*  
*Monks themselves,*  
*because of its too*  
*gross Blasphemies,*  
*and being some-*  
*what purg'd,*  
*they printed it a-*  
*gain at Bolog-*  
*nia, with License,*  
*in the Year 1590.*  
*(Remarks on*  
*the Confession of*  
*Sanct. L. 1. C. 2.)*

I observ'd also the Deify'd *Faustina* with her  
 blown-up Veil strew'd with Stars. The Bust  
 of a young Roman Nobleman, with his *Bulla*  
*Aurea* hanging at his Neck. The *Sistrum*, an  
 Instrument which the *Egyptians* used, before  
 the *Romans*, to assemble the People to the Sa-  
 crifices. You have seen the Figure of it among  
 those of the *Antiqua Sacrificialia* which I sent  
 you from *Verona*. All the Parts that compos'd  
 this Instrument were mysterious; and there  
 were different Sorts of 'em. That which be-  
 longs to Mr. *Bellori* is cross'd with four little  
 Brass Rods, which represent, as he pretends,  
 the four Elements. He will have it also, that  
 according to his best Authors, the Noise these  
 Rods made by their Agitation, was as it were  
 a Representation of the various Motions that  
 are made in the World; which however does  
 not very well agree with what *Plutarch* says,  
 that this Sound had something of Musick in it.  
 I own, I do not conceive how these Rods could  
 be mov'd with any harmonious Sound.

The ancient Vessel of brown Earth, but fine,  
 and sounding like Porcelane, is another of the  
 Rarities in this Cabinet. The Pictures about  
 that

that Vessel contain Representations of ancient Customs in Bathing: and among others there is a Woman holding in one Hand a *Strigil*, or the Instrument they made use of for rubbing off Sweat: and in the other, a Vessel called *Gur-tum*, which contain'd odoriferous Waters. Besides, there are *Urns*, *Sepulchral Lamps*, *Lachry-matories*, rare *Pictures*, and many other Things, which I have not Time to describe.

Mr. *Bartoli* still kept us Company for near four Hours at Mr. *Bellari's*. He is an excellent Ingraver, who by his frequent Copying all Sorts of antick Monuments: by conversing with Antiquaries, and consulting the most Learned Authors upon those Matters, has acquir'd † a

\* *Messieurs de* very extensive Knowledge, of these Sorts of Things.

*Trevoux have plac'd him in the List of the Learned Men of Rome. Mois de Mars 1701. p. 170.*

I have often visited him at his own House, and have always been highly pleas'd with his Conversation. They send him Antick Curiosities from all Parts of *Italy* to be engraven; and if he had an hundred Hands, they would scarce be enough for him. It is true, that he designs so well, that he cannot resolve with himself to design ill: and from thence it proceeds, that we cannot always be certain that the antick venerable Figures he has engraven have not been mightily embellish'd by his Tool. He does pretty near what the Translators Worshippers of *Homer*, generally do.

Father *Kircher's* Cabinet in the *Roman College* was formerly one of the most curious in *Europe*, but it has been very much mangl'd and dismember'd: Yet there remains still a considerable Collection of natural Rarities, with several mechanical Engines. The F. Jesuit that conducted us, made us take Notice of a Chrystal Vial, full of Fountain-water very fine and clear, that had been seal'd up above an hundred Years. It

may be justly said, That the *Roman College*, which is the great College, and principal House of the *Jesuits* at *Rome*, is one of the finest Palaces in the City; the *Library* is good and numerous, but there are no ancient Manuscripts, nor other considerable Rarities in it.

In a great Hall, which is adorn'd with the Pictures of the *Jesuits* that have suffer'd *Martyrdom*, we took notice of the famous \* *Garnet*, that

*Some Travellers have told me lately, that this Picture has been taken away (several other like Changes*

happen'd since the Time of the Dates of these Letters) and I know that some Alterations have been made on Purpose. [The Ingenious Anonyme Author who has newly publish'd curious Annotations upon one of the Books of our famous † *Monfieur D'Aubigné*, the Title of which is *Confession Catholique de Sieur de Sancy*, cou'd easily make to agree what he saith of this *Garnet's Picture*, (Page 535.) with the Opposite Account I have given of it in these present Letters, by his considering the Probability of Alterations of Things of this Nature. The said Author has made it appear that the same Letters were not known to him, since he has (Kindly) quoted 'em in several Places of another of his Books.] † *Grand-Father to Madam Maintenon.*

During the three last Days of the *Holy Week*, we met with almost nothing else in the Streets of *Rome* but *Processions* of *Penitents* of all Sorts, and in all Shapes, who were seeking after *Pardons* by another Way than that of *Garnet*. They had tapering Hoods which cover'd their Heads, leaving only two Holes directly opposite to their Eyes. Some of these *Penitents* were cloath'd in white, others in Violet-colour, blue, and yellow, and several other Colours. Some † lash'd

† 'Tis well known that several of 'em are hir'd to play these Tricks.

will,



will, of the *Indian Faquirs* ; but they come very far short of the *Scotopitæ* or *Circumcelliones* of the Fourth Age, who were wont to burn themselves, to cut their own Throats, or to break their Necks in their false Zeal for the Service of God. There are, and always have been Fools among all Sorts of People, and pretended Religions.

This puts me in Mind of an Accident that I cannot forbear relating to you, because I was an Eye-witness of it. In June 1683, there was an unhappy Creature hang'd at Niort ( the second City in *Poitou* ) for murdering her own Child. Immediately after the Execution was over, a \* certain poor Fellow about Thirty Years old ; wearing the Habit of a *Franciscan Hermit*, and Living in Holes under Ground, near the Town, where he eat but Roots and Wild-Fruit ; went straight up to the Top of the Ladder, (which was not yet taken away) and untying the Rope that serv'd him for a Girdle, he put it about his Neck with a running Knot, and fasten'd it to the Gibbet : After which he began very gravely to harangue the Spectators, alledging several Reasons to excuse the dead Wench, for whose Ransom he said he had offer'd his Life. He added, that his Crimes exceeded hers, and that he was resolv'd to expiate 'em by a sudden and voluntary Death. In the mean time the People laugh'd at him, not imagining that he was Fool enough to hang himself ; (for he was generally known, and the Bigots had a good Opinion of him.) However, he ventur'd on the fatal Leap, and his Tongue hung out of his Mouth a large Minute before any Person came to his Assistance ; but at last \* one of the Company, more charitable than the rest, cut the Cord, and, tho' not without some Difficulty, sav'd

\* The Son of a poor Man in the Town, call'd La Vallee.

\* Bourdin a Turner, and Keeper of a Billiard-Table on the Castle-Ditch.

fav'd the extravagant Wretch. I had almost forgot one material Circumstance ; his Mother was present, and wou'd not suffer those about her to baulk her Son's Humour ; she entreated 'em to let him alone, *For, said she, I'm sure the Rope was blest'd, and no harm can be done by it.*

There was not so numerous a Concourse of Pilgrims at Rome this Year as in the Last. I have read in a Description of *Trinity-Hospital*, that in the Year 1600, which was the \* last of the great Jubilee, that House receiv'd, according to the usual Custom, or took care to provide for Four hundred and forty thousand and five hundred Men, besides Five and twenty thousand and five hundred Women. But I own, I do not give Credit to this Relation ; it appears to me very much exaggerated ; and I do not believe that they could find Room in the City of Rome to lodge five hundred thousand Strangers. The Italian Pilgrims are lodg'd and entertain'd here three Days, but those who come from beyond Sea, or from the other Side of the Mountains, are allow'd one Day longer. Princes, Princesses, Cardinals, and the Pope himself, wash their Feet, and serve 'em at Table.

I must not forget to tell you, that we never yet met the † Sacrament in Rome, nor in any other Town in Italy, save only at Venice, where we saw it twice, under a magnificent Canopy not unlike to the Doge's *Ombrella*, and surrounded with a great Number of Torches. The People of this Country are not at all possessed with a Spirit of Hatred or Persecution against Strangers of what Religion soever ; and I must do 'em the Justice to acknowledge, that in our Travels thro' Italy, and even at Rome and Loretto, we were never in the least molested by those Adorers of Relicks and Images. The are accustomed

\* There has been a great Jubilee, since the Time of the Dates of these Letters.

† Since the first Edition of this Book, I have seen that at Venice they carry the Sacrament on Good-Friday in a solemn Procession, inclos'd in a Shrine or Box made like a Coffin, and cover'd with Black Velvet.

custom'd to see Strangers enjoying that Freedom; and the roughest Treatment we ever receiv'd from 'em was, to be greeted now and then with a *Non sono Christiani*.

I have some other Observations to entertain you with, which you may expect by the next Occasion. I am,

S I R,

Rome, April 27.  
1688.

Your, &c.

## LETTER XXIX.

S I R,

**I**F it had not requir'd some Time to procure the Instructions that were necessary to enable me to give you a satisfactory Account of those Things of which you and our common Friends desire to be inform'd, I wou'd not have kept you so long in expectation of an Answer to your Letter.

Father A—, an *English Jesuit*, a young Man of a very civil and agreeable Temper, oblig'd me with an exact Relation of every Thing that was done in their College, when the Earl of *Castlemain*, the *English Ambassador*, first honour'd 'em with his Presence. And, to compleat the Obligation, the young Father permitted me to transcribe what I pleas'd of the Harangues and Compliments that were either pronounc'd or affix'd on that Day in the *Roman College*. So that I am now in a Condition to give you all the Satisfaction you can desire on that Subject. You know better than I how nobly the Earl of *Castlemain*

can behave himself upon occasion, and consequently need not be told that he appear'd in this Place with a splendid Equipage. And truly the Subject of his Embassy was so important, extraordinary, and so apt to make a Noise in the World, that it deserv'd his utmost Magnificence.

'Twould be needless to describe the Richness of his Principal Coach, or to give you an Account of the witty and mysterious Emblems with which it was adorn'd, since Care has been taken to communicate the Figure of it to the Publick.

\* After he had receiv'd his first Audience of the Pope, he went to visit the *Jesuits* in the Royal Palace which I mention'd before by the Name of the *Roman College*. The Great Hall was prepar'd for his Reception: The Wainscotting of it was cover'd with very rich Hanging-Pieces of Silk; and even the Cieling. To these Hangings there were fasten'd in several Places, with Eulogies of the King both in Prose and Verse, Devices, and several other Things of the same Nature. The Wall at the End of the Hall was entirely cover'd with one Picture; in the Middle of which *England* was represented by a beautiful Woman, enclining to Fatness, magnificently apparell'd, sitting upon one of her Leopards, holding a Sceptre in her Right-hand, and the Rudder of a Ship in her Left, and crown'd with a *Corona* † *Muralis*. Above her there was a Canopy of Gold Brocard; and on each side a Figure, one of which represented *Scotland*, and the other *Ireland*. The former was in a Posture of Admiration, with a Sceptre in her Hand, and a Royal Crown upon her Head.

*mans, was bestow'd on those who first mounted the Breach, or scal'd the Walls of a besieg'd Place. But, in Medals, the Figures of Women which represent Cities, Provinces, or Kingdoms, are usually adorn'd with the same Kind of Crown.*

N

Ireland

Excellensissimus Dominus Roggerius Palmerius, Comes de Castlemain, Britannici Regis ad sanctissimum Patrem Innocentium (XI) Orator, non infra Legationis suae dignitatem est arbitratus, ab adorato Pontificis folio, ad venerabilem Reliquiam huius Athenæi limen descendere. March 5th. 1686.

† The Corona Muralis among the Ro-

*Ireland was erected into a Kingdom by Henry VIII, and that Title was afterwards continu'd by King Edward VI, and Queen Mary; nor did the Popes in that time oppose very earnestly this Inroadment on their pretended Prerogative. But Paul IV, made a great Noise about it, in 1555, which was the first Year of*

*his Pontificate, and the second of Queen Mary's Reign. He endeavour'd to persuade that Princess to lay aside the Title of Queen of Ireland; but finding that he cou'd not prevail with her, he resolv'd at last to create Ireland a Kingdom, that Posterity might ascribe the Grant of that Title to himself, and not to Henry VIII.*

*Ireland* had also a Sceptre, and her Harp, (to signifie her Joy); but was only crown'd with a Ducal Coronet. I told the Father, that I cou'd not imagine why they shou'd refuse to acknowledge *Ireland* for a Kingdom, since it was honour'd with that Dignity by the Pope. He reply'd, that 'twas true *Ireland* was made a Kingdom by the Pope; but that since His Holiness did only confirm (and that almost against his Will) the Title which King *Henry VIII* had assum'd several Years before; there were several Persons, especially in their Society, who did not think fit to call that Country a Kingdom; and that in all the Eulogies they had made on this Occasion for King *James*, they stil'd him only King of *England*, or of *Great Britain*, without mentioning *Ireland*. I might have alledg'd several Arguments and Examples against the Father's Answer; but neither the Time nor Place was convenient for a Dispute of that Nature.

Under the Woman that represented *England*, were these two Verses;

*Restituit veterem Tibi Religionis honorem;  
Anglia, magnanimi Regis aperta Fides.*

Under the Figure of *Scotland*, *Scotia suspicit*; and under that of *Ireland*, *Gaudet Hibernia*.

Above, on each Side, over the two last Figures, were the Pictures of the King and Queen, with very rich Frames: And higher, in the Middle, the

the \* Arms of their Four Kingdoms quarter'd, \* *Since the*  
 after the usual manner, accompany'd with this *last and full*  
 Inscription : *Union between*  
*England and*

*Scotland, under the present and glorious Reign of Queen ANNE, some Alteration has been made to the Arms of Great-Britanny.*

*Potentissimo, & Religiosissimo*

*Magnæ Britanniae*

R E G I

J A C O B O II.

*Generosâ*

*Catholicæ Fidei Confectione*

*Regnum auspicanti.*

E T

I N N O C E N T I O XI. P.M.

*per Legatum*

*Nobilissimum & Sapientissimum*

*D. Roggerium Palmerium*

*Comitem de Castelmair*

*Obsequium deferenti.*

*Collegium Romanum*

*Regia Virtutum Insignia*

*Dedicat.*

The Ambassador follow'd by a numerous Train enter'd the Hall, welcom'd by the harmonious Sound of Bells, Fifes, and Trumpets. After he had spent some Time in viewing all the Beauties of the Place, and in reading with extraordinary Satisfaction the Eulogies of his Master that were hung up in several Parts of the Hall, the Rector of the College entertain'd him with the following Harangue.

*In tanto strepitu Mundi plaudentis, gratulantisque Tuo in Urbem adventui, hoc est, immortalibus*  
 J A C O B I II, *Magnæ Britanniae Regis in Catholicam Ecclesiam Meritis, Gregorianum hoc Palladis*

N 2

*Ashe.*

*Athenæum, nec debuit tacere, nec potuit. Quamobrem Ego literariæ hujus Universitatis nomine, primò gratulor INNOCENTII XI. felicitati, quod ipso regnante, Pontificio accesserit Diademati Augusta hæc & Triumphalis Corona, unde illud cum Apostolo usurpare jure merito valeat, Gaudium meum, & Corona mea. Hunc latissimum ferre mortalibus Diem, longissimi ævi (spatio distulerunt Superi, tum ut diuturnis Terrarum votis ingentia hæc Cæli dona responderent, tum ut simul invenirent regnantem in Anglia Jacobum II, Romæ Innocentium XI. Gratulor quoque Christiano Orbi, nec non Catholicis Regibus, quod tanto Dominatore Britannorum Sceptra gerente, tam grande advenerit, & Ipsorum Coronæ adversus Christiani nominis hostes munimentum, & Orthodoxæ Fidei ornamentum. Imminent quippe ab invictissimi Regis Classibus, tum Libycis prædonibus, tum Asiæ & Palæstinæ littoribus, flammæ procellæ, magis metuedæ quam Maris. At Tibi, Oceani Regina Magna Britannia, quæ à nostro olim Orbe divisa, nunc gemini facis commercia Mundi; quid non liceat ominari faustitatis sub tanto Principe? Erige spes; erige vota; nec timeas si maxima, sed nisi maxima. Non libet in die hac faustissima commemorare quàm lugubres passa fueris unius amplius sæculi spatium, toto Orbe Terrarum admirante atque ingemiscente, catastrophas. Sed si hæc una erat via, quâ Jacobus II Britanniaæ Solium ascenderet, prope est ut exclamem, tanti fuisse. Profectò invidebit Tibi Posteritas, non modò præsentium temporum felicitatem, sed & præteritorum calamitates tam grandi mercede redemptas: eaque, quibus nunc frueris bona, etsi post ingens à Te pretium persolutum Tibi reddita fuerint, non à Te coempta arbitrabitur, sed quadam Superum prodigentiâ dono data. Tibi demum gratulor, præstantissime Orator, quod tam faustum diem, & videris in Anglia, & detuleris in Urbem. Nam de Sapientiâ Tuâ, quâ per eruditissimos libros Hæresim profligasti, nihil atti-*

*net*

*ut dicere : Nihil de Fortitudine, quâ Carceres ipsos pro  
Catholicâ Religione tuendâ, non tam pertulisti quàm  
decorasti : Nil de Prudentia, Nobilitate, cæterisque do-  
tibus Tuis. Hoc unum universa Tua decora comprehen-  
dit, quod ad maximum totius Regni negotium, hoc est,  
ut splendidissimâ fungereris apud Innocentium P. M.  
Legatione, Jacobus II, Magnæ Britanniaæ Rex maxi-  
mus, Te unum elegit, quia unus dignus erat eligi,  
alter eligere.*

Afterwards, he went to the Great Auditory,  
and, by the way, receiv'd several new Congra-  
tulations. Among the Rest he was accosted by  
five young Roman Princes, who, in the Name of  
their respective Classes, saluted his Excellency  
with these short Compliments.

*Don Juliano Casarini, Son to the Prince of  
Sammio.*

*Quisquis ariet coram tantum cognoscere Regem,  
Te videat : magnum Principis instar habes.*

*D. Hieronymo, Son to Duke Mattei.*

*Luce novâ, ut totum irradiat Rex Anglicus Orbem ;  
Sic Urbem complens laudibus Ipse tuis.*

*D. Michaeli Imperiale, Son to the Prince of  
Franquerville.*

*Discimus Humanas Artes : Humanior esse  
Jam modò, Te viso, discit ab ore Puer,*

*D. Innocentio, Son to the Prince Pamphilio.*

*Tu Roma obsequium ; Tibi Roma rependit amores  
Exiguum quamvis, Nos Tibi utrumque damus.*



D. Emilio, Son to the Prince *Altieri*.

*Divisa est Pallas : sequitur Rex ense minacem ;  
Armatam calamo sed colis Ipse Deam.*

The last of these Verses must not be look'd upon as a tacite Insinuation that the Hero whom they praise is less capable of managing his Sword than his Pen. The Rector had already commended him for both these Qualifications ; and 'twou'd certainly have been a very blundering Compliment to have told him the contrary. But you must consider both the Place and the Persons ; and, after all, every Thing that a young Scholar says must not be too nicely examin'd.

As soon as his Excellency enter'd the Auditory, the \* Father, who was Regent of the first Class, or, to give him his most honourable Title, the Professor of Rhetorick, appear'd in a venerable Garb, on a Kind of Theatre that was purposely erected for that Solemnity, and repeated no less than Six hundred Heroick Verses. I can hardly believe that the Ambassador cou'd hear so long-winded a † Poem without yawning, how finely soever it might be pronounc'd, notwithstanding all his Inclination to the Muses. I have read it over with Attention ; and it must be acknowledged that the Verses are fine, and the Phrase Poetical ; but 'tis so prolix, that I must content my self with giving you the Substance of it in few Words.

\* *Carolus de Aquino.*  
† *It is entitled Fortuna in Angliam Redux.*

The Sacred Genius that presides over *England*, beholding, with a Kind of pious and affectionate Jealousie, the Prosperity of so many other States in *Europe* ; the Emperor, for Example, destroying the *Turk*, and *Lewis the Great* extirpating Heresie ;

*Assulim*

( *Assultu Ligeris non amplius unda profano  
Impiati Oceanum : fractis micat eruta Claustris  
Relligio, & nullâ regnat Calvinus in arâ.* )

Whilst unhappy England was in the mean Time  
expos'd to the Fury of the last of these Mon-  
sters ;

( ————— *Quo Sydere lævo  
Tot claros inter vacat Anglia sola Triumphos?  
Anglia, si memini, non sueta vacare Triumphis.* )

He resolves to find out some Way to make that  
Country share in the Felicity of its Neighbours.  
Being inform'd by *Fame* that *Fortune* had past the  
Seas that guard the Island which is under the  
Genius's Protection, and was arriv'd in the Im-  
perial Army that was employ'd in the Siege of  
*Buda*, which went on but slowly ; he persuades  
that Goddess to go with him to *England*, and  
to spend at least one Winter in re-establishing  
Religion in that forsaken Country.

————— *Arctois concede Trophæis  
Unam byemem : Pacato Aquilone ad cæpta redibis  
Fortia, ne dubita.* —————

————— *Melioribus Austris  
Danubii tunc castra petes ; Budâque receptâ  
Hebrus, & extremâ pallescet Bosphorus undâ.  
Nunc Te Relligio Sociam Pietasque revisat,  
Anglica, in antiquos famæ revirescere Fastos,  
Auspice Te, discat Tellus Tamesina, &c.*

He assures her that her Work will be quickly fi-  
nish'd ; and that after she has assisted the King in  
the Execution of his Designs, she may return soon  
enough to be present at the taking of *Buda*, and

afterwards undertake the Conquest of the *Holy Land* if she thinks fit. By these Arguments he prevails with her to come into his Chariot ; and both together set forward for *England*. His Business was of the greatest Importance, and requir'd his utmost Diligence ; and you will doubtless expect to hear that he continu'd his Journey without Intermission. However, it seems the Genius was not so wholly intent upon his own Affairs, as to forget those of others : For he suffers the *Fortune* to stop in several Parts of *Germany*, and to spend some Time in blessing the Elector of *Bavaria's* Marriage, and dissipating the Gloom of *Calvinism* that continu'd still to hang over the *Palatinate* ; and to scatter her precious Favours very liberally in the Countries through which she pass'd. She arrives at last in *England*, where she finds the whole Nation in Disorder and Confusion. This is one of the finest Parts of the Poem.

— *Quæ Regni facies ! quibus Insula Fatis  
factatur ! Ducit Furias in bella sequaces  
Perfidia, Arctois Fortunam avertere Regnis  
Tartareo jurata Jovi. Jam nubilus Æther  
Nigrescit, caliganti Nox advena Solem  
Torva satellitio fugat : Exitiale mugit  
Aura minax, & sola Diem per fulmina noscas.  
Quæ fremitu horribili Terras, per vulnera Cæli  
Degenere ambitione petunt ? Saturata metallis  
Ignitis chalybum truculento viscera nimbo  
Orcades ejaculant, & plusquam imitatur Avernam.  
Ceu levis ira foret cæcâ sævire favillâ,  
Vulcanum ferro durant : succussa profundo  
Anglia nutabat Pelago ; Symplegada credas  
Oceano fluitare ; sinus fremit inde Britannus,  
Hunc Batavum litus, medius decrescit aquarum*

*Æth.*

*Æstus, & abruptæ sperant commercia ripæ.  
 Horrendum ! si quid posset Fortuna timere.  
 Terribilem Regni vultum stupet Illa, negatque  
 Se veterem Tameſim, Rutupinaque noſcere Regna.  
 Duſtorem Genium, tenero ceu prodita queſtu  
 Anxia ſollicitat : quod nos inamabile tantum  
 Littus habet ? Nigri ſedes hæc pallida Ditis :  
 Noſter ubi Tameſis ? felix ubi cultus amici  
 Littoris ? emerſit nova, ſuſpicor, Anglia Ponto,  
 Nam veterem nec noſco redux, nec noſcor ab Illa.*

But the threatening Clouds are diſperſed, and the Sky began to brighten at the Appearance of Fortune. She finds a great Number of Perſons in Mourning for the Death of K. Charles II, and immediately begins to convince 'em of the Groundleſſneſs of their Sorrow ; in theſe Terms.

—————*Curſu quo triſtis iniquo  
 Exundas ignave dolor ? dediſcite fletus  
 Lumina, vel celeres in gaudia vertite curſus.  
 Grande Rudimentum Regno mors iſta futuræ  
 Sortis erit.—————  
 Regia progenies Carolo non ulla ſuperſtes ;  
 Solus Hyperborei hæreret cui machina Mundi  
 Frater erat ; Solio dudum quem maſcula Virtus.  
 Quem Pietas, nulliſque Fides temerata procellis  
 Educat.—————  
 Occidui columen Regni, Patriæque labantis  
 Fulcimentum ingens.—————*

Afterwards ſhe Salutes the worthy Succeſſor of the Prince whom a happy and propitious Deſtiny had convey'd to Heaven. And among the Vows which ſhe makes for his Majeſty, ſhe prays that he may, and even promiſes that he ſhall have Children.

—————*Te*

————— *Te Regia proles*

*Exbilaret* —————

*Si necessest Lucina moras ; multum Illa laborat  
Scilicet invicta similem properare Parenti ;  
Desperat non ferre parem. Sed latior auro  
Scripta dies aderit.* —————

Then she begins, with her own Hands, to build and erect a Throne for the King : She adorns it with Ivory, Gold, and Rubies ; and places it with great Care on an **UNMOVEABLE** Foundation. His Majesty being seated upon the Throne, trampling Heresie and Rebellion under his Feet , the officious Goddess presents him with a Sword, which she brought from Hungary, dy'd red with the Blood of Infidels. *Receive*, says she, *Great Prince, this Testimony of my Affection ; and if any of thy disaffected Subjects shou'd yet dare to disturb the Quiet of thy Reign, let this be the Instrument of thy* \* **VENGEANCE**.

  
\* Jesuitical  
Thoughts.

————— *Cruentum,*

*Sanguine Bistonio Gladium denudat, ab Istro  
Aera per magnum quem duxit ; & , accipe, dixit,  
Egregium monumentum, & nostri pignus amoris,  
Fortunæ Gladium, Princeps : hoc vindice, si quid  
Impacatus adhuc Tamesis torrente rebelli  
Audeat, absolves victor.*

Having thus honour'd and establish'd the Glorious Monarch, she begs his own Sword, which he freely bestows upon her, And arm'd with this victorious Weapon, she returns to take *Buda*.

You are so sensibly touch'd with every Thing that concerns your Country, and the Glory of your King, that I cannot forbear inserting some of the Eulogies and congratulatory Discourses that

that were either pronounc'd, or affix'd in several Parts of the Hall.

*Inviētissimo ac Potentiſſimo*

JACOBO II,

*Magnæ Britanniae Regi,*

*Fidei Defenſori.*

*Collegium Romanum Societatis Jeſu F.*

*Expectationi, quam de Te maximam feceras, cumulatissime \* respondiſti, inviētissime Rex. Testem habes Europam, secunda Populorum admurmuratione plausuque commotam; nec tam Tibi Regnum gratulantem, quam sibi regnantem Te. Tot inter Testimonia, ad Tuum Regnum, ad victorias Tuas exilientis Orbis, Gregorianam banc Romani Collegii Palladem recensere non dedignaberis; si hoc Lycæum, quò florentissima ex Europe Regnis ingenia confluunt, in arcto adumbrare Orbis originem cogitaveris. Tua hic etiam Regna cognosces; quæ scilicet referunt, ornatissimi ex Anglia, Scotia, & Hibernia Juvenes; quibus hoc maximè Sapientiæ Theatrum aperuit Gregorii Decimi tertii Anglicanæ felicitati studiosissima Liberalitas. Sed obstrictior titulus ad qualemcunque obsequentis animi significationem accessit, Regale patrocinium, quo Societatis Jeſu Patres honorificè habes, benignè complecteris. Puduit enimvero calamo parcere, eum Regem laudaturos, cui labores Familiæ nostræ omnes, & sanguinem impendere, in votis habemus. Tu vero, dum Calo auspice, quo Regni primordia consecraſti, Britanniae Tuæ amores, Europæ plausus uberrimè promereris; tenue hoc virtutum Tuarum testimonium, ab addictissimo Tibi Collegio profectum, Regio, quo soles animo respice: & Regni Tui felicitati diutissime consulas.*

\* I do not well remember whether this Complement was Spoken, or whether it only serv'd as a Dedication to the King, when those Reverend Fathers sent him all that they had compos'd that Day, in Honour to His Majesty.

Jacobus

**Jacobus II, Magnæ Britannię Rex, quum nondum novem annos excederet, pro Patre contra Hostes pugnat.**

*Quæ Tibi vernanti Virtus autumnat in ævo,  
Agricolam visa est obtinuisse Deum.  
Quum nondum tenero tingaris flore Juventæ,  
Maturas misero fortia facta Patri.  
Qui steriles in Te quærit, non invenit annos :  
Ipso quo sereris, das quoque Poma die.  
Heroes fiunt alii, Tu nasceris ; illi  
A teneris discunt bella, sed Ipse geris.*

In idem.

*Vix te nona redux, Rex, Te afflaverat æstas,  
Incertum tenero vix pede tangis humum.  
Cum pueri imbelles exercent Lufibus annos,  
Et breve Ver ævi pratercuntis agunt.  
Jam teneros armis premis ipse rigentibus artus,  
Jam geris in trepidâ fortia bella manu.  
Quæ Te dura virum discrimina frangere possent  
Martia cui puero praelia lusus erant ?*

In idem.

*Annibal Annibali jam cedit Punicus Anglo,  
Infans ille vovet bella, sed iste gerit.*

**Jacobus II. M. B. Rex, invitatur ad Syriacam Expeditionem.**

*Aspice Hyperborei, Princeps invictæ, Trionis,  
Anglica quem famulis Tetbys adorat aquis :  
Seu Tua Regnorum rapiunt sibi pectora Cura  
Justaque subjectis dividis Imperia ;*

*Seu*

Seu formidatam moliris in *Aequore* classē,  
 Hostis & ipse Hostem, se negat esse Tuum ;  
 Seu *Latio* obsequium præstas Regale Parenti,  
 Major & exhibito diceris obsequio :  
 Aspice quas dudum palmas Tibi nutrit *Idume*  
 Terra, Tuos olim quæ bene novit *Auos*.  
 Hæc augere Tuos gestit, Rex magnæ, *Triumphos*,  
*Anglicaque* impatiens *Carbasa* Teque vocat.  
 Hanc pete, civiles postquam pacaveris iras  
 Regnorum & placido sunt tibi jura trium.  
 Credibile est, quod avis non concessere datura.  
 Fata Tibi, cunctos qui geris unus *Auos*.

Ad Jacobum II. M. B. Regem : Cujus Divinis pena  
 Virtutibus, parem victimam *Anglia* decernit.

Perfidia anguigenam si ferro conficis *Hydrum*,  
 Alcides *Latiâ* diceris esse *Lyrâ*.  
 Victor in audaces si praelia dirigis hostes ;  
 Horrendum Martis nomen, & instar babes.  
 Si Musis aperis melioris flumina venæ ;  
 Ipse Tibi *Laurum* cedere *Phæbus* amat.  
*Romuleæ* Sceptrum atque humeros si subjicis *Urbi*  
 Curvata in laudem fronte videris *Atlas*.  
*Equa* *Caledonio* si donas jura profundo  
 Undarum simulas ore manuque Deum.  
 Aurea si *Fidei*, Te Principe, secula currunt,  
 Saturni laudem sed melioris babes.  
 Denique si Patrium compescis legibus Orbem,  
 Jam *Tamesina* suum Te vocat aula *Jovem*.  
 Ergo placabit te cunctis *Anglia* Monstris :  
 Nam tot moninibus non satis una Fera est.

Ad Fortunam Regis.

Prospera desperes hunc Sors corrumpere Regem  
 Fortiter adversam pertulit ille prius.

De



*De Obsequio à Jacobo II. Mag. Brit. Rege Romano  
Pont. exhibito.*

*Fortis in adversis, Belloque & Pace timendus,  
Perdideras alto vulnere Perfidiam.  
Jam summos apices laudis, Rex magne, tenebas :  
Altius & Virtus crescere non poterat.  
Tu tamen ut crescas iterum, Te subjecis Urbi :  
Nam crescunt cum se Maxima subjiciunt.  
Scire cupis quantum sis altior? aspice, Terras  
Jam potius es patrias jungere Syderibus.*

*Jacobus Dux Eboracensis incensâ navi quâ super  
contra Hollandos pugnabat, audaci saltu in aliam  
prosilis, pugnam & victoriam profecutus.*

*Aeneâ band impar fatis Dux Anglicus : ille  
Si Patriæ ; hic lacera sospes ab igne ratis :  
Anglica te Superi servant ad Regna ; parabat  
Italiam Phrygio si Cytherea Duci.  
Diffimile hoc unum Navis Tu Victor in igne  
Ille fugit Patriæ victus ab igne suæ.  
Debita sed Merces ; Phrygium nam Regna manebant.  
Non sua Ductorem ; Te Tua Regna manent.*

*Jacobus II. Magnæ Brit. Rex, Eboracensis olim  
Dux, Conjugis morientis voce animatur ad Fidem.*

*Epigramma.*

*Regalem alloquitur Conjux moritura Maritum ;  
Ad Cali Calo proxima monstrat iter.  
Pallentes alios quia reddit, pallida mors est ;  
Credula res, aliis credere quod det, Amor.  
Cæca fides quamvis bene se commisit Amori,  
Non fuit hic cæcus, sed fuit Argus Amor.*

*Na m*

*Nam malus ipse foret ductor, si cæcus uterque ;*

*Aut non cæcus \* Amor, aut oculata Fides.*

\* Amor.

*Cæca Fides, & cæcus Amor : Quia venit ab Astris, Ultim. brev.*

*Hic bene, vel cæcus, sydera monstrat Amor.*

*Aliud.*

*Occideras moriente dolens cum Conjuge Conjux,*

*Servabatque animas flebilis Urna duas.*

*Ut Regum Phœnix de funere surgere posses,*

*Fussit Amor lethum Conjugis esse Tuum.*

*Sed trabis inde tamen melioris semina vitæ,*

*Ipsaque te Cælo vivere Fata docent.*

**JACOBI** *primos ultra ne quærite mæres,*

*Extinctâ periit Conjuge qualis erat.*

*Ut reliquas præit inter aves avis orta sepulchro,*

*Rex inter Reges, discite, talis erit.*

*Dum Sanctissimus D. N. Innocentius XI. P. M.*

*publicâ ac solenni pompâ, Regalem Jacobi II. excipit*

*Legationem, mutuis Angliæ & Romæ plausus.*

*Dissociatam Oceano Britanniam Romano procul à Cælo : Non satis abscidit Natura, Romano procul à Patre, extra Cælum Fides aliena removerat. Dissitas iterum Terras ad commercium Religionis admovet, Hæres Pietatis avitæ, Perfidiæ vindex & Impietatis, Jacobus II. Vix credas Paternum tamdiu fœdus à majoribus violatum ; tanta ultro citroque amoris argumenta Jacobo Innocentius, Jacobus Innocentio transmittens instaurat. Roma in plausus ac lætitiarum effusa, in laudes, in amorem alieni Regis desudat. Quid ultra suo fecerit Anglia ? Emula inde Regis Pietas, ad Romani Pontificis obsequium, Belli, & Pacis artes, Privatas & Regales curas intendit. Cur minus faceret Patri & Suo ? In tantâ animorum conspiratione, amorem utrinque tam fœderatum qui spectet, ut utramque Angliam dixerit, aut utramque Romam. Nec*

*teme-*

*temerario aut voto aut præsagio felicitatis perennaturæ : ad peregrinum utraque complexum nuper concurrens, cum expectato Pacis osculo nomen etiam communicavit. Si Populorum plausus & obsequia metiris in Regem collata ; Angliam utrobique habes. Si Religionem spectas, quæ utrobique Regnatrice coronatur, utraque Roma est.*

**JACOBUS II. M. B.** *Rex Studia Literarum fovet, & sub ejus auspiciis, Societas Jesu Scholas aperit in Anglia.*

*Congere nomina Regi tuo, quotquot poteris, Anglia ! Nunquam dices qualem Eum suæ Virtutes effecerunt. Contineri nequit ambitu Verborum, cujus Gloria major est Orbe Terrarum. Magnæ Virtutes, ut impercepta Prodigia, appellatione carent. Plusquam Jupiter inter Aulicos ; plusquam Mars inter Milites ; plusquam Apollo videbitur inter Musas. Fabulosa nomina rebus gestis non implevit modò, sed etiam excessit ; quia Virtutes secrevit sibi à Vitiis Fabularum. Mendacia Poetarum in Illo vera non sunt, solum quia minora factis ab Illo. Vir omnium Virtutum, ideoque major Viro, qui non unam sed omnes simul Artes, Artem putet regnandi, ita provexit Disciplinam Armorum, ut augetet simul studia Literarum. Raro uni omnia simul conceduntur ; interque magnas Virtutes, aliquis locus est Vitiis ; In illo tamen, bona junguntur opposita, non excluduntur. Arma instruit, nec Pacem destruit : Literas fovet, nec alit Ignaviam. Miles, non sine amore Sapientiæ : Sapientiæ studiosus, non sine arte pugnandi. Ut fortiter imperet ac suaviter, classica militum miscet, & carmina Musarum. Terret Anglia Finitimos, & delectat ; Nam, quam velut Martis Regiam timent, nec lacessunt ; velut Academiam Scientiarum mirantur & expetunt. Quid Britannia non speret sub tanto Rege ? qui contra Ignaviam Manus, contra Ignorantiam erudiri jubet Ingenia ; sciens non mi-*

*nora*

nova Regnis ab erroribus, quam ab hostibus imminere pericula: Et hoste mortuo pugnare vehementius pacem, nisi ut arma bellum, ita pacem studia compescant. Hinc Armatos excitat, inde Literatos. Valida nimirum Pallas esse non potest, nisi sit integra: Nemo fortis est dimidiatus. Adest in subsidii Societas Jesu, usque fidem suam Regi testetur ac Regno, arma parat quæcumque; potest ingenii; magnâ mercede, si Regi placeat, & Subditis profit. Castra ponit, dum Scholas aperit: opus ingens aggressa sub tanti Regis auspiciis, quod sub Apolline non tentasset. Sanè deceret, Rex præstantissime, ut novus Aeneas in novum Virgilium, & fortior Achilles incideres in meliorem Homerum. Sed ita magnam, Rex, es argumentum, ut nemo possit esse Poeta tuus, quia majora veris in Te nemo scit fingere. Habemus autem in Te nobiliores Laureos, Tuas nempe Victorias. Habemus perennem Castalio fontem, Tuam nempe Beneficentiam. Merito Romanum hoc Lycæum, Nationum omnium voce, quæ huc conveniunt ad sapientiam, gratias agit, Regnumque Tibi gratalatur & Gloriam. Incrementa Tua sunt incrementa Sapientiæ.

Since these Gentlemen are of Opinion, that of all his Majesty's Actions, there is none more worthy of himself, than the Care he has taken to erect a College for them at London, 'tis no Wonder that this Panegyrick is of a higher Strain, and both fuller and stronger than any of the Rest.

Jacobus II. M.B. Rex, quam Fratri motituro Religionem privato communicavit exemplo, Romano Patri publicis proficitur obsequiis.

Dilata diu Gaudia Innocentio & Jacobo simul regnaturis providè Cælum reservavit. Neminem alium hoc Patre Filium digniorem; Neminem hoc Filio Patrem

trem invenerat. Triumphales inter plausus, cicatrices suorum vulnerum gloriosas ostentaret Religio: Sed illas tam benè recens amor obduxit, ut nullo superstitute vestigio, nescias fuisse vulneri locum. Ad Britanniae Regimen evocatus Jacobus, priusquam assumat Regnum Fratris hæreditarium, Romano Patri, Cæli se scribit Hæredem: Deprehendit ille statim in Filio imaginem Suam, & novo jure adoptat in eandem sortem etiam Regnum. Obliviscere alienos Britanniae animos, Roma. In uno Angliæ Rege Regali assidens Pietati Religio. Negatum cum fœnore reddidit obsequium, & cumularvit. Extremum Tibi Carolus moriens; in Regni Exordio Jacobus etiam primum Religionis amorem consecrat. Fidelis enimvero Hæres; qui ultimam Demortui voluntatem primam sibi facit. Post geminum hoc fidei datæ pignus Roma, nec procul à Te vivere futuri Britanniae Reges poterunt, nec sine Te mori.

**Jacobus II. M.B. Rex, ad profitendam Romano Pont. obedientiam, inter Regni Proceres eligit Roggeriam Palmerium.**

*Æternum floret, Regum delecta Triumphis  
Palma, nec à sterili fronde superbit apex.  
Insita Palmeri se jactat in indole virtus;  
Sed dotes aliis educat illa suas.  
Religio & Pietas sibi crescit, & utraque Regi,  
Sic bene cum Palma Nomen & Omen habet.*

**Jacobo II. M. B. Regi Invictissimo, Collegium Rom. Regalium Symbola Virtutum consecras.**

*Excipe virtutum Princeps monumenta Tuarum:  
Munera quæ Regi non aliena damus.  
Hæc inter rerum formas Tua vivit Imago:  
Illa refert speciem Principis, illa Ducis.*

*Interea*

*Interca Regalem animum spectare videmur,  
 Pars nobis præsens optima facta Tui est.  
 Credidit hoc solum munus Te Principe dignum :  
 Si Sibi Te Regem, Te Tibi Roma daret.*

The Emblems and Devices mention'd in this Epigram were painted in *Cartouches*. They were Thirty in Number, and every one of 'em was explain'd in Prose and Verse. It wou'd have requir'd a great deal of Time to transcribe the whole ; and perhaps I cou'd not have done it without being troublesome to the Person who communicated 'em so Kindly to me : Therefore, I only took a Copy of the Emblems, that I might add 'em to the other Illustrious Monuments I have given you.

I. A Leopard, who having pursu'd his Prey, seizes it at last ; with this Motto, *Quod sequor assequor*. The Meaning of this Emblem is, That the Duke of York has obtain'd the Kingdom, and the Supreme Power he had been in pursuit of.

*Picta mihi bellè Maculis sit Pellis honori ;  
 Nominis haud tamen est Gloria prima mei.  
 Præpete quod planta Pardus sequor, assequor inquit :  
 Nec fuga, nec Prædæ vis rapit ulla meam.  
 Quanta celer, fortisque moves, JACOBE, tenesque !  
 Non tibi sunt Macula ; cætera PARDUS habes.*

II. A Lion playing with a great Foot-ball. *Et tanto in pondere ludit*. This signifies that the Management of the greatest Affairs is but a Sport to His Majesty.

*Quanta pile Moles ! Et tanto in pondere ludit,  
 In vacuo bullæ qualiter Orbe Leo !  
 Robora ludendo sic Rex ingentia promit,  
 Et procul, & ludens ut queat esse timor.*

*Est leve Magna Tibi, JACOBE, Britannia pondus?  
Ibi & Alcide Victor in Astra Leo.*

III. A Harp. *Summis consentit & imis.* This denotes that the King does Nothing but what is acceptable both to the Nobility and Commonalty.

*Cor fidibus mulcens summis consentit, & imis,  
Quas Lyricen doctâ temperat Arte Chelys.  
Dulce melos recreat JACOBO Rege Britannos?  
Hoc movet Orphæ Musicus ipse manu.  
Haud magnum pulsata fides probat una Lyristen:  
Qui multis bene scit ludere, Phœbus hic est.*

IV. A White Lilly shooting up among several others of different Colours. *Sed candida regnant.* This represents the King's Religion among the other Religions that are profess'd in England.

*Lilia multiplici surgunt Variata colore;  
Candida sed regnant: Præmia Candor habet.  
Sceptra Tibi, JACOBE, quis Anglica detulit? Ille  
Qui vultu Tibi, qui pectore Candor inest.  
O redeant Anglis Divorum tempora Regnum!  
Nam redit hoc Anglis candida Rege Fides.*

V. A Ship at Anchor, with its Sails furl'd, that it may be less expos'd to the Storm: *Ubi noxia perflant.* This is a Representation of the King in a State of Recollection, consulting his own Wisdom in difficult Junctures.

*Tethyos iratæ tumidos Ubi noxia perflant  
Flamina per Campos, collige Vela, Ratis.  
Anchora fluctuagant tunc fundet jacta Carinam:  
Comprimat hæc motum, desinet esse metus.  
Regni Puppæ sedes tutus, JACOBE? Peritus  
Scis cui permittas Vela, nequeve Notæ.*

**VI. An Unicorn** thrusting his Horn into a Fountain to drive out the venomous Beasts. *Mors quoque Mortis erit.* This signifies that his Majesty expels the disaffected Party out of his Dominions ;

*Quanta, vides, uno vn fit, quàm vivida cornu ?  
 Inficientis Aquas Mors quoque Mortis erit.  
 Quæ Laus est, JACOBE, Tibi ? quæ Gloria Frontis ?  
 Insecta, Insecta & Moribus illa nocet.  
 Tabificas, Angli, jam non potabitis Undas :  
 Rex, Cornu, Anguineum diluet iste Lutum :*

**VII. A Leopard** looking on his Spots. *Ornant non maculant.* This denotes that the Errors or Dissimulation of the King before he made publick Profession of the *Romish* Religion, serve only to brighten the Generosity of his Faith.

*Quæ consperguntur Maculae per Membra, quid illas  
 Dum cupidè Pardus conspicit, esse putat ?  
 Non maculant, inquit, Maculae mea Membra, sed ornant :  
 Scilicet in Pardi laudibus & Macula est.  
 Te, Maculae tinxere olim, JACOBE, Decoris  
 Has pulchrè in Laudem transtulit ecce Fides.*

**VIII. A Lion.** *Pro sociis animus.* This represents his Majesty's Force, Resolution, and undaunted Courage, by which he acts in Person, and encourages his Army and faithful Subjects.

*Roboris ipse sui Leo conscius, Ite, Caterva,  
 Pro Sociis Animus, nec minus unguis, ait.  
 Me Campis, Sylvisque timent Pecudesque, Feraque  
 Terror at in Sylvis nullus, Agrisque, Mihi est.  
 Anglica, JACOBUS, moderatur Sceptra : Leone hoc  
 Et Relago, & Terris, Anglia terror erit.*

**IX. A Harp,** with Strings made of Guts. *Per viscera mulcet.* This is an Emblem of the King's Goodness



Goodness and Clemency, and of the Mildness of his Government.

*Quæ fidibus concors chelys est, Per viscera mulcet :  
Viscera sunt, liquidum funditur unde melos.  
Regius his Regem Psaltes lenire furentem,  
Hic Erebi potuit fulmen & esse plagis.  
Quid sunt corda tuo, JACOBE, in pectore ? chorde :  
Allicis hisce Bonas, concutis hisce Malos.*

*Jure Matris  
Impera. Li-  
tany of the  
Blessed Virgin.*

X. A Lilly with Drops of Water falling from its Leaves, which, according to ancient Naturalists, produce new Lillies. *Lachrymor in Prolem.* The Meaning is, that his Majesty's Tears will infallibly prevail with Heaven to bless him with Children (by the Intercession or Authority of our Lady of Loretto, who commands God her Son, by virtue of her Maternal Right.)

*Pro Natis, Jacobe, gemis, Flos candide Regum ?  
Hos Natura Tibi si neget, Astra dabunt.*

If thou canst not have 'em by the ordinary Course of Nature, possess thy Soul in Peace, O Great King ; for rather than thou shou'dst die without Children, some shall drop down from Heaven. Do not disquiet thy Spirit ; Providence will supply thy Wants. *Hos Natura tibi si neget, Astra dabunt.* This is a remarkable Passage. 'Tis the Language of that firm and lively Faith, which the Gospel tells us is able to remove Mountains.

*Lacrymor in Prolem : Soboles optata Parenti  
Lilia de lacrymis surgite nata meis.  
Sic florum Regnator ais : Regnumque tenenti  
Hoc pretiosa sacra pignora dant lacrymae.  
Pro Natis, JACOBE, gemis, Flos candide Regum ?  
Hos Natura tibi si niger, Astra dabunt.*

**XI. A Ship in the Midst of Rocks.** *Cauta per Cautes.* This is a second Representation of His Majesty's Prudence, Dexterity, and Wisdom.

*Cauta per it Cautes, cæcæ quas oculis undis  
Blanda Thetis vultu, perfida corde, ratis.  
Magna parem trepidæ audacia sume periclis,  
Quo sine non tentes ire per alta, metum.  
Tam bene JACOBO regitur ratis Anglica? Nauta  
Huic sunt audenti terno, timorqne salus.*

**XII. An Unicorn's Horn,** breathing forth a secret Virtue that drives away Asps, Scorpions, Basilisks, &c. *Innoxia sudat.* This Emblem is almost the same with the Sixth.

*Non gladios cornu timet hoc; Innoxia sudat:  
Ite procul pestes, este venena procul  
Membra mori querimur quid nos mortalia, cura  
Atque animi à nobis non morientis abest?  
Corporis immo leve est JACOBO spernere vitam:  
Sudor hic est, animum noxia ne perimant.*

**XIII. A Fortress founded upon a Rock.** *Bene fundata est.* This is a Representation of His Majesty's Faith.

*Impositam cautes quam sustinet ardua dorso,  
Arx Bene fundata est: non timet illa minas.  
Ictibus incassum pertentat viscera ferrum:  
Effringet chalybes ante, manusque labor.  
Firma tuo, JACOBE, Fides stat pectore? Petrà  
Scilicet hæc perstat, quâ stetit ante Petrus.*

**XIV. A Tree** that has been shaken, with some Leaves falling from it. *Sed non ego defluo.* The Meaning is, that tho' the Duke of York was depriv'd of some Places and Honours, his Zeal for the Catholick Religion cou'd never be mov'd or rooted up.

*Pampinus excutitur, Sed non ego defluo, vitem  
 Quæ sociam trunco sustinet, arbor ait.  
 Quàm vehemens in te Caurus, quàm turbidus olim  
 Flavit, ut hoc caderet pulsa fremente Fides ?  
 Sed JACOBE tuos repulisti fortis honores :  
 Scilicet hi frondes sunt tibi, planta Fides.*

**XV. A Pomegranate.** *Crevit in Coronam.* This denotes that the King was born and brought up for a Crown.

*Pulchrè in coronam crevit à primo viden'  
 Ut flore Malum Punicum ? maturiit  
 Simulque murex pectori innatus suo ?  
 JACOBE Regni : Punico solam dedit  
 Natura pomo imaginem Regis : Tibi,  
 Natura, & ipsa contulit Regnum Charis.*

**XVI. The Rainbow and Noab's Ark.** *Ubi Numinis ira quievit.* The Sense of this is, that when this Catholick Prince had mounted the English Throne, it has been a Sign that the Wrath of Heaven against the Nation was appeas'd.

*Terra dedit pœnas : Ubi Numinis ira quievit,  
 Discolor ultrices reppulit Iri aquas.  
 Quæ te clade diu mersere, Britannia, Reges !  
 JACOBUS vitæ gaudia plena refert,  
 Credite rem solidam ; non vano in nomine lusum ;  
 Ira suère illi Numinis, Iris hic est.*

**XVII. The Primum Mobile.** *Rapiuntur ab uno.* This signifies that the King draws his Subjects whithersoever he pleases, by an irresistible Force. *Authoritatis vi pertrahit,*

*Astriferos urget, movet & suus impetus Orbes,  
 Non variante quibus lege recurrit iter.  
 Orbis at hi summi motu Rapiuntur ab uno,  
 Quo primum raptu Mobile cuncta regit.  
 Te, JACOBE, vocet summum jure Angliæ Cæsum ;  
 Nam Populos, nutu quos regis ipsæ rapi.*

**XVIII.**

XVIII. The *Cælestial Lion*, or the Sign of *Leo*.  
*Nunc Jubar ante Juba.* The Meaning is, That  
 His Majesty's Valour began to shine with an  
 extraordinary Lustre after his Accession to the  
 Crown.

*Furudentem supero flammæ viden' orbe Leonem ?*  
*Nunc jubar est illi quæ fuit ante juba.*  
*A puero tibi robur erat, JACOBE ; Britanno*  
*At jubar hoc ardens transit in Solio.*  
*Luce tua Sol vera fides nunc fulgurat ? illa*  
*Ceu tibi Regna dedit, sic tibi & Astra dabit.*

XIX. The *Sun*. *Circumspicit omnia.* This is an  
 Emblem of His Majesty's Vigilance and Know-  
 ledge, and of the vast Extent of his Perspicacity.

*Terrisque, & Cælo Circumspicit omnia Phæbus :*  
*Et quæ non spargit luce, calore fovet.*  
*Inclita JACOBO latere Britannia Regæ :*  
*Omnia Sol oculus qui videt, ille tibi est.*  
*Mulsa alii, sed luca tibi aspexere malignâ :*  
*Sole dabit Sol hoc cernere leta Deus.*

XX. A Horse harness'd for a General of an  
 Army. *Animoque paratior.* This represents the  
 King's Warlike Temper.

*Cerne ; alacer plantis, Animoque paratior aures*  
*Arrigit, hinnitus & prælia poscit equum.*  
*Quis tibi jam certos non auguret, Anglo, Triumphos*  
*Cui ferret Regis tantus in arma vigor !*  
*JACOBI stat certa sequi Victoria signum :*  
*Et quid in hoc tantum diligit illa ? Fidem.*

XXI. A *Mariner's Compass*. *Quo semel huc semper.* This is a Figure of his Majesty's Con-  
 stancy and Perseverance in the Religion which  
 he professes.

*Ferrea*

*Ferræ contactu magnetis lineæ, notæ  
 Quod semel huc semper vergit ad astra poli.  
 Fida suo sic est lapidi : potuitque vel ipso  
 Non dubia in ferro, jugis & esse fides.  
 Religio cor JACOBI semel imbuit ? unum  
 Semper hic Arctoo quæret in Axe Deum.*

**XXII. A Sun Dial. Totum in se digerit Annum.**  
 This denotes that the King takes Care of every  
 Thing, at all Times, and upon all Occasions.

*Mentis opus doctæ Totum in se digerit Annum,  
 Linea quæ Solis signat, & umbra viam.  
 Sit procul illa licet, certas parsitur in Horas  
 Præscripto inclusum tramite Solis iter.  
 Et tibi sic totus, JACOBÈ, agnoscitur Annus,  
 Clareat ut factis totus & ille tuis.*

**XXIII. A Swarm of Bees in their Hive, driving out Wasps and Drones. Ingenuas discernit opus.** The Meaning (according to the Author's own Interpretation) is, that the King both can and will distinguish good Catholicks from those who are not so.

*Ingenuas discernit opus : discedite fuci :  
 Dædalis ignavos vexat, & arcet Apis.  
 Cura, Labor, Studium distendunt nectare cellas ;  
 Otia quid peragunt desidiosa ? nihil.  
 Quantum operum, JACOBÈ, Fides tua præstat ! in Hybla  
 Hæc tibi fiderea mel quoque condit Apis.*

**XXIV. A Bush on Fire, and Serpents crawling out of it. Pellit monstra cubilibus.** This signifies that the King will disperse the secret Cabals and Conventicles of His Enemies.

*Flamma suis pellit quæ Monstra cubilibus ! & jam,  
 Corripiunt angues, præcipitantque fugam.  
 Scilicet in morsus, & funera virus alebant ;  
 Propter & hæc tantos implicuere globos.*

JACOBI

JACOBUM, qui corde nefas coquis, effuge; tectos  
Eruit è latebris flammeus ille dolos.

XXV. Bees upon Flowers. *Non legit infectos.*  
This denotes that the King makes a prudent  
Choice of His Ministers. *In præcipua Regni mu-  
nera, non nisi optimos eligit.*

*Non legit infectos campis Apis Attica flores:  
Roris enim scit quo munere mella parat.  
Innocuo cellis fert cognita pabula furto,  
Condit & ingenio, quod stupet Orbis, opus:  
JACOBI studium mirare Britanne: Ministros  
Cerne operi lectos: quid parat ille? favos.*

XXVI. An Ax cutting the Trunk of a knotty  
and barren Tree. *Scit solvere nodos.* This re-  
presents the King's Ax, or the English Ax, and  
(Or the Jesuitical AX.) signifies that it shall strike those who are obsti-  
nate, and every one who shall presume to op-  
pose his Majesty's Will, and the supreme Force  
of his Government: *Forti suo Regimini.*

*Taxe nocens umbrâ surgit nodosa? bipennis  
Scit bene sed nodos solvere stricta tuos.  
Haud aliter timeant JACOBUM monstra, rebelles:  
Cernitis? Ultoris fulget ab ense manus.  
Ipse sibi securus adest, si crimina nodos  
Agglomerent, illi ipse securis erit.*

XXVII. The Sun shining upon a Garden. *Nil  
sine Te recreat.* The Sense is, that none but those  
on whom the King vouchsafes to smile, must ex-  
pect either Joy or Happiness.

*Lilia sint hortis, Tulipa, Violaque, Rosaque:  
Phæbe nisi affulges, Nil sine te recreat.  
Florentes nox longa nimis, nimis atra Britannos  
Occupat, & tristi funere mergit agros!  
Sparge tuâ Sol luce tuos, Rex magne, resurgens:  
Nocte peris Florum visa, reditque die.*

XXVIII.

**XXVIII. A Piece of Canon Shooting.** *Mensura dat ictum.* This denotes that the King will strike home, and shall not miss his Aim.

*Mulciber ære vomit glandem : Mensura dat ictum :*

*Funera sic hosti, non sibi damna parat.*

*Viscera nam quoties dirumpit flamma metalli,*

*Et vacuo Cælum verberare pulsatur onus ?*

*Aëra non vaxis, JACOBE, fragoribus implet :*

*Mens tibi mensura est, indeque Marte vales.*

**XXIX. A Buckler with a strong and sharp-pointed Dart issuing out of the Midst of it.** *Ferendo & feriendo.* This signifies that His Majesty is equally able to defend Himself, and attack His Enemies.

*Munere præsignis duplici, simul ipse ferendo*

*Et ferendo Umbo se probat esse parem*

*Fortis ab Ære, ruant licet hostica Tela, repellit :*

*Hostis & in eodem vulnera mucro parat.*

*Ære, tuis Vivas, JACOBE, perennior Angli :*

*Umbo Anglis dici lapsus ab Axe potes.*

**XXX. A Sort of Crane, or Engine for raising up Weights or Burdens.** *Labor Arte levatur.* The Meaning is, that His Majesty shall, by His Prudence and Dexterity, accomplish and execute the most difficult Enterprises.

*Evehitur pondus : trochlea Labor Arte levatur :*

*Expediit & multus funis, & Orbis opus.*

*Grandia non uno tolluntur in Aëra gyro :*

*Quodque negat Robur, sæpe dat Ingenium.*

*Ludit in ingenti JACOBUS pondere Regni ?*

*Plena operis Rex hic Organa Mentis habet.*

I wish I cou'd send you all the Rest of the Panegyricks and other Pieces of Wit, with which the Jesuits signaliz'd their Zeal on this Occasion. But this is all that I have yet been able to procure :

cure: Not that the young Father A—— my Friend, seems in the least unwilling to satisfy my Curiosity; but since I perceive that he is forc'd to make his Address to several Persons to pick up the Things which I desire to see, I'm afraid of being too troublesome to so obliging a Person.

I wou'd willingly answer the Questions which, you say, you are desir'd to ask concerning the Ambassador. But what can I say more than what has been always said of him? that is, much to his Commendation, and nothing to his Disadvantage. He has done Honour to his Master, to his Nation, and to Himself. He is look'd upon here as a Generous, Liberal, Civil, Learned and Magnificent Person. The bad Success of his Negotiation ought neither to be imputed to his Neglect nor Unskilfulness; for he both took and follow'd the best Advices, and omitted nothing that might serve to facilitate the Success of his Negotiation. But the *Good Man* at the *Vatican* was inexorable. 'Tis impossible to comprehend the Humour of that Old Gentleman; and there must needs be something peculiar in his Religion. As if he despised the publick Functions which his Character obliges him to perform, he still pretends some Rheum or Destuxion to excuse his Absence on such Occasions. 'Tis true, he wrote to the *French King* to compliment him upon the Revocation of the *Edict of Nantes*, and the Conversion of those whom they call *Hereticks*. But the true Meaning of these Grimaces is, that he was willing to comply a little with the Rules of Policy and *Decorum* of the *Court of Rome*, or rather of the *Holy-See*, as they call it. When *Queen Christina* spoke to me concerning that Mission of *Dragoons*, who preach'd the Doctrine of Conversion to us in a manner that is known to all the World, and



and blam'd that Way of establishing and propagating the Faith, as I think I told you in one of my former Letters; she added, in express Terms, that tho' that *Old Fool of a Pope* was usually in the Wrong, (you know she did not love him, and was apt to speak very freely of his *Holiness*) he happen'd to be in the Right on this Occasion; and that he had several Times openly condemn'd the Method of gaining the Heart by holding a Poniard to the Throat. But to return to the *English* Minister, I assure you once more, that he was neither guilty of Neglect nor Incapacity. The Holy Father never would trouble his Head with the Matter. Perhaps he was not very fond of the Reconciliation; and perhaps also (betwixt you and me) he thinks the Work is not yet compleated. But whatever he thinks, I can positively assure you, (and you wou'd certainly believe me if I shou'd name my Author) that he was so stubborn and inflexible, that all the Methods that were taken to bring him to Reason, prov'd ineffectual. After several Audiences that were spent in general Discourses, the Ambassador considering that he did not come to *Rome* to talk but of Rain or of fair Weather, took Occasion to enter upon the Subject of his Embassy. But after a few Words, a seasonable Cough came just in the nick, and put his *Holiness* out of a Condition either to speak or hear any longer. At the next Audience the lucky Rheum return'd; and thus was the Ambassador baulk'd three or four Times successively. At last, by the Counsel of some Persons who are acquainted with all the Intrigues of this Court, and consequently were most capable of giving him Advice in so nice a Juncture, 'twas resolv'd that since he had try'd all the usual Methods, he shou'd have recourse to another Way. In pursuance of this Resolution,

he

he intimated that he wou'd return to his Master, since he was not permitted to speak about Business. This was look'd upon as the surest and most effectual Expedient ; for 'twas hop'd that by such a Menace as this, the peevish *Old Man* might be easily huff'd into better Humour. But I'm confident you'd never divine his Answer : He receiv'd the News without the least Sign of Concern ; and reply'd with an incredible Coldness and Indifferency ; *E bene, se vuol andarsene, dite gli adunque. che si levi di buon matino al fresco, e che a mezzo giorno si riposi ; perche in questi paesi, non bisogna viaggiare al caldo del giorno.* Well then, said he, if he will go, pray advise him to rise early that he may have the Advantage of the cool Mornings, and to repose at Noon ; for in this Country, 'tis not convenient to travel in the Heat of the Day. Was not the Pope extremely alarm'd at the Ambassador's Threatning ? and had not that Minister a great deal of Reason to be satisfy'd with so obliging an Answer ? I can assure you I had this Account from a very credible Person, who told me he heard it with his own Ears. I cou'd not learn how the Affair was terminated at last ; but I have Reason to believe that His Majesty has not been very well satisfy'd. Nor must you look upon this as a Secret ; for I have told you nothing but what is commonly known and said at *Rome*, tho' every one is not so well acquainted with the Particulars as I am.

The Character you have had of our C—— is so natural and just, that 'twou'd be needless to add any Thing to it. I know not whether he imagin'd that being in the Duke of O——'s Family, I might have had an Opportunity of being inform'd of some Things that 'twas fit for him to know ; but I have observ'd ever since my Arrival, that he had a Design upon me. In our Walk

Walk to *Castel-Gandolfo*, to *Vigne Madame*, to his Convent of the *Dominicans*, and where-ever I had occasion to meet him, he never omitted to honour me with some private Discourse, and his Questions were always accompany'd with some particular Kindness, or at least, flattering Expressions. I cou'd not put him off without seeming to be ignorant of his Design, and ready to give him the best Information I cou'd : But, if he took the pains to write down what I said to him concerning certain Affairs which he had much at Heart, I must ingenuously say his Memoirs would expose him afterwards to the Danger of some Mistakes. 'Twas my Duty to deal with him thus. 'Tis true, I was oblig'd to use more than ordinary Caution that there shou'd not be any thing inconsistent with Probability in the Answers I return'd to a Person so well acquainted with the Court and Government. But there was no occasion for so much Circumspection with a certain Abbot who belongs to the *Marquefs de Lavardin*, and came sometimes to see me upon School-Acquaintance. If you had been in some Corner, where you cou'd have over-heard our Discourse, I'm confident the Entertainment wou'd have pleas'd you. He was very curious ; and I satisfy'd his Curiosity. But the most diverting Part of the Scene was, that always when he left me, he ran immediately to give his Ambassador an Account of his Discoveries. I hope you are none of those rigid or false Casuists, who, according to the Opinion of the good Doctor, call'd *St. Augustin*, believe, that one must never use any manner of Diffimulation in Words, tho' the whole Universe shou'd perish eternally. You are, I know, so scrupulously Just, that I'm almost afraid you may be too severe in this Case ; and consequently can hardly forbear

\* The French  
Ambassador.

forbear thinking that I have run the Hazard of losing the favourable Opinion you are pleas'd to entertain of me, by owning that I took the Liberty to impose a little on the Abbot's Credulity. But my Apprehensions begin to vanish when I consider, that such an excessive Nicety is a Piece of Folly that is absolutely inconsistent with a truly solid Judgment, and Wisdom.

But to return to our C—nal. I must tell you, that I dare no more flatter my self with having the same Share in his Favours that I once had ; and I'll tell you the Reason of it. I think I told you that since the Standard of the Catholick Faith was planted in your Country, this devout Prelate sets his Hand to the Work with all his Might. Among other Things, he entertains *English Travellers*, and especially those of greatest Quality, with Discourses concerning Religion: He presses 'em to make a Visit to the Pope, who, he says, is a good honest Man, and not a Villain *Bestia Cornuta*, as they persuade their young Children in *England*. And particularly since his late Success in prevailing with the \* Person you know to change his Religion, his Zeal is so enflam'd that he is grown a little troublesome. Some Days ago he wou'd needs have the young Lord who is entrusted to my Care, go to see the Pope. He made the same Proposal to the Earls of *Essex* and *Orrery*, Sir *Uvedale Corbet*, and some other Persons of Quality who are here. I will not at present undertake to decide the Question, whether a Man of Honour, who is not a Roman Catholick, ought to prostrate himself at the Pope's Feet, as they who visit him are oblig'd to do, and render him a Sort of Homage, which is not a Civil Ceremony, † It has been propos'd to His Majesty, that he should write to the Pope ; but if His Majesty does not follow the usual Style, that will offend instead of pacifying him. He ought to call him his Father, and even, most Holy Father : He must kiss his Feet with all Humility, and pay Homage to him, by owning him to be Head of the Church, and Christ's Vicar. (Memoirs of du Plessis Mornay, speaking of Henry IV, in the Year M. D. XCI)

remony, or Human Respect, but a Religious Homage founded on Texts of Scripture, and render'd to the Pope not as a Prince, but as a God, according to several Doctors of that Communion. But without entring upon this Controversie, if we consider the present Juncture of Affairs, what prudent Man in our Circumstances, wou'd have been guilty of such a mean and ridiculous Complaisance, which cou'd never have been worse tim'd, and might have given 'em occasion to draw Inferences from it, in this occurrence, not to our Advantage. So that we even declar'd frankly that we had nothing to do with his *Holings*: And this was the Occasion of the C——nal's Coldness towards me; whom he looks upon to be the Cause of my Lord's Refusal. The Earls of *Essex* and *Orrery*, and the Rest, gave him the same Answer, which, doubtless, was not very pleasing to his Eminency. However, tho' these young Lords did not think fit to comply with him on this Occasion, they still receive Presents from him as frequently as before, with other usual Marks of Civility. They continue also to make Visits to him; they always accompany him when he rides in the Solemnity of the *Cortege*: And it must be acknowledg'd, that his Anger, like a Flash of Lightning, vanish'd as suddenly as it appear'd.

\* 'Tis thought that the Bass-relievo's on this Vessel represent the pretended Amours of Jupiter and Olympia the Mother of Alexander the Great.

I proceed to the other Articles of your Letter, that I may leave none of your Questions untouched. I had already seen the fine Antique Vessel of Agat you speak of, which is in the Library *Barberini*; but I went Yesterday to take a more exact View of it, that I might be able to give you a more certain Account, according to your Desire. Mr. *Bartoli*, who has design'd it very exactly, gave me a Copy of his Design which I send you. You may depend upon the  
Exact-





Exactness of the Figure ; for I compar'd it very  
*carefully*

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**Exactness of the Figure ;** for I compar'd it very carefully with the Original, and cou'd not discover any Fault : So that an attentive View of the Draught will easily decide your Controversie ; and consequently spare me the Trouble of clearing your Doubts, or explaining the Difficulties you propose. Only there is one Thing very singular, and of great Importance, which I must not forget to tell you , because it cou'd not be express'd in the Design. All the Figures you see, which are in *Basso-relievo*, are perfectly white ; whereas the Ground and the Mass of the Vessel in general is black as Jet. They pretend that this Vessel (which is about ten Inches high, and six in Diameter in the widest Part of it) was found form'd by Nature, almost of the same Figure as it is at present, with a white Crust, or rather thick Superficies (for the white Part is as hard as the Rest of the Matter.) So that when this Crust was cut into Figures, and the Pieces of the same Matter that separate 'em taken away, they discover'd the black Substance which serves for a Ground to the Ornaments or white Figures. The little *Camayens* are all wrought thus ; but that so large a Stone as this shou'd be fram'd into the perfect Form of a Vessel by Nature, with a white Crust just ready for the Sculptor's Chizel, is something so singular and uncommon, that tho' I cannot positively deny it, I must confess, I am not much inclin'd to believe it. For tho' my Eyes cou'd not discover any Cheat either in the black or white Substance ; it cannot be concluded from thence, that Art has not assisted Nature in some Parts of it. However, 'tis certain that they affirm the contrary here.

P 2

I am

I am not surpriz'd that you desire me to add the \* Epitaph of *Tasso* to those of several other famous *Italian Poets*, which I have already sent you. I made a Journey on purpose to *St. Onuphrio's*, to satisfy your Curiosity. I call it a Journey, not only by reason of the Distance of that Church from the Place where I lodge, but because there is an Ascent in the Way, which makes it somewhat uneasy.

\* As you enter the Church of *St. Onuphrio*, near the Door, on the Left-hand.

*Torquasi Tassî Poetæ (heu quantum in hoc uno nomine celebritatis ac laudum!) ossa huc transtulit, hic condidit Bonif. Card. Bevilacqua, ne qui volitat vivus per ora virum, ejus reliqua parùm splendido loco colerentur, quærentur. Admonuit virtutis amor, admonuit adversus Patriæ alumnum, adversus Parentum amicum pietas. Vixit ann. LI. Natus magno florentiss. Sac. bono, anno M. D. XLIV. vivet \* baut, fallimur æternum, in hominum memoria, admiratione, cultu.*

\* He was born at *Lavinghen* in *Swabia*, and dy'd at *Cologne*, ann. 1280.

The Picture of the Poet, in Oil, is plac'd over the Tomb. On the other Side of the Door is the Picture of one *Albertus Magnus*, which surpriz'd me at first, because I was not ignorant that the famous \* *Albertus Magnus* dy'd at *Cologn*. But I found afterwards that this was a Sub-Deacon of *Rome*, who dy'd eighty Years ago. Since *Petrarch* is, in my Opinion, the most illustrious of all the *Italian Poets*, and the most honest Man, I will give you his Epitaph, as mean as it is, now I think on't, that, if you have it not already, you may insert it in the Collection which I perceive you intend to make. 'Tis at *Arqua*, near *Padua*, where *Petrarch* spent the last five Years of his Life.

*Frigida*

*Frigida Francisci lapis hic tegit ossa Petrarchæ.  
 Suscipe Virgo Parens animam : Sate Virgine parce ;  
 Fessaq; jam Terris Cæli requiescat in arce.*

Moritur Anno Domini 1374. Julii 18.

I believe there never was so barren an Elogy upon so rich a Subject.

There is Nothing very fine in the Monastery of St. Onuphrio; tho', in my Opinion 'tis a charming Solitude. The Prospect is extremely pleasant, and the Walks are altogether lovely: The Monks are *Hieronymites*. The little Cloyster is adorn'd with several Paintings, among which there is the History of St. *Honuphrius*, who is represented as a ghastly Savage. I must confess I am not acquainted with this Saint; but I learn'd from an Inscription, which I found in this Place, that he was Son to a King of *Persia*, and that he liv'd 60 Years unknown to all the World, in the Desarts of *Egypt*. *S. Honufrii Regis Persarum filii qui annos Sexaginta occultus Mundo, solus in vasta Ægypti solitudine latuit. Vita, Mors, Miracula, picturis hisce expressa.* (1600)

Since your last Question led me occasionally to speak again of the Churches, it will not be improper to fill up the Rest of my Paper with some other Observations on that Subject, as I find 'em inserted in my Journal.

There is an Hospital joyn'd to an old rebuilt Church, call'd the Church of the *Holy Ghost in Saxony*; not far from the Ruins of the old famous *Triumphal Bridge*. *Albert Bassan* relates that Pope *Innocent III*, was commanded by a Voice from Heaven to fish in the *Tyber*, and that having order'd a Net to be cast into the River, he drew out above 400 new-born Infants, that had been drown'd. That afterwards the same Ora-

*The Hospital at present, entertains poor, and sick People of all Ages.*

cle order'd him to build a House where unmarried Mothers might convey their Children, by the Help of a certain Engine, without discovering themselves: That all this was put in execution, and that the Church receiv'd the Name of the *Holy Ghost* because of the Revelation. The Words, in *Saxony*, were added, because certain *Saxons*, who retir'd to *Rome* during the Wars of *Charlemaign*, built a Chappel in the same Place, which was call'd *St. Mary in Saxony*.

The two uniform Churches that front the Gate del *Popolo*, are call'd *Sisters*, because of their Resemblance. They are both dedicated to the *Virgin*; and each of 'em has a *Madona* of the most miraculous Kind. One of 'em is consecrated to *Our Lady of the Holy Mountain* or *Mount Carmel*, and the other to *St. Mary of Miracles*. I am sure there are at *Rome* at least \* Sixty Churches dedicated to as many several *Madona's*; and if one shou'd run over all the Countries that are possess'd by *Roman Catholicks*, he wou'd, doubtless, meet with several Thousands. 'Tis worth observing, that

\* I may reckon more than Fifty of 'em.

*These are the Names of two Madonas and Churches at Rome.*

one who is a devout Adorer of *S. Maria della Scala*, for Example, wou'd not so much as burn the End of a Taper for *S. Maria Grotta Pinta*, and several other *Madona's*. I had a pleasant Conference t'other Day, on this Subject, with a *Corillier*, who comes sometimes to visit us with his Budget. The good Friar told me, that as the Father, Son, and Holy Ghost were worship'd under different Idea's or Notions, without injuring the Unity and Simplicity of God; so all the various *Madona's* may be invoc'd under several Names and as if they had different Functions, tho' really all that vast Multitude of 'em may and ought to be re-

duc'd

duc'd to the *Only Mother of God*, as we commonly speak, tho' \* improperly. He spoke this with such a magisterial Tone, and seem'd to be so pleas'd with the Fitness of the Comparison, that I did not think it convenient to contradict him. And therefore I only told him, that the Three Persons of the Trinity cur'd the same Diseases, whereas every *Madona* had her peculiar Gift. But he deny'd the first Part of my Answer, alledging that since 'twas the constant Practice of the Christian Doctors of all Religions to ask different Things from each of the Three Persons of the Trinity, 'twas plain they were not of my Opinion. At last he was beginning to grow too hot, and was going to prove that I had a Sort of Religion peculiar to my self, if I had not seasonably pacify'd his Anger by throwing somewhat into his Budget. But, between you and me, 'tis certain that there is a very near Resemblance betwixt *Popish* and *Pagan Rome*. The former has only chang'd the Names of all the numerous Croud of the great and small Deities of the latter. That prodigious Multitude of Saints and Relicks, whose different Functions and Vertues entitle 'em to the Devotions of different Adorers, has succeeded in the Room of all the *Polytheism* of the Ancients. The false Miracles and real Absurdities of both proceed from the same Spring of the Corruption and Depravation of the Mind. 'Tis plain, for Example, that *St. Christopher's* fructifying Pole has drawn its radical Moisture from the same Ground that has nourish'd the blooming Lance of *Romulus*.

In

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\* Divino Verbo adscribere Nativitatem, Passionem, Mortem: — Circumcisionem, Sudorem, Famem, Sitim, — illud erit Calumniatoribus justæ damnationis Causam afferre.

In *ib.* 1<sup>st</sup>.

In the Church of St. *John Calibita* there is one, *Our-Lady of the Lamp*, which is reckon'd to be one of the best influencing Images in *Rome*; and, it seems, not unjustly, if we may believe the following Story. A Hundred and odd Years ago there happen'd such a furious Inundation of the *Tiber*, that the Waters rose above a Lamp that hung before the said *Lady*; but tho' the Lamp was surrounded and cover'd with Water, it was not extinguish'd. Adjoyning to the Church there is a Hospital, which is govern'd by certain *Sicilian Monks* call'd \* *Fate-Ben-Fratelli*. They are also known by the Name of the *Brothers of the Good John of God*.

\* *De well Brothers.* Fate ben Fratelli.

I know not whether you have heard of a certain † *St. Anthony*, who is the Protector of Horses and Mules. On the Festival of this Saint, all the Horses and Mules that are in Town are brought with their Saddles, and other Furniture, to the Church, where they are blessed and sprinkled with Holy-Water for so much a Head.

† *At St. Maria Maggiore.* See *Hospinianus de Templis*, l. 2. c. 24. & 25. & *Rationale Durandi*, l. 4. c. 4.

At *St. Agnes's* without the Town, that ancient Church I mention'd in my last Letter, they perform, once a Year, the Ceremony of blessing two white Lambs, which are presented by the Monks of the Convent as an *Oblation*, on *S. Ag-*

— Quapropter, si rem diligentius consideremus, Sacra Virgo non *Deipara*, sed *Christipara* appellanda erit. — Εἰς ἀμύληαὶον, καὶ τεμνυαῖον Θεὸν ἔχ' ὁμολογῶ. — Οὐ δὲ λέγω Θεὸν ἢ δι' ἡμᾶς ἀνθρώπων γεννημένον. (*Nest in Hist. Concil. Eph. Part 1. Cap. 9. 10. 16, &c.*) Εἰς Θεότοκον ἔδ' λέγει ἢ Μαρτίαν, ἔτ' ἀνάθεμα ἔστω. (*Ibid. Dorotheus Episcop. Part. 1. Cap. 14.*) — Τὴν ἀρίαν πασθένον Θεότοκον λέγουσιν ἐφείηται. (*N. in Epist. Cyr. ad Joh. Part. 1. Cap. 22. a Scandalous λογαρχία.*) — Quicquid id est, nullam, procul dubio, habuit Matrem Filius Æternus, antequam Maria Mater (Nata in tempore) adulta parturierit! (*M. Æ. L.*) — Mater sua non est Mater Anima tua: Sic, &c.

nes's

ner's Day. The Canons of St. *John de Lateran* receive them, and give 'em to the Pope's Subdeacons, who take Care to feed 'em well, till Shearing-time. They mix some of this Wooll with other, to make those *Palliums* that cover the Stomach of Patriarchs and Archbishops, with Part of their Shoulders. There are small mysterious Plates of Lead fix'd to 'em before and behind. They put these *Palliums* on certain Days upon the Tombs of St. *Peter* and St. *Paul*, whose Relicks communicate great Vertues to 'em. There is none but the Pope, that wears this *Machine*, when he celebrates Mass. They also put it upon Patriarchs and Archbishops Corps, when they are buried. (*Claude Villette*, a Canon of St. *Marcellus*, relates this whole Affair at large in his *Raisons de l'Office, et des Ceremonies de l'Eglise Romaine*.)

'Tis impossible for any Traveller to leave *Rome* without Reluctancy ; but we must not stay here for ever. We resolve to begin our Journey to morrow, early in the Morning ; and I have still some little Affairs to dispatch. I must beg Leave therefore to conclude my Letter, and to assure you that I am,

S I R,

Rome, May 4.  
1688.

Your, &c.

#### POSTSCRIPT.

**J**UST as I was sealing my Letter, I receiv'd two long Inscriptions from Father *A.* to be added to those he had already sent me. But these Papers are so bulky that I cannot put 'em into my Packet ; and my Haste will not permit me to transcribe



transcribe 'em. This is the Title of one of 'em. *Jacobus Dux Eboracensis, ne iniquis Religionis Legibus subscriberet, ultro se Honorum Titulis abdicat*: And this of the other, *Jacobo Secundo Angliæ Regi, Quod ipso vitæ exemplo præeunte, & impellente consiliis, Carolus Frater & Rex mortem obierit admodum piam*. I have just read 'em over in a Hurry; and therefore instead of pretending to give you a particular Account of 'em, I shall only take notice of two or three Passages in the last, which seem to be either very odd, or hard to be understood. You may consider 'em at your leisure, and endeavour, if you please, to unriddle the Mystery. *Règnaturus à Tergo Frater, alas Carolo addidit*. 'Tis true, the Author's Design, in the general, is to preserve the Memory of those pious and salutary Instructions by which the King pointed out the Way to Heaven to his dying Brother: But in my Opinion the Genuine Sense of the Phrase *addere alas* reaches further. *Dare alas*, or some other equivalent Expression, wou'd be to furnish one with Carriage or the means to perform his Journey: but *addere alas* properly signifies to hasten or drive one forwards, or to make him go sooner or faster than he wou'd have gone. Nor am I less puzzl'd to put a charitable Construction on the Words *Fratrem misit* that come immediately after. JAMES, says the Author, intending to notifie to the † Gods his Accession to the Crown, that he might send the important Message by an Ambassador worthy of Them and Him, \* he sent his Brother. I'm extremely mistaken, if *mittere* in Latin, as well as to send in English, (to send one to a Place) does not properly signifie to give Order, and take care that the Person who is sent may go to the Place appointed. Nor can the Difficulty be avoided by allèdging that CHARLES cou'd not have gone to Heaven if JAMES had

† Superis.

\* Fratrem  
misit.

had not pointed out the Way. For one who puts a wandering Traveller in the Way cannot be said to *send* him, even tho' he shou'd procure him the Conveniencies without which he cou'd never arrive at the Place whither he intends to go; nor do I believe that the Word was ever us'd in this Sense. One might indeed say, that Pope Clement II, was *sent* to Paradise by his Successor *Damasus*, who poison'd him; or without going so far for an Example, that the King *sent* My Lord *Russel* and some others thither: for tho' such Expressions are commonly us'd by way of Railery, they cannot be reckon'd improper, since there was an Order that oblig'd 'em to go, and did not leave it in their Power to go or not to go.

Besides, I must confess I cannot comprehend how King *JAMES* cou'd *send* King *CHARLES* upon an *Embassy*; for 'tis plain that there were not two Kings living at the same Time in *England*. *Ut Cælo dignum & dignum SE Rege Legatum eligeret. Fratrem misit.* Since the King was then only Duke of *York*, it must be acknowledg'd that he was subject to his Brother who was still alive; and consequently it did not belong to a Duke who was a Subject, to send any Ambassadors, much less to send a King, and a King that was his elder Brother and Sovereign. Such Thoughts and Expressions as these, are evidently and absolutely inconsistent with Reason and good Sense: Nor is it less absurd to say that † *Charles* carry'd the first News to Heaven of his Brother's Accession to the Crown. For, in my Opinion, it does not become a Christian (such as we must charitably suppose our Author to be) to say that God receives the first Information of what is done upon Earth by Messengers that are sent to him by Men.

† Nuncii ex Anglia Proceres retulerint Regibus aliis Jacobum regnantem. Cælo primus omnium retulit Carolus. Nec immerito; Reges alii, legatos suscipiunt, mittuntque Principes; Legatos Reges Deum excipere decuit; Jacobum mittere.

I might

I might start another Difficulty concerning the Journey of the Royal Ambassador ; nor wou'd the Question be impertinent if I shou'd ask our Author How one that during his Life was either a Heretick or Dissembler, was suffer'd to march straight to Paradise without stopping at Purgatory by the Way. But, since this Objection may be easily solv'd by a Passport from his Holiness, or a Mass said on some privileg'd Altar, 'twou'd be needless to insist longer upon it. You will have the Goodness to pardon the Faults of these extemporary Reflections.

There are doubtless several Passages in the other Pieces I have sent you that cannot escape the Censure of so nice a Critick as you are : But at the same time you must own, that they have their Beauties as well as their Blemishes.

I must not forget to tell you, that the *English Dominicans*, and the other Friars of the same Nation, were not idle Spectators of the Publick Joy. I observ'd some Trophies that were erected by 'em, in which Heresie appears trodden under Foot by the King and the Nation: After the Work is compleated, some future Pope will doubtless cause the History of it to be painted among the Memorials I mention'd, in one of the Halls of the *Vatican*.

LET.

## LETTER XXX.

S I R,

**B**etween *Rome* and *Ronciglione* upon the Road of *Viterbo*, we were for thirty Miles together in a bad Country, and ill cultivated. Our *Vetturino*, who play'd sometimes the *Cicero*, that is to say the *Antiquary*, made us take Notice about four Miles from *Rome*, of a Tomb erected upon a Pedestal next the Road, which he told us was *Nero's Tomb*. I willingly went near it, without alighting, because Mr. *Ausout*, and others had told me the same Thing at *Rome*; where I had also seen this Sort of Monument mark'd out in a \* Map of the *Latium*. The People of this Country, Learned and others, have a Veneration, almost equal for Prophane Relicks, and for Holy ones; and it would be very difficult for them, to be contented without both of 'em; so mightily are they accusom'd to these Amusements, and possessed with their Prejudices. They shew, near *Baia*, an old Sepulchre, that the *Virtuosos* of that Country have thought fit to call *Agrippina's Tomb*, that miserable Woman having been † Stab'd near that Place;

\* Tavola esatta dell' antico Latio, e nuova Campagna di Roma, &c. Dedicated to Sig. mondo Chi-gi Grand Prior of Rome, by Innoc. Mattei, at G. Jac. de Rossi, alla Pace.

† In mortem Centurioni ferrum distringenti VENTREM FERI, exclamavit, says Tacitus: and Dion adds, Since it had produced *Nero*, (Historians say, That a dreadful Voice like the Sound of a Trumpet issuing from *Agrippina's Tomb* affrighted *Nero*, &c. who cou'd not hastily be deny'd by those who have written, and positively affirm'd, that a like Noise had several Times frighted *Charles IX.* after the horrible Massacre that he had order'd to be committed; so that he was forc'd to leave the *Louvre* and lie in another Place. (See chiefly what Mr d'Aubignè, who was present and Eye-witness of these Transactions, writes concerning this, in his *Histoire Universelle*. See also *Mezeray*.)

and

† ---Defecit  
extantibus;  
sigentibusq;  
oculis, usque  
ad Horrorem,  
formidinem-  
que visen-  
tium. (Suet.  
Paragraph.  
49.) See also

Tac. 1. 4. &  
Dion. Cass.  
in the Life of  
Nero, c. 12.  
\* Sylva Mar-  
sia in Titus  
Livius, and  
Denys Halicarn.

The Tuscans burnt and destroy'd this Forest, because of the High-way-Men; and the Woods being grown again, the same Care has been taken several Times since that Time, for the same Reason.

and it has been convenient likewise to the Antiquaries of this Country, to have also a Tomb of Nero (Son and Murderer of Agrippina) about four Miles from Rome, according to what is related by Dion Cassius, † Suetonius, Tacitus, and others. Those Antiquaries have not yet thought fit to pretend to have found by Chance under Ground any Antick Inscription for this Tomb; but in proper Time, they will take care of it. I do not remember that I have taken Notice of any Thing else on that Tomb, but two Pegasus's that are in Basso-Relievo at both Ends.

Towards the \* Bosco di Baccano, there are some Parts of the Via Amylia still remaining, and well preserv'd. I measur'd them, and found 'em to be of equal Breadth with the other consular Ways I have seen.

From Rome to Baccano, is fifteen Miles; and about several Miles farther, we came to the little Town now call'd Monte-Ricci by the Inhabitants, but nam'd † Monte-Rose by the Geographers, and the Historians of that Country, who doubt not but that it is the *Rosulum* of the Itinerary of Antoninus. At our descending from this Hill, we left on our Left-hand, and pretty near, a little Lake, which Blondus believ'd to be the *Lacus Vadamonis*, mention'd by Titus Livius, and Pliny the Younger: But I am inclinable for many Reasons to believe, they are mistaken. A little afterwards, we observed a little Spring, whose Water smelt very strongly of Brimstone: And at some Distance from thence, several little Lakes or Basons of ten or twelve Foot Diameter, whose Waters of the same Nature as the other, cast out

† Others name it Monte-Rosse, or Monte Rosso 'Tis a common Thing for People every-where, to corrupt the Pronunciation of Words they do not understand.

out now and then little Bubblings, tho' there is no Warmth in the Superficies.

The Country is rough, uneven, and desert to *Ronciglione*, which is a larger Town than *Monte-Ricci*. We stapp'd there with two Jesuits, who surpriz'd us by the indecent Things that they had the Impudence to say before us, to an old Woman, for want of a young one, that wait-ed on us.

The Road is all Stony, and the Soil bad for some Miles after our Leaving *Ronciglione*; but it grows more agreeable when we come near the *Lake de Vicco*, a Lake very often mention'd in all the *Roman History*, by the Name of *Lacus Cyminus*.

*Et Cymini cum Monte Lacum, Lucosq; † Capenas,*  
 &c. (Virg. *Æn.* l. 7.)

† Upon the Top  
 of this Moun-  
 tain stood the  
 City of Ca-

*penas*, which Virgil mentions here. Titus Livy, and several other Historians, mention the Inhabitants of this Place, by the Name of Capenates. This Moun-tain is also nam'd by some Italian Authors *Monte de Viterbo*.

I know not whether you have taken notice of what *Servius* says upon this Verse of *Virgil*, concerning the Lake we are speaking of: He relates, according to the Tradition, that the lusty *Hercules* passing thro' that Country, some *Tuscan* Lords entreated him to leave them some \* Monument of his Strength; and that he being desirous to satisfy them, struck his Club into the Earth, and bid them pull it out again;

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\* As I pass'd through Nuremberg in the Year 1695, the Landlord of the Inn whose Sign was a Goose, shewed us a large Pewter Pot, the Brims of whose Mouth were as close, and firmly join'd together, as if it had been hammer'd on purpose; so that one Drop of the Wine of which it was quite full, could hardly get

again ; but they altogether not being able to do it, he did it immediately in their presence ; and at the same Time there issued out of the Hole that was made by his Club, Abundance of Waters, which in a little Time fill'd the whole Valley, and form'd the Lake, which, say they, is twelve or fifteen Miles in Circumference.

\* Nam'd also  
by some Au-  
thors Lacus  
Elbii, upon  
Account of a  
Tuscan  
Prince of that  
Name; as they  
also call Vi-  
terbo, Vicus  
Elbii.

After we had coasted along this \* Lake for some Time, we ascended by a Way made very easie thro' the famous Mountain, which formerly gave the Name of *Cyminus* to the Lake, and to which Mountain the People now give the Name of *Vicco*, as well as to the Lake, upon Account of a little Place nam'd so, that is in the Neighbourhood, the ancient *Vicus Elbii*. This Mountain has been highly celebrated, as you know, by the Historians for several Reasons. It appear'd to me as agreeable as it was frightful and inaccessible formerly ; which, perhaps, might partly proceed from the Idea that *Titus Livius* had given of it, in the Picture he

---

get out. He told us, that a Saxon Prince, at present a King, being at Table in the same Room where we were, was humbly desir'd by the said Landlord already known to him, and seconded by some great Lords that were with him, to leave in his House which he had many times vouchsafed to Honour with his Presence, some Mark of that Strength of his Arm, which the World talk'd so much of : That the Prince being graciously pleas'd to grant him his Request, order'd him to set this great Pot of Wine by him upon the Table ; and that as he was Eating and Discoursing of other Things with the Company, he now and then put his Hand to the Mouth of the Pot, and by degrees squeez'd the Brims of it, as they are now, without any other Instrument but his Fingers. The ancient Hercules, according to the Fable just now mention'd, gave Water to them that wanted it ; this new Hercules locks up the Wine from those who drink too much of it. When I was at Dresden, Venice, and Turin, where this Prince was, I had certain Assurances of his prodigious Strength ; so that if this Story is not true, I know very well it is not improbable.

draws

draws of those hideous Rocks, and almost impenetrable Forrest, with which it was cover'd in that Time. The Figure of this Mountain has certainly much chang'd: On the Lake Side it is planted, as if it was purposely, with fine Sycamore-Trees; On the other Side, with Chesnut-Trees, which are very useful to those that live in the Neighbourhood: And we have observ'd with Pleasure, on the South-side, several Flowers of the Season, that are not despised in the finest Gardens; *Hyacinths*, *Lilli*, *Corvalleys*, *Narcissus's*, and others.

From the Top of this Mountain, which is pretty high, we saw the Sea upon the Left-hand; And when we had a little descended, upon the Right-hand we perceiv'd *Viterbo*, which is not far, in a Tract of Land, that appears all together from thence, as if it was plain, tho' it is rough, and generally uneven.

*Viterbo* is a City of indifferent Bigness, enclos'd with a Wall, and built with Stone. Besides the Steeples of some Churches, there are eight or ten high square Towers, which make at a Distance an odd Kind of Prospect. They told us that formerly these Towers were Forts, and Retiring-places Built by the richest Inhabitants joining their Houses, in the Time of the Civil Wars between the *Colonne's* and the *Urfini's*; but especially during the Fury of the *Guelph* and *Gibelin* Factions. Those Towers would have been of no Use, if they had had Gun-Powder; and even I wonder, that without it, they did not over-turn easily enough such Sort of Building.

They at first conducted us to the Cathedral Church, which is an old Building repair'd and augmented in the Year 1681. We had not time to stay long there; and we did not observe any thing in it that was worth taking notice of: but

Q

there

Sylva Cy.  
minia.

VITERBO.  
A Bishoprick.  
Capo del Patrimo-  
nio (Ri-  
sum teneatis)  
del Patrimo-  
nio di San Pi-  
etro, (who  
had neither  
Gold nor Sil-  
ver: Argen-  
tum & Aurum  
non est mihi.  
A.D. 3.v.6.)



there are some in the Town-House that took us up till Night : to wit, the Pictures of some singular Facts that happen'd at *Viterbo*, and divers Inscriptions.

*Annius* of *Viterbo*, that famous Monk, whom we have already mention'd, and whose † Cheats are become notorious enough, has done all he could to find an ancient Origine for his City, or rather, the City of his Birth; but if he has at first impos'd upon some Persons, by the false Monuments which he had engraven himself, and hid den under Ground for some Time, all those Falsities have at length been discover'd. The Word *Viterbo* or *Viterbium*, not being to be met with in ancient Authors, *Annius* found himself under a Necessity to have Recourse to some other Means than those of producing what was not in Being : and his Secret was to Forge some Greek and Latin Inscriptions suppos'd to be of the most distant Ages, in which he contrives to meet with one *Viterbium* in *Tuscany*, built by *Isis* and *Osiris*, &c. Afterwards, he bethought himself of collecting the Names of three Cities of ancient *Hetruria* entirely destroy'd, which, he said, (contrary to the Truth, and even, against all Probability) were contiguous to his *Hetrurian Viterbo*, designing to put upon the King *Didier* the new inclosing of these four pretended Cities with an onely Wall; and to ascribe him a solemn Edict, not to give to this Illustrious *Tetrapolis* any other than the Venerable and pretended ancient Name of *Viterbo*. Here is the \* Inscription that *Annius* produced, and which is to be seen with several others of the same Workman's, in the Town House, where I transcrib'd it.

\* Those that

own the Forgeries of *Annius* are not all convinc'd, that he has invented this Inscription : But he has given us Occasion of a Strong Suspicion of it.

DES I-

\* DESIDERIUS  
ULTIMUS INSUBRIUM REX,  
LONGULAM, VETULONJAM,

\* Didier, the  
last King of  
the Lombards.

Atque

VOLTURNAM, MOENIBUS CINGIT :

Et

ETRURIÆ  
PRIORE NOMINE INDUCTO,

VITERBIUM

MULCTA CAPITIS INDICTA,  
APPELLARI JUBET.

Salutis Anno DCC.LXXIII.

I thought it worth my while to transcribe the other Inscriptions which were contrived by this Monk, which are long and difficult to be read. I confess I do not apprehend how the four Cities mention'd in the Latin Distich that is placed in large Characters at the Top of the Stair-Case of this Town-House, can \* agree with those that are nam'd in this Inscription ascribed to Desiderius : But without making any Endeavours at this time to clear up that Difficulty, about which we ought not to be very solicitous, I will here insert the two Verses, such as they are.

\* I never met  
with these  
two Verses in  
any Author  
that has writ-  
ten of Italy.  
The Inscrp-  
tion of Didier

makes no mention neither of Fanum nor of Arbanum ; and it adds VOLTURNA (or Turrenna, Vulturenna, according to Leandro) of which the Latin Distich makes no mention : So that the FAUL of the Distich has no plain Relation with the Inscription of Didier, be it true or false. This FAUL is to be seen upon some old Coins. All that is a true Chaos ! it is the Fruit of Lies, and together of the Obscurity in which generally are much removed Things.

Q 2

Hanc

*Hanc Fanum, Arbanum, Vetulonia, Longula quondam  
Oppida dant Urbem : Prima Elementa FAVL.*

These four Letters *FAVL*, (for *Fanum, Arbanum, Vetulonia, Longula*, four Towns, say they, built by \* *Janus*, or by *Osiris*) are placed in the four Quarters of a Sort of Scutcheon now almost blotted out, over the Distich, as if it were the Arms of *Viterbo*.

\* *Vetustissimus Rex Etruscorum.*  
(*And. Alciat.*)



Some *Abbot Joachim*, or some Modern *Sybil*, have, say they, pronounced or written certain favourable Prognostications concerning the City of *Viterbo*, as if that poor City should be deliver'd from the Yoke of its present Master, to be restor'd into I know not what ancient Liberty and

and Prosperity, which they pretend it formerly enjoy'd. And these Oracles, as you will see presently, are express'd with an Allusion to that \* See at the End of this Letter.

* Fortiter	Age,	VITERBIUM,	Liberaberu.
Faliscorum	Alma	Virescet	Libertas.
Falsus	Antistes	Vexat,	Lacerat,
Flagris	Acerbis	Urbem	Languidam.
Flacceſſet	Autem	Vir	Lachrymabilis:
Fiet	Abjeſtum	Vulgi	Ludibrium.
Fides	Antiqua	Veniet :	Lævamen
Feret	Afflictis ;	Vires	Languentibus.
Fulgor	Aureus	Umbras	Longiſſimè
Fugabit	Atras.	Veritatis	Lux
Felix,	Adverſarii	Vafri	Latentes
Fraudes	Aperiet.	Vitiorum	Laquei
Frangentur.	Adimentur	Virtutis	Larvæ.
Felicitas	Aderit :	Ubertas	Larga
Favebit	Agricolis.	Vinum	Latificum
Fadus	Amicum	Vinciet	Liberè.
Fons	Aquæ	Vivæ	Limpidus
Fluet	Æternum.	Voto,	Liberales
Florebunt	Artes.	Urbs	Locupletata
Fauftis	Auspiciis	Valdè	Lætabitur.
Fertilibus	Arvis	Volabunt	Latè
Fidelis	Amanæ	VITERBII	Laudes.

It would be eaſie for me to prove by good Roman Catholick Authors, that the famous Catharine of Siena, often pronounc'd in her Trances, many violent Words againſt the Pope, and againſt all the Diſorders of the Roman See, or the Court of Rome : But they have taken great Care not to allow to thoſe Things a Place in that Saint's Legend ; and therefore we muſt not wonder, if thoſe preſent Oracles concerning Viterbo, which are of the ſame Nature, and were

communicated to me by a Friend at Florence, have not been made very Publick.

At the very Top of the Stair-Case there are some *Basso-Relievo's*; and over them the Head of *Osiris*, with a Woman's Head, that appear to be where they are Antick, and this Inscription.

Over the Door  
of an Hall  
where they all  
Plays in the

same House, there are two little Marble Heads (in *Basso-Relievo*) looking upon each other: One of a Man, with a Sort of a Crown; The other of a Woman, with these Words under 'em: *Pipinus Etruscorum Larthes, ac Conjux. An. LXXII. Dynastiæ. And a little higher, Quaternus populus Hetruscus. In the great Hall, there are Abundance of Pictures of the Illustrious Men of that Country. Schraderus relates that he saw in that City an ancient Inscription that I could not find, and that deserves to be reviv'd. Marcum Tullium Ciceronem, ob egregias ejus vittutes, singulareque animi dotes, per totum Orbem nostris armis virtuteque perdomitum, saluum & incolumem esse jubemus.*

It must be out of any Question, that the Name of Viterbo is a new Name; and it is both false and absurd to say that the three other Cities which they mention (that make, say they, with Viterbo, one *Tetrapolis*) were contiguous according to the pretended Inscription of Didier. This Idea is altogether unwarrantable for several Reasons.

The ingenious Laffels is resolv'd to believe, that Viterbium is so nam'd, quasi vita Urbium; an admirable Etymology. They conjecture several Things about this Word, but I look upon 'em all as frivolous. Faccio degli Ubetti tells us in his Rhymes, that this City has born the Name of Vejuzza; but he ought to let us know by which Writers.

Sum OSIRIS  
REX JUPPITER,  
QUI

*Universo Imperavi Terrarum Orbi.*

Sum OSIRIS REX,  
QUI

Ab ITALIS

In GIGANTES accersitus,  
VENI, VIDI, VICI.

But

But this is not worth writing down. Those of *Viterbo* know very well that their Monk has cheated them ; but as they are flatter'd by his Forgeries, they willingly make themselves Accomplices of him, by exposing these Inscriptions without contradicting them.

They have also placed there a Memorial of the Donation that the famous Countess *Mathilda* made of her Estate to the Popes of *Rome*.

Æternæ Memorix

INCLYTÆ MATHILDIS

Quæ

*Ob præstabile Religionis Studium, ac Pietatem,*

SEDI PONTIFICIÆ

Suum hoc Patrimonium

*DIVI PETRI in Tuscia dein nuncupatum*

Elargitur.

Et

*In veterem Urbis Ejus Splendorem intuens,*

Paschalis II. Bleden Pont. Max.

*Ejus Metropolim*

Ut ante VITERBIUM

*Constituit.*

Anno S. M. C. XIII.

As for this *Donation*, 'tis a Matter of Fact which no Body can doubt, tho' we cannot well tell the secret Reasons of that Liberality ; for,

Q 4

such

(\*) How many such an one is sometimes (\*) obliged to give, or Monarchs have part, with what he would preserve, if he cou'd resign'd their keep it. But as for the pretended Donation made Government, by the Emperour Constantine to Sylvester, Bishop under the specious Pretext of Rome, 'tis a Cheat that is no longer defended of \* Disdain- but by a few Shameless Writers; and has been ing it, with a even newly exploded by Maimbourg himself, pretended Con- in his Iconoclastes. (G. Barb. Germon, a Jesuit, tempt of the Vanities of the World, when De Arte secernendi Diplomata vera à falsis: Nunc truly speaking, in confesso est, says he, apud omnes, Instrumentum an absolute Donationis Constantinianæ, longè post Dagoberti tem- Necessity forced pora fabricatum. (p. 108.) The famous Dantes 'em to make laugh'd at it a long Time ago; as also did N. Ever- their Retreat? rard, Laur. Valle, Ralph. Volaterran, Andr. Alciat, And what is more frequent in our present J. Aventin, F. Vasquius, Cardinal Cusa, Joseph Courts, than to Cantelius (in the Fagmentum Donationis, &c.) and see the high Pope Pius II, himself. See Rod. Hospinianus, (de Officers in it, Templis) Pag. 397, 401, 402, 409. Phil. de Mor- to leave off nay, in his Mystere d'Iniquité. J. Daillé, Usage their Employ, des Peres, Pag. 44. and against Cottibi, Part I. of Content and p. 266. Mezeray's Histoire de France. Mr. le Blanc, willing Choice, in his Treatise Des Monnoyes de France. J. B. de when their Heart is re- Rocoles tells us, that this Piece is to be found ally broken by printed in the Library of the School call'd Illu- the Grief of strious, at Amsterdam. Bartholemew Picerne, and their Disgrace? Aug. Steuchus have publish'd it in Latin, as being

\* NE MI translated from the pretended Greek Original, BISOGNA, which is in the Vatican: and it was inserted in NE MI BA. Gratian's Decree, (Dist. 96.) but it is not to be STA, faith found in the ancient Decrees; as Antoninus Arch- Christ. Alex. bishop of Florence, has made it appear. When she must,—&c.

They make a pretty good Story upon that Subject, as an Answer that Jerom Donatus, a Venetian Ambassador made to Pope Alexander VI. The Holy Father ask'd him, by way of Raille- ry, in what Place of the Annals of Venice, their Title of Possession of the Adriatick Gulf was found?

found? If your Holiness, reply'd *Donatus*, will take the Trouble to look into the Contract of the Donation that was made to the Holy See, by *Constantine the Great*, you will find our Title endors'd upon it.

In one of the Halls of this House there is a Picture that was made to preserve the Memory of an extraordinary and sad Accident. It represents innumerable Swarms of *Grashoppers*, which did horrible Mischief in this Country in the Year 1576. The Sun is darken'd, and the Earth cover'd with thick Clouds of these Insects, which gnaw and devour every Thing about the City. All the People are in the Fields, endeavouring by several Means to deliver themselves from that *Egyptian Plague*. And the Cross and Banner are carry'd in Procession, with the Holy-Water, to conjure and curse these destroying Animals.

I remember *Mexeray* relates an Instance of the same Kind: In the Year 873, says he, about the Month of August, a prodigious Number of flying Locusts made an incredible Havock in France. They were big as the Thumb, and their Teeth were harder than Flints. They laid waste the blooming Fields in an Instant, and devour'd even the Barks of the Trees. They were driven by a strong Wind into the Brannick Sea, where they were drown'd; but the Waves, throwing them upon the Shore in great Heaps, their Corruption rais'd a Plague in the neighbouring Provinces. This Story is related at length in the Life of *Charles the Bald*.

dy'd Eight hundred thousand Men, and Thirty thousand Roman Soldiers. *Suarius*, *Batoni*, and all other Writers of Chronicles, have related many such Events.

As we drew near to *Montefiascone*, a little Town seated on a Hillock, eight Miles from *Viterbium*, the



the Children came out to meet us, asking whether we wou'd see the *Est*, *Est*, *Est*: Perhaps you have already heard the Story. A certain Gentlemān, or perhaps an Abbot or Bishop, as you will afterwards perceive, travelling from *Germany* to *Italy*, us'd to send his Servant before him, says the Tradition, to taste the Wine in all the Taverns on the Road, with Orders to write the Word *Est* over the Door where he found the best Liquor. Now, it happen'd that the *Muscatello* of *Montefascone* pleas'd Mr. Taster's Palate to such a degree, that he thought it deserv'd a triple *Encomium*, and therefore wrote three *Ests* over the Door. And, it seems, the Master was no less pleas'd with it than the Man, since he drank so much of it, that he fell sick, and dy'd soon after. We went then to see his Monument in *St. Flavian's Church*, about Two hundred Paces from the Town, where he is represented upon his Tombstone even with the Pavement, with a *Mitre* on his Head: and on each Side of him there are two \* *Scutcheons*, with as many *Drinking-Glasses*. At his Feet are these Words in worn and half-Gothick Characters; *Est, Est, Est, propt. nimium Est, Jo. de Fuc. D. meus mortuus est*; that is, *Est, Est, Est, for taking too much Est, my Master † Jo. de Fuc. lost his Life.* Which Epitaph was made by his Servant.

\* Quarterly in the first — a Lion, — in the second — two Fesses. — The Shield is not blazon'd. † His Name according to the Tradition,

was John de Fucris: This is the Name of one of the most Considerable Families in *Augsburg*. They have put this *Est, Est, Est*, upon the Sign of the Inn, to shew that the Wine is good.

I had already found this somewhere, but I cou'd not easily believe it to be true, that they put such a ludicrous Epitaph as this is in a Church; and I do not relate this little Story to you, but only to assure you of what I have seen my self, to wit, the Epitaph (which I have exactly

ably related :) the *Scutcheon*, and the *Mitre*, not mention'd by others.

Those that have applied themselves the most **MONTE** diligently, in finding out what the little City **FIASCONI** of *Montefiascone* was formerly (which indeed is **A Bishoprick.** This little City situated on a little Mountain) know not what to suffer'd extremely by an *Volaterranus*, that it is the *Mont-Soraète*, which we **Earthquake in 1695.** have already mention'd; and certainly Arguments not despicable may be alledged *Pro* and *Con*. As this City is undoubtedly situated in the Country of the ancient † *Falisci*, some say 'tis † Or *Phalisci*, the *Phaliscum* of *Strabo*, and the *Colonia Phalisca* **People which come, according to some, from** of *Pliny*; and others pretend that it is the *Phiscum* of *Cato*. *Schraderus* calls it *Mons Faliscorum*, *Phisca*, a City **of Macedonia. (Fable.)** and *Phalemium*, &c. But let us not engage ourselves in vain and tiresome Inquiries. However it were, the little Mountain is very agreeable, and the Country fruitful every where in the Neighbourhood: and the Wines above all seem'd so delicious to a certain Doctor whom we saw there, as well as to the Abbot *d'Est*, *Est*, *Est*, that he cannot believe that *Monte-Fiascone* signifies any Thing but *Monte de Fiasconi*, (Flagons, or large Bottles.) *Ovid's* Wife, I remember, was of that Country, and very probably of the same City

*Cum mihi pomiferis Conjux foret orta Phaliscis  
Mania contigimus Victa, Camille, Tibi, &c.*

For it is probable enough, considering certain Circumstances which I shall not take notice of here, that our *Monte Fiascone* (*Soraète*, or not) is the Place that *Titus Livy* and other Roman Historians mention, which was besieg'd by *Camillus*, and betray'd by the *School-Master*, whom the same generous *Camillus* made his Scholars whip so soundly. In

In our Way from *Montefiascone* to *Bolsena*, we coasted, tho' at some distance, the Lake that bears its Name. This Lake is almost of an Oval Figure, and, as we were inform'd, has about forty Miles in Compass: I could not have judg'd by the Sight of it, that it had been of such an Extent. There are two Islands in it call'd *Martana* and *Pressentina*, to the First of which the unfortunate *Amalasuntha* Daughter of *Theodorick* King of the *Goths* was banish'd: She was afterwards † strangl'd there, by the Order of her ungrateful Cousin *Theodat*, whom she had associated with her in the Government. *Cassiodorus* makes a mighty Elogy upon this Princess. (See also *Procopius*, War of the *Goths*, l. 1.)

**BOLSENA.** *Bolsena*, now but a little inconsiderable Town, the native Country of *Sejan*, one of the twelve principal Cities of *Etruria*, was formerly an Episcopal See: the Bishoprick has been translated to *Orvieto*. On a rising Ground behind it are the Ruins of the ancient || *Volsinium*, which, as *Pliny* relates, was reduc'd to Ashes by Lightning.

|| Or *Vulsinium*. *Volsinia*, *Urbs Volsinien-*

*sium* *Opulentissimi Etruscorum Volsini rebelles, Duce Furio Gurgite: Poenas dederunt.* (*Luc. Florus*, l. 1. c. 2.)

There cannot be a worse Country seen than **AQUAPEN-** all the Way between *Bolsena* and *Aquapendente*. **DENTE.** The last nam'd Town, built upon the Rock, is very poor and ill peopl'd; yet it has enjoy'd the Title of a Bishoprick, since the Destruction of *Castro*, in 1646. I observ'd as I pass'd by, upon their Town House some Inscriptions in which this Place ( \* of which ancient History mentions not a Word ) is nam'd in their Latin *Aquesium* & *Aquipendium*. When you are down this Hill, upon the Road to *Radicoferi*, and you turn your Face back, you discover *Aquapendente*, upon

\* Some have thought that it was the *Aquila* mentioned by *Ptolemy*.

upon an eminent Rock, (with a little Cascade which perhaps has given to the Town its Name :) whereas it appears as it were in a Bottom, when you come to it from *Bolsena*. The *Fayence* (*Dutch Ware*) that is made there, is not worth mentioning; tho' it be not behind that which is made at *Faenza*, the Place which has given its Name to this Sort of Potter's-Ware.

The utmost Limit of the Pope's Dominions on this Side is at the little Village *Centino*, at the Foot of the Hill of *Radicofani*. The Town and \* Cittadel which bear that Name, if you take the whole Year round, are half the Time wrap'd in Clouds on the Top of that Mountain. A furious Storm forc'd us to lie there; and we heard the Thunder as it were rumbling under our Feet during the whole Night; there is Subterraneous Caverns that cause that Sort of Echo, or great Resounding.

*Radicofani.*  
\* It was first  
built by Desi-  
derius the last  
King of the  
Lombards.  
The Grand  
Duke has built  
there a fine  
Inn, for the  
Convenience of  
Travellers.

Leaving *Radicofani* to proceed on our Journey towards *Siena*, we were for ten or twelve Miles between desert Mountains, from whence oftentimes flow great Torrents, but which very seldom stop Travellers; because of these Waters being drain'd in a very short Time. *Ricorso* and *La Scala* are two Inns, where one may get Shelter among these Rocks.

There is still three or four Miles of this bad Country between *La Scala* and *S. Quirico*, a little Town upon a Hill (where the Marquess *Chigi* has a very fine House.) But leaving *S. Quirico*, you enter into a pretty Valley well cultivated, and which you find the more agreeable, because the Country you left was very unpleasant. It is true that this Valley extends but four Miles at most; for when you draw near the Village of *Torrinieri*, you enter into a New rugged Way; But about five Miles from thence, you arrive

Buoncon-  
vento.

† Hen. Mour-  
dock, Arch-  
bishop of York,  
and Pope Vic-  
tor the Third,  
were poison'd  
after this  
manner : as  
well as Rei-  
nier Bishop of  
Maguelone.  
(See the Hi-  
story of Popish  
Treasons; and  
Guillaume  
de Catel in his  
Memoires de  
l'Hist. de  
Languedoc.

\* For Jacobi-  
num : (a Ja-  
cobin Monk,  
and Priest.)  
These Verses  
are related by  
Henry Esti-  
enne.

arrive at *Buonconvento*, in a better Soil. 'Tis a little wall'd Town, neatly built, and paved with Brick set side-ways, which made me remember that of *Alcmaer* in *North Holland*. I must stop here a Moment, to observe that it was in that Place, the Emperor *Henry VII* finish'd his Days in Languishment, after having been † poison'd sometime before in a consecrated Host, as he received the pretended Eucharistick Communion, by an Attempt doubly Execrable. There are some bold Liars to be met with, who deny the Fact ; but it would be easie to prove clearly and invincibly, that there never was any Thing more true. The Corps of this poor Prince, was carried to *Pisa* some time after, and placed with great Pomp by his own Enemies (who loved him Dead) in a Chappel of the Cathedral, where I expect to see his Tomb, in a few Days : I will send you some Account of it.

*Cæsaris Henrici mortem plangamus Amici !  
Qualiter Hic Vitam finivit per \* Jacobitam.  
Per Corpus Christi Venenum traditur Isti.  
Hinc, in Laude Dei, moritur die Bartholomæi.  
Est Pisam latus, cum fletuque est tumulatus,  
Anno Milleno Tricentenoque Tredeno.  
M. CCC. XIII. 24. August.)*

\* We pass'd by Leaving *Buonconvento*, we pass'd a little River upon a pretty handfom Bridge of one Arch, and enter'd into a fruitful and smiling Plain; as are also the several little Hills that border upon and surround it. By *Monterone*, and *Borghetto*, Villages situated in a good Soil. We saw the little City of *Montalcino* on the Left Hand, from whence they bring *Alabaster* and *Marble*.

We arriv'd late at *Lucignano*, a little Place (in the Neighbourhood of which we discover'd *Siena*,

ena, about seven Miles further, with all its  
\* Towers: ) So that we could not go see Mount  
Olivet, of which a Priest told us in Latin that it  
was the *Caput Olivetanae Religionis*, with giving  
us a very agreeable Idea of that Place.

\* The greatest  
Part of em are  
square built  
with Brick,  
like those I

mention'd which are at Viterbo, and made for the same Use. There were formerly  
Abundance of such Towers in the Cities of Italy, which were afflicted with the  
cruel Factions of the Guelphs and Gibellins, as I have already intimated.

As you draw near to *Siena*, about two Miles,  
you pass over a little Hill of Potters-Earth, and  
consequently barren; but all the rest of the Way  
from *Buonconvento*, for eleven or twelve Miles,  
is fine and good. As soon as you come down  
the little Hill, you almost insensibly mount again  
to *Siena*, beholding with Pleasure the Country-  
Houses, and the Gardens that you leave on your  
Right-Hand, and on our Left.

*Siena* is an Archbishoprick, the third City in *SIENA*.  
*Tuscany*, and one of the most pleasant Places *Sena Colo-*  
in it. Its Situation being high and low, makes *nia Senensis*  
it somewhat incommodious; but it enjoys a *(&c Sanienfis)*  
good Air, and its Streets are neat, and almost *See the Supple-*  
all pav'd with Bricks laid sidewise: Besides, the *ments.*  
Houses are handsom, and the Waters excellent.  
Here the *Tuscan* Language is spoken in Perfec-  
tion, without the Roughness of the *Florentins*;  
and Strangers oftentimes chuse to reside here,  
when they apply themselves to the Study of the  
*Italian* Tongue.

The Cathedral is of a fine *Gothick* Structure, *There is only a*  
and its Beauty is so much the more remarkable, *little Place*  
that the Building is finish'd, which is scarce to be *behind the*  
seen in great Churches. The Walls are cover'd *Church, in the*  
over with Marble without and within; and the *Outside, which*  
Ornaments of its || Architecture are not infe- *is not finish'd.*  
rior to any of their Kind. The Pavement is || *By one Ni-*  
of white and black Marble, the Pieces of which *chola, born at*  
*Pisa.*  
are

are figur'd, and joyn'd together in the Quire after the Manner of inlaid or *Mosaick-work*; which Work was begun by *Dulcio*, and finish'd by *Dominick Beccafumi*. The Part next the Quire is the best preserv'd; it represents *Abraham's Sacrifice*, with the Passage thro' the *Red Sea*. The arch'd Roof of the Church is azur'd, and strew'd with Stars of Gold.

There is a Corridor that runs about the great Nave in the Inside, in which were placed the Heads of about 170 Popes and Anti-Popes in the Year 1400. All the Authors I've yet seen, mention the Statue of Pope *Joan* as being there among those of the other Popes, and affirm unanimously, either that 'tis still remaining, or did really subsist heretofore. *Baronius* saith, that it was taken away, and broken to Pieces. *Launoy*, who wrote in the Year One thousand six hundred thirty four, and who is a very credible Person, assures us, that it was to be seen at that Time. *Blondel* acknowledgeth the same as to the main; neither does he deny the Story of the other Statue at *Rome*, mention'd by *Theodore de Niem*, which was erected in the Place where Pope *Joan* was deliver'd of her Bastard, and afterwards thrown into the *Tiber* by *Sixtus V's* Order; but he forgets to tell us what became of the First. Father *Mabillon*, who is the latest of these Authors, not only confesses that there was such a Statue (or rather a Head) but informs us, that the Name of the Popes was exprest (*adpositum Statuæ nomen fuit Johannes VIII, femina de Anglia*) and he adds a notable Circumstance, that under the Pontificate of *Clement VIII*, it was disfigur'd and transform'd into a Pope *Zachary*, whose Name was written at the Side of it.

Having

Having attentively consider'd all \* those Heads of Popes, which by the abovemention'd Authors are improperly call'd Statues, I found that 'tis impossible at present to make a positive Judgment concerning that of Pope *Joan*. For at the late Repairing of the Church, either thro' Ignorance or Design, many of these Figures were misplac'd. *Launoy* saw the Female Pontiff betwixt *Leo IV*, and *Benedict III*, which was her proper Place: But † at present *Leo IV*, is between *Nicholas I*, and *Gregory IV*; and *Benedict III*, is between *Sergius II*, and *Adrian II*. Besides, I cannot forbear suspecting that the Figure of the Popess was rather distinguish'd by the Place where she was rank'd, and by her Name underwritten, as Father *Mabillon* says, than by the Air, or Physiognomy of a Woman, since among all these Heads of Popes there are but || three that have Beards; and that among the rest who are Represented without that Mark of Virility, there are ten or twelve Faces that seem to be extremely young. Neither can I comprehend how Pope *Joan* could be transform'd into *Zachary*; for there never was but one Pope *Zachary*, whom I found here (tho' ∴ out of his Place) and who, according to all Appearances, was made at the same Time with the rest. And therefore I shou'd rather chuse to believe what *Baronius* positively says, that the Popess was taken away.

**\* These Hands  
are of Terra-  
cotta.**

† They may  
alter and  
change all that  
when they  
please.

The Name of each Pope is written under the Head that represents him; but in some Places the Writing is de- fac'd.

*I know not  
whether they  
took care to  
represent her  
with a parti-  
cular Dress.*

**|| Anacletus I,  
and Sixtus I,  
with St. Peter.**

∴ Whereas he  
shon'd succeed  
Gregory III,  
and be fol-  
low'd by  
Stephen II;  
they have

**¶** Since what Father Mabillon has said about that in his *Iter Italicum*, Father Montfaucon who, (to observe it by the By) does not contradict the History of the Popes, confirms the Fact of the Statue in his



\* Pag. 348.

his \*Diarium: He saith, after Mabillon, that the Name of JOAN, was chang'd into that of ZACHARY, by the Grand Duke of Tuscany's Order, at the Solicitation of Pope Clement VIII. This Change was made, adds he, the 9th of August 1699. Noman JOHANNÆ in ZACHARIAM commutatum est: non quidem Zachariam Prophetam, ut quidam Nuperus commentus est, sed illius Nominis summum Pontificem. (This last Critical Remark of Father Montfaucon (Non quidem, &c.) has not been thought reasonable by any Body, but on the contrary very unseemly, or something worse. For it is plain enough, that the Quidam Nuperus whom he criticizes without any Reason, has sufficiently explain'd himself in the same Letter, where he speaks still of Pope Zachary and not of the Prophet of that Name. is the Third: Besides, it is too absurd to place the Prophet Zachary among the Popes, not to see that the Place where the Word Prophet † has been put for that of Pope, shows only the Heedlessness of the Printer. Notice must be taken also, that what hath been said of Pope Zachary by the Nuperus, being a Citation out of Mabillon's Book, the Word Prophet cannot have been put for that of Pope, but by a manifest Mistake, take, not deserving such a Reflection as is that of Monsieur Montfaucon.

† Only In the French Edition of our Letters; which is the Third: Besides, it is too absurd to place the Prophet Zachary among the Popes, not to see that the Place where the Word Prophet † has been put for that of Pope, shows only the Heedlessness of the Printer. Notice must be taken also, that what hath been said of Pope Zachary by the Nuperus, being a Citation out of Mabillon's Book, the Word Prophet cannot have been put for that of Pope, but by a manifest Mistake, take, not deserving such a Reflection as is that of Monsieur Montfaucon.

been corrupted, was publish'd a great While ago, before the Diarium was printed.

From the Church we enter'd, without ascending, into the Place where the Library was formerly kept, to see those fine Pictures which represent the whole Story of Pope \* Pius the Second. They were design'd by Raphael after his first Way of Drawing, that is to say, of the worst; but the Painting was perform'd by Pietro Perugin his Master, with Bernardin and Pinturicchio: 'Tis the Work of a careful and exact Pencil, tho' much

\* Aeneas Sylvius.

Most of these Faces represent Persons who were then alive.

much inferior to what *Raphael* has done since that Time. † The Pope's Soul flying up under † Peter Da-  
the Figure of a Bird of Paradise, and the ho-  
nest Hermit gazing on it, is a much esteem'd  
Piece \*.

*mian says,  
That Souls fly  
every Sunday  
out of the Lake  
of Purgatory,*

*in the Shape of Birds, to take the fresh Air.* \* I have since pass'd through  
*Sienna, but did not find this Picture there. Travellers who having this Book*  
*with 'em, shall not find several Things that are mention'd in it, will consider that*  
*Time makes certain Changes that are inevitable; and that some Persons have also*  
*made some Alterations on purpose to contradict this Relation, or else to make it ap-*  
*pear false upon certain Subjects which concern the Religion, or rather the Super-*  
*stitions of the Country. Underneath the Picture I mention'd, were written the*  
*following Lines: Pius cum Anconitanam Expeditionem in Turcas accele-*  
*raret, ex febre interiit; cujus Animam Eremita Camaldulensis in Cœlum*  
*efflari videt: Corpus verò, Patrum decreto, in Urbem reportatum est.*  
(See *Bellarmin de Scripturis Ecclesiasticis*, Pag. 282. of the Octavo Edition.)

If you are a Stranger to the History of *St. Katharine* of *Sienna*, of whom I have already mention'd something, and who was canonized by *Pius II*, you must first learn the *Etymology* of her Name, which, according to the Legend, is deriv'd from *Katba*; that is, say they, *All*; and from *Ruin*, which signifies a falling down; because all the Devil's Edifice fell down in her: So that *St. Katharine* was form'd by a Corruption of the Word from *St. Katharine*. I hope this will please you who are a Lover of *Etymologies*.

You must know, in the second Place, that this Saint, while she liv'd at her House in *Sienna*, was frequently visited by *Christ*, in propria persona, who after he had for some Years entertain'd a holy and intimate Correspondence with her, at last marry'd her according to the usual Form of Matrimony, and won'd have his Wedding solemniz'd with a great Deal of Ceremony. He made a Present to his Bride of a Gold Ring set with a Diamond between four Pearls. He invit'd his Mother to the Feast, with *St. Peter*, *St. John*, and

R 2

St. Domi-

St. Dominick, and order'd King David to entertain 'em with some Tunes on his Harp. I read this Story at Rome in a Description of the Church of St. Katharine in Strada Giulia, and I have seen the Picture of it in several Places. At Siena they shew'd me the Saint's Chamber, and the very Window thro' which Christ was wont to enter, when he design'd to visit her *incognito*.

\* Ann. 1367.  
A great Part  
of the Tower of  
this Church  
was beaten  
down by  
Lightning.

A Painter coming by Chance into St. Dominick's Church, where she lay entranc'd, \* drew her Picture without her perceiving it. They shew'd me this Image, and assur'd me that it wrought Abundance of Miracles, and that it has a singular Virtue to drive away Devils, when 'tis presented to such as are possessed with 'em.

You know, without doubt, that this Saint gave a fatal Blow to the *Scotists*, in their Controversie against the *Thomists*, concerning the immaculate Conception of the *Virgin*. For, besides several Arguments which they alledged to confirm their Opinion, they produc'd a † Revelation of St. Bridget's, which had almost put their Adversaries to Silence; but as ill luck wou'd have it,

St. Katha-

† Some of these Doctors pretend the Revelation of St. Bridget well explain'd, is also against the immaculate Conception.

✠ Left the Fryars who have been so angry with me, because I have not always spoken very seriously of all their Miracles, no more than of their Relicks, I will here give 'em a Mark of my Disinterestedness, upon the Occasion of S. Katharine of Siena, and of S. Bridget too; in making those observe, who have not taken Notice of it, that several of the most celebrated Protestant Divines, have not doubted but that diverse Persons of the outward Body of the Romish Church have had immediate Communication with celestial Spirits sent from God to make 'em understand several Sorts of Things; and among the Rest, the Women nam'd S. Hildegard, S. Bridget, S. Katharine of Siena, and S. Theresia: Which is what I will here neither deny nor admit of. All Christian Antiquity, for the fifth or sixth first Ages, has taken it for granted with little or no Exception, that the Pagan Women

*Katharine* received a contrary Revelation, declaring positively, That the *Virgin* was conceiv'd in Sin as well as other Women; and therefore she has been ever since as much slighted by the *Devils* as she is honour'd by the *Thomists*.

There is a pretty good *Cittadel* at *Siena*, and fifteen or twenty square *Towers*, like those at *Viterbo*.

The *Tower* call'd *Mangiana* is particularly taken notice of by some, for its extraordinary Height, but they are only such who never saw any other that make this Observation.

The City of *Siena* bears, || as a particular Memorial, the famous *She-Wolf* giving Suck to the Royal Twins; and the same Animal is represented in several Places on a Column, which proceeds from the fabulous Relations of some Authors, who pretend that *Siena* was built by the Children of fabulous *Romus*.

|| It appears  
several Medals  
that such She-  
Wolves were  
often set up  
in the Towns,  
that were  
made Roman  
Colonies.

Towards the Year 1210, the Republick of *Siena* bore Gules, a Lion Argent: The Emperor *Osbo* crown'd their Lion, and gave him also

R 3

Claws

men (or Maids) call'd Sibyls, were really possess'd with Spiritual and Angelick Powers, which made 'em sometimes speak involuntarily divine Oracles, after the Manner of the Ancient Nebiim in the Old Testament, and of those that are mention'd in the 2d Chapter of Acts, and elsewhere in the Collection of the divers Writings which we call the New Testament. Our learned *Daille* does not doubt of it by any Means: and it is at this Day the Opinion of Abundance of Men of the greatest Merit and Capacity. Now if God has been pleas'd to visit the Heathens, the Abrahams, the Jobs, the Balaams, and the (\*) *Cornelius's*, &c. Why should the Protestants imagine that it would imply a Contradiction to believe (or not to deny without any Examination) that some Members of the Body call'd the Romish Church should also receive the like Visits, since by their own Consent, all the Essentials of Christianity are in that Church whose Beligion is good? ('Tis a false Notion, or Supposition of People who have not studied this Matter, to imagine that *Cornelius* was, or ought to be a Profelyte: Profelyte of the Port, say they falsely, and in vain.) See upon this Matter the Monuments of the Church, &c, by the Bishop *Richard Montaigu*.

Claws Or, in Acknowledgment of the good Offices they had done him : One very ungrateful to give such Rewards ; and the other very simple to receive, and to be contented with them.

O Prince d'étrange nature,  
Je ne sai quel Démon te fait  
Ne récompenser qu'en Peinture,  
Ceux qui te servent en effet.

Said (Theod. Agrippa D'Aubigné of Henry IV,  
his Master.)

See the Palace  
of the Seign-  
ry, and that of  
the Picolome-  
ni formerly  
Æneas Syl-  
vius's.

The great Place is hollow like a Boat or Scallop shell, and may upon Occasion be fill'd with Water when any happens in the City : There are various Opinions upon that.

Schraderus relates in his *Monumenta* the Epitaphs of two young Gentlemen of the German Country, the first of which is, or was, saith he, in the Church of S. Dominick ; and the Second at S. Augustine's ; but I found neither of 'em. Memorials express'd in these Terms could not be put with Decency in Sacred Places, no more than the *Est, Est, Est*, abovemention'd.

(1.)

\* Those of the  
German Na-  
tion have se-

*Vina dedere Nect \* Germanum : Vina Sepulcro  
Funde : Sitim nundum finit Atria dies.*

veral notable Privileges in the University of Siena, and also in the City. There is among the Rest, a Place appointed for their Burials, in the Church of St. Dominick. I took notice there of the Epitaphs of Wolfgangus Georgius Chevenhuller ab Aichelberg, Baron de Landcron, & de Werenberg, &c. that died at Siena in 1611. Adamus Udalricus Bodonecky, in 1617. Melchior Gail, of Cologne : in 1626. Joannes Wolfgangus à Schönberg in Pulfnitz, Eques Lusatus : in 1636. Adolf Wolf dictus Meternich de Languenaw & Gracht : in 1641. Jo. Wolfgangus à Wolffthal : in 1661.

(In Academia Aurelianensi sola Natio Germanica jus habet eligendi non tantum Procuratorem, Quæstorem, Assessorem, Consiliarium, sed etiam Bibliothecarios, coram Rectore sistendos, & confirmandos ab illo )  
(Joh. Lamecius de Bibliothecis.)

(2.) *Vini*

(2.)

*Vina dabam Vitam; Mortem mihi Vina dedere:*

*Sobrius Autorem cernere non potui.*

*Offa Merum sciunt, Vino consperge Sepulcrum;*

*Et Calice epotâ, chate Viator abi.*

Father Lobbe has related a ludicrous and pretended Antick Epitaph of such a Drinker, which I'll take the Opportunity to place here, to keep Company with the others.

## *Vivuli Potatoris*

### Epitaphium.

*Docilibus jacet hic, is qui dum Vita manebat*

*Non meruit dici Vivulus, at Bibulus.*

*Namque videns tumidos per tot Vineta racemos,*

*Omnia, potipotens, Vina vetusta bibit.*

*Grandine plus solito grandi, Vindemia, siccis*

*Exhaustisque cadis, tota & ubique cadit.*

*Vivulus exclamans, misero spes ergo bibendi*

*Omnis adempta mihi! sit mea vita mori.*

*Et verè moriens, hæc verba novissima dixit,*

*Malo mori nunc quàm Vivere non Bibere.*

The said Schraderus has also publish'd amongst his Monuments of Siena, this Sepulchral Inscription for a \* Dog.

*Dum Domini jussu volui percurrere Sylvas,*

*Ut sequer timidas cursibus ipse Feras:*

*Fortia, me Miserum! lethali pectora Saxo*

*Rustica percussit impia, sæva manus.*

*Me, precor, ut parvo referas, Franciscæ, Sepulcro,*

*Ne mea sint rabidis viscera præda Lupis.*

R 4

Upon

\* You may see the Meditations of Camerarius.

To. 2. And Rep. des Lett. by Mr. Bayle, To. 6. p. 1019.

With Otia Theologica Gul Saldeni, ubi, De Canum Sepulcris

Between Siena and Pisa, are Castiglioncello; Staggia; Poggio Imperiale; Certaldo; Castel-fiorentino; Camignano; Granaiola; Ponte d'Enza; Ponte d'Era; Le'Fornacette; Salita di S. Romano. The River Arno.

Upon our leaving *Siena*, we left on the right Hand the Road to *Florence*, and took that to *Leghorn*, or *Pisa*; and the farther we proceeded, the Country grew still more level and fruitful. Between *Poggibonzi* and the River *Arno* especially, there is a Second *Campagna Felice*, with Abundance of all Sorts of Fruits and Wines, and the Ways are extremely pleasant. As we drew near *Poggibonzi*, we left on the Left-Hand the little Fort call'd *Poggio Imperiale*, of which *Paolo Tronci* an Apostolick Protanotary speaks after this manner, in his Historical *Memoirs of Pisa*, (Pag. 290.) *L'Imperatore Arrigo (Henri VII.) il di 6. Gennaro si partì di S. Casciano, e prese Barberino, S. Donato in Poggio, ed altri Luoghi. Se n'andò a Poggibonzi; & rammentatoli da quegli Habitatori la loro antica devozione, e servitù verso l'Imperio; S. M. per segno di gratitudine volse che il Castello loro, che anticamente era sopra il Colle, e poi tirato al piano, si riponesse sopra il Poggio, & nominollo Poggio Imperiale: qual nome ritiene anco à giorni d'oggi.*

Eighteen or twenty Years ago, the *Galassi* made Snuff admirably well at *Pongibbon*, and gave it a very sweet Perfume; but now they can't make it so good, as they told us themselves.

They treated us, among other Things, at *Pongibbon (Poggibonzi)* with a Dish of entire Frogs, only Heads excepted. They are mightily us'd to this Mess at *Venice*; I have observ'd there was Abundance of 'em in their Fish-Markets; and I have seen that nasty Reptile eaten elsewhere, but there, they present only the Rump and the Thighs. I could naturally have obey'd, in the Days of *Moses*, the Law, which forbids to eat these sorry Creatures.

✽ To

To diversifie a little the Subject of these  
 Waters, I will here tell you, that being at Pongi-  
 some Years after the first Edition of 'em, (to-  
 wards the End of May 1694.) there fell such a  
 prodigious Rain from Four in the Morning till Eight,  
 that our Guide did not think fit to set out till Noon,  
 lest we might let the Waters of a Torrent we were  
 to pass about a Mile from thence be abated; and in-  
 deed upon our Arrival, we found still about three foot  
 higher; and we should not have enter'd it yet, had  
 Charity obliged us to do it, to succour in case of  
 extremity, two poor Capuchins, who without any great  
 necessity, as we could percieve, had undertaken to pass  
 the Land-Flood, which was large and rapid. The  
 youngest Fryar carried the old one upon his Shoulders.  
 As soon as we perceiv'd, as we thought, the pious  
 Aeneas to reel a little under the Weight of his good  
 Father Anchises, we advanced near 'em, that our  
 Caleshes breaking the Force of the Current above 'em,  
 they could march abreast with us, with a little more  
 Ease. The little Old Man had the Water come up to his  
 Knees, tho' he was pretty high mounted upon his Com-  
 panion's Back, and we judg'd by his Countenance,  
 that he would not have been sorry to have chang'd his  
 riding Beast for a Place in our Calesh; but the Thing  
 was not feasible, because we had no Room for him.  
 As soon as we had pass'd, and they had shook and  
 dry'd themselves a little, they return'd us Thanks for  
 our good Inclinations towards 'em, and told us that in-  
 deed they had found the Water a little higher than they  
 thought it was, but that they had several Times pass'd  
 this Torrent, and knew the Depth of it; that they  
 look'd upon this Passage, considering the Season, as a  
 Bath to refresh 'em; and that, besides, they were  
 in great Haste. 'Twas the Old Man that talk'd at  
 this Rate, which oblig'd us to tell him, that since he  
 had so great an Occasion of Refreshing himself, he ought  
 to



to have cross'd the Water as his Companion did, instead of making a Mule of him; But he answer'd smilingly, that they did not tell Passengers the Reasons for every Thing they did; and gave us to understand that the Frater-Mule had carried him thus, through a pure Act of Obedience. Seeing them then so little encumber'd with their soaked Frocks, and so ready to laugh, (making a Jest of Hungary-Water that we offer'd them) the Compassion we had entertain'd for 'em ceas'd entirely to disturb us, and we left 'em.

The present Season of the Year inspires all the World with Joy and good Humour; and this Month is every where particularly remarkable for Sports and Festivals: but I never saw a more diverting Object than Troops of young Girls, who regal'd us with Dances and Songs on all this Road; tho' perhaps the Rarity of the Sex might in some Measure contribute to heighten the Pleasure we took in seeing these merry Creatures. Five or six of the prettiest and best attir'd Girls of the Village meet together, and go from House to House singing, and wishing every where a *Merry May*. All their Songs consist of a great Number of *Wishes*, which are commonly very pleasant; for they wish you may at once enjoy all the Pleasures of Youth, and of the blooming Season: That you may be still possessed with an equal Love, Morning and Evening: That you may live a hundred and two Years: That every Thing you eat may be turn'd to Sugar and Oyl: That your Clothes and Lace may never wear old, (according to the \* false Notion that the Vulgar have of the Clothes of the Israelites in the Wilderness.)

\* The Clothes of the Israelites did not

wear out, because they had enough to change when they pleas'd: They were not oblig'd to wear 'em till they were entirely worn out. This is the Sense of that Passage, as I cou'd prove it with full Evidence.

That

That Nature may smile Eternally, and that the Goodness of its Fruits may surpass the Beauty of its Flowers, &c. And then come their Spiritual Wishes : That the *Lady of Loretto* may pour down her Favours upon you ; That the Soul of *St. Anthony of Padua* may be your Guardian Angel : That *St. Katharine of Siena* may intercede for you. And for the Burthen of the Song, after every Stanza, *Allegro Magio, Allegro Magio, Merry, merry, merry May.*)

I observ'd near *Certaldo*, according to the Advertisement you gave me, several Hills of Sand fill'd with divers Sorts of *Shells*. *Monte-Mario*, a Mile from *Rome*, is also full of such Things ; besides, I have found some of 'em on the *Alps* ; in *France*, at \* *LISY*, and elsewhere. *Olearius*, \* *Lisy* sur *Ourque* : A pretty Town, in a most pleasant and fruitful Country, about twenty Miles from *Paris*, in the *l'Isle de France*. *Strabo*, *Camden*, *Speed*, and many other Authors, both ancient and modern, have taken notice of this *Phænomenon* ; and I read with Pleasure the Dissertation you sent me on this Subject : yet, since you desire me to deal plainly with you, I must tell you, that I am not of your Opinion as to the main.

\* *Lisy* sur *Ourque* : A pretty Town, in a most pleasant and fruitful Country, about twenty Miles from *Paris*, in the *l'Isle de France*.

Sentio quâ, NATALE SOLUM ! dulcedine mentem  
Ducis ; Me immemorem nec finis esse tui !

M. M. Nunc propter Fidem Exul.

If these *Shells* were the Product and Remains of the Deluge, I would willingly be inform'd why it did not rather leave 'em in deep Bottoms and Valleys, than throw up whole Mountains of 'em ; and also, why they are so rarely found ; for, it seems more agreeable to Reason, that they shou'd have been scatter'd more universally upon the Face of the Earth, and not gather'd into Heaps, as the few that are left are always found. 'Tis not impossible that these

these Shells might be preserv'd ever since the Deluge, and therefore I will not insist on that Difficulty ; but give me Leave to tell you, that you seem to have a false Notion of the Waters of the Deluge : for, to give a Reason why those Shells, which you imagine to be *Sea-shells*, are found in the Middle of the Land, you suppose that the Deluge was a Sea. But as for me, I conceive that the Water of that Inundation which fell from Heaven, and was consequently sweeter and lighter than Salt-Water, was not so thorowly mix'd and confounded with the Waters of the Sea, but that the one still preserv'd its Freshness, and the other its Saltness or Bitterness, and each of 'em their particular Qualities. Which being granted, this Consideration alone will furnish us with Inferences (which I leave you to deduce) that are sufficient to destroy all your Conjectures.

Nor is it less in vain to have recourse to Winds, Storms, and Inundations for a Solution of this Mystery. The Way of Eruption, by which the \* new *Vesuvius* and the *Monte-nuovo* were form'd, is not, I confess, to be altogether rejected, as being in it self improbable ; for, such Hills that shou'd be compos'd of Mud, or Slime, and of sandy Earth mix'd with Shells, and other marine Bodies, especially in Countries subject to Earthquakes, could well enough admit of such an Explication. But after all, I see no Reason that shou'd oblige us to take so wide a Compass for a satisfactory Solution of this *Phænomenon* ; for, to give you my Thoughts of it in few Words, I think it may be easily comprehended, that the same Vertue and Properties by which Shells are generated in the Sea, may also form 'em in the Land, provided there is a Parity of Substance, and it be equally fit for the

\* I call the new *Vesuvius* the little Mountain that had been cast up from the Bowels of the old Mount, as that may be observed in the Figure, above, in the first Volume.

the Production of both, and all the Circumstances and Means requir'd for their Formation may be found in one as well as in the other. I will not enter into a nice Enquiry, whether they are form'd by *Vegetation*, or by *Intus-fusception*, as Plants grow and are nourish'd; or by *Exta-position* and *Incrustation*, as *Bezoar* (whether *Fissile* or otherwise generated) is produc'd, or *Stones* grow in the *Kidneys*. But chuse which Hypothesis you will, and after you have diligently examin'd the Formation of Shells in those Places which you call their natural Beds, it will appear, that the same Account may be given of the Shells on the Hills of *Certaldo*, as of those that are found on the Shore at *Leghorn*, excepting only those that are said to be generated with the Animals by the Seed in the Eggs: (*Semence Ovaire.*)

I foresee one Objection which you will infallibly urge against me, if you be not prevented by a timely Answer. You will tell me, that Shells are inseparable from Fishes, Snails, or other such like Animals, for whose Use alone Nature produces 'em, according to the common Axiom, That *Nature does nothing in vain.*

To dispatch this pretended Difficulty without wandering from the Subject of our present Controversie, I shall only put you in Mind of those Shells that are sometimes found in the Kidneys, Imposthumes, and Stomach, of which we have such \* exact and late Accounts, that the Matter of Fact is undoubtedly certain: For if I shou'd ask you for what Creatures these Shells are generated, you must be forc'd to have recourse to a Distinction of your Aphorism, which may be easily accommodated to my *Hypothesis*.

If you think to elude the force of these Instances, by saying, That a Shell in an Imposthume is a Sort

\* See the Nouvelles de la Republique des Lettres for December 1686. See also Ambrose Pareus, and other Anatomical Writers.

a Sort of Monster, from which we must not draw a general Conclusion; I answer, That I will neither dispute about Words, nor make too general Conclusions. If Shells in the Kidneys, or in Imposthumes, be call'd *Monsters* in your Dictionary, you may, if you please, bestow the same Title on those of *Certaldo*. Neither must you start new Difficulties, by comparing the Multitude of these with the small Number of the others; for if the Kidney were as big as a Mountain, and contain'd as great a Quantity of Matter fit for the Formation of Shells, as the Hill of *Certaldo*, we shou'd doubtless find ten thousand Shells instead of one in that Part of the Body; and ten thousand Monsters of the same Nature, form'd at the same Time, in the same Place, and by the same Accident, ought not to be reckon'd more than one.

I cou'd easily answer to all your Objections, but, for a further Illustration of my *Hypothesis*, I shall consider more particularly the Word *in vain*, *Nature does nothing in vain*, 'tis true; but that Shells without Fishes are useless Productions of Nature, I deny. The Variety of the Works of God in all his Creatures is universally acknowledged, and the Reason of it is plain. Thus those *Fossil* Shells that are found in the Heart of Stones and Marble, were not made *in vain*, tho' they never enclos'd a Fish, nor any other living Creature. The Stones call'd *Ammon's Horns*, were not form'd *in vain*, tho' they never grac'd the Forehead of a Ram. The *Tongue-like Stones*, or \* *Glossopetra's* of *Malta*, were not produc'd *in vain*, tho' they never wagg'd in the Mouth of an Animal. The same may be also said of the Stones call'd *Astroides*, *Belemnites*, *Dactyli Judæi*, and an infinite Number of other variously shap'd *Fossils* resembling Plants, Fruits, Flowers, Animals, and Human

\* Or Calchasizæ.  
The German Journal for the Year 1661 makes mention of a Turnep that exactly resembled a Hand; and of a Mushrome from which six half-body'd Human Figures issu'd out.

**Human Faces.** And why then shou'd Nature be confin'd from sporting her self in the Production of Shells, and at the same Time suffer'd to act on all other Occasions with an uncontroll'd Liberty, or, to speak more properly, with a perpetual and admirable Variety.

**Pisa**, the second City of *Tuscany*, (Seat of P I S A. an Archbishoprick, (\*) University, and formerly a Republick, that deserv'd in some manner the Title of Potant,) is situated on the River *Arno*, in an even and exactly level Plain extremely fertile. It is a great City, and has been in the Time of its Prosperity a very lovely Place. The Streets are large, streight, pav'd with great Stones; and, generally speaking, the Houses are well built. The *Arno* is navigable, near twice as broad as the *Tiber* at *Rome*, and divides the City into two almost equal Parts; which are join'd together again in some manner, by three Bridges, one of which is of Marble. The Canal of the River is lin'd with a sloping Wall every where within the City on both Sides; which forms very agreeable Keys. 'Tis pity that so fine a Place shou'd be so poor and ill inhabited; for the Grass is pretty high in several Parts of it. This desolate Condition of *Pisa* is doubtless an Effect in great Part, and in the last place, of the Miseries it suffer'd during its last War with the *Florentins*; for it was pillag'd, and almost wholly ruin'd by those merciless Conquerors. The City of *Leghorn*, lately built in the Neighbourhood of *Pisa*, has robb'd it again of a great Number of its Inhabitants, as well as several Fires, and many contagious Distempers.

*sale in Sacra pagina; Jure Canonico, & Civili; & in Medicina, & in quolibet alia Licita Facultate; cum Privilegiis, Libertatibus, Immunitatibus, &c. This University, which was said to decay during the Wars, was in some measure re-establish'd by Laurence de Medicis.*

The

*Alphæa built, say they, by the Greeks, &c. Pisa, Πίσου & Πίσου Κωλονία, apud Ptol. and Colonia Julia Pisana.*

(\*) *Some say that their School was erected into an University by the Emperor Henry VII, who died near Pisa, as is has been observ'd, in 1313. Others say, that this Change did not happen till 1338, or 1339, there being perhaps no Mistake but in the Date. And others add, that Pope Clement declar'd it in 1343. Studium Generale.*

The Structure of the *Cathedral* dedicated to *Sancta Maria*, is not much unlike to that of the Church of *Sienna* ; but that of *Pisa* is greater than the other, and much more advantageously situated in the Middle of a large and fine *Piazza*. Some Writers of Chronicles have said, that the Emperor *Nero* being come to *Pisa*, had there built a Magnificent Temple to *Diana*. They even make an ample Description of this pretended Temple, adding, that *Nero's* Design was to torment the Christians who wou'd refuse to adore his Goddess : But all that appears to me fabulous. However these same Authors affirm also, that several of the Columns which are in this Church, and support the Body of it, serv'd formerly for this \* Temple which I am speaking of. What is certain, is, that several of these Columns, with a great Part of other rich Materials with which this Church is built, are so many Trophies of the Victory that the *Pisans* won of the *Saracens* in *Sicily* in the Year 1063, when they took *Palermo*. *Thomas Fazello*, in the second Decade of the 7th Book, has written, That the *Pisans* return'd from thence with Five great Vessels laden with several Spoils of the Enemy ; and that these very Spoils occasion'd 'em to think of Building the Church, whose Foundation they † laid the same Year, as it can be proved by the Verses that were fix'd upon the Front of it : I add 'em here upon Account of the historical Particularities contain'd in 'em.

\* I have recken'd near Eighty of these Columns, which are almost all of them Marble, and of different Work. *Tronci* says that they were brought from Egypt, Jerusalem, Sardinia and several other Countries.

† In the Place where the Baths of *Adrian* and the Church call'd *Santa Reparata*, had been.

(The Antick Vessel of white Marble, that they have placed upon a Column near the Cathedral Church, is much about the same Form of that at *Gaietta*, which I have mention'd ; and the Antiquaries of *Pisa* have put the following Inscription round it. *Questo è il Talento che à lui che à Cesare Imperadore era dato diede à Pisa col quale si misurava lo censo.*)

Anno

Anno quo Christus de Virgine natus, ab illo  
Transferant \* Mille, & decies sex, tresque subinde,  
Pisani Civis celebri Virtute potentes.

\* 1063.

Ipsius Ecclesiæ primordia dantur in ipso

Anno quo Siculus est † Stotus factus ad Oras,

Quo simul armati multa cum Classe profecti,

Omnes Majores, Medii, pariterque Minores.

Intendere Viam primum sub Sorte Panormam;

Intrantes ruptâ Portum pugnando catenâ.

Sex capiunt magnas Naves, Opibusque repletas:

Unam vendentes, reliquas prius igne cremantes,

Quo pretio muros constat hos esse levatos.

Post, hinc digressi parùm, terraque potiti

Qua fluvii cursum Mare sentis Solis ad Ortum.

Mox Equitum Turba, Peditum comitante catervâ,

Armis accingunt sese, Classumque relinquunt,

Invadunt Hostes, contra sine mora furentes.

Sed prior incursum mutans discrimina casus,

Istos Victores. Illos dedit esse fugaces;

Quos Civis isti ferientes Vulnera tristi,

Plurima præ Portis straverunt millia Morti,

Conversique citò tentoria Littore figunt:

Ignibus, & Ferro Vastantes omnia circum

Victores: Victis, sic factâ cæde, relictis;

Incolumes multo Pisas rediere Triumpho.

† See at the  
End of this  
Book the 9th  
Note upon the  
Pope's first  
Letter concern-  
ing the Female  
Warriors of  
Genoa.

Francis Venturi, Bishop of S. Sever, made some  
time after this another Inscription, that I have  
taken from the Annals of Paul Tronci.

Templum hoc, ut aucta Potentiæ, ac Religionis in-  
signe Monumentum extaret, à Pisanis ex Saracenorum  
Spoliis, captâ Panormo, Edificatum; ac Sanctorum  
Reliquiis à Palæstina usque adductis, auctam; Gelasius  
Secundus Pontifex Max. Solenni Pompâ consecravit.

S

The



The Emperor Henry VII, who died by Poison, as I have had Occasion to remark, at *Buonconvento* the 24th of *August*, which is the Feast of *S. Bartholomew*, was carried to *Pisa* about two Years afterwards, as is to be seen by the Epitaph, and placed in a Tomb of Brass mightily adorn'd with *Bass-Reliev's* very \* magnificent, in the Chappel dedicated to the same Apostle *Bartholomew*. But during the last Wars with the *Florentines*, this brazen Tomb was destroy'd, and turn'd into Money; and I do not know that there is any particular Description of it remaining; or whether we can now be inform'd of the Epitaph that was Engraven on it. The Tomb that I have seen, and which they have placed in the Room of the former, is of Marble near the Church-Door, which is of the Side of the Leaning Tower, and has the following Inscription.

† *Orestes* trucidatâ Matre  
*Clytemnestra*,  
parentale  
Convivium  
velut in honorem  
Illius exhibuit. Et  
*Antigonus*,  
Rex, postquam  
*Semilem* è medio  
fustulisset, ossa  
tamen illius summo  
cum honore curavit  
ad Matrem deportari.  
(*Vind. G. Barh.*)

*Hoc in Sarcophago, non quidem spernendo, Henrici olim Luxemburgensis Comitiss; & post hac, Septimi hujus Nominis Romanorum Imperatoris Ossa continentur: quæ, secundo post ejus FATUM Anno, 1315, XXV, Sextilis, Pisas translata, summo cum Honore, & Favore, hoc in Fano ad hunc usque Diem collocata permansere.*

They took Care not to explain the *FATUM* here expressed; and two of their Reasons, among the Rest were, First, because few People are so wicked as to boast of their Crimes, as our *Charles IX*, did in full Parliament, of having order'd that famous and horrible Massacre; (also perpetrated the Day of *S. Bartholomew*, 1572 :) and as several other Murderers of Princes have shamelessly done. But in the second place, because it is a Thing altogether absurd to pretend to have fix'd Poison upon Accidents without any Substance;

*Substance*; which contributes towards making the pretended *Transubstantiation*, not only false but absurd. To comfort this poor Prince, they sing every Year a Mass, by way of an extraordinary Ceremony, on S. Bartholomew's Day.

The *Baptistry*, and the famous *Leaning Tower*, are two other considerable Buildings, upon the same Ground where the Church is, about thirty or forty Paces on each Side of it, and in the same Line, in a vast open Place. Those three noble Edifices, as well as the *Campo Santo* (which is very near) are built, (at least the Out-side of 'em) with white Marble; and of a fine Architecture, according to that Time, which answers very well one another, tho' by different Architects. And, indeed, they make altogether such a Show, that I must reckon it among the most pleasant I have seen in all these Countries.

The said *Baptistry*, that they call *S. Giovanni del Battesimo*, is round arch'd, ending in a Cupola, like St. Peter's Dome, or the Domes you have seen at Paris: at the Sorbonne Val de Grace Colleges of the four Nation, &c. There is an Echo here that magnifies a Noise extremely; and the Sound of a Blow or Cry lasts as long in it as the Tingling of a great Bell. They say, that one single Instrument of Musick will make such Echoes, that one would believe there were five or six together.

By an Inscription engrav'd on a Pillar in the Baptistry, it appears that the Church was finish'd Anno 1153. (Others say, 1174.) The Baptistry is 110 common Paces round. There

was formerly a Pillar in the Baptistry, in which all the private Machinations against the State were discover'd, as in a Mirror, says the Duke of Rohan in his Relation; but that curious Piece has been transported to Florence.

As for the Tower, some Authors are of Opinion, That it was the \* Architect's Fancy to build it thus \* Bonannus leaving. Others say, That it does not really lean; was the chief Architect. but that the Eye is cheated by a secret and artificial

*Contrivance of the Architect* : And there are some blind enough to imagine and say, *That it seems to lean to all Sides, according to the Position of the Spectator.* But they are all equally mistaken, and in vain strive to find out a Mystery where there is none ; for any reasonable and attentive Considerer will be easily convinc'd without further Proof, that the Tower does really lean, and that its Inclination was accidentally occasion'd by the sinking of Part of its Foundation. This appears plain enough by the Platform (on the Top of the Tower) which is not level. And 'tis the same of all the Parts of this Building, which instead of being in an horizontal Situation, are leaning. But besides, the famous *George Vasari*, who was skill'd in Architecture as well as in Painting, has declar'd positively about that Matter : *Paul Tronci* quotes him in the following Words in his *Annali Pisani*, p. 137. *Giorgio Vasari*, saith he, *nelle Vite dei Scultori, e Pittori, dice che fu defetto dell' Architetto, che non palesò la platea come doveria ; di dove successe quella pendenza : ma che per essere l'Edifizio rondo, e di pietre ben collegate, si sostenga pendente senza pericolo.* *Israel Sylveſter* says the very same Thing in his Book of *Perspective*. We could add, That the Design of making this Tower leaning, would have been ridiculous and even imprudent for several Reasons, as every one may judge. The Height of this Tower, all of Marble, amounts to One hundred eighty and eight Feet, and its Figure is cylindrical. The Platform on the Top is surrounded with Rails, from whence having let fall a Plummert on the Side that enclines most, after several Trials to the right and left Hand, I found that my Lead touch'd the Ground exactly at the Distance of fifteen Feet from the Foundation.

The Stairs that  
lead to the Top  
of the Tower  
consist of 195  
Steps.

The

The Burying-place call'd *Campo Santo*, because of the Earth, which the *Pisans* brought from the Holy-Land in the Year \* 1192, is a Kind of Cloyster, about † 190 Paces long, and 66 broad; comprehending the Breadth of the Portico's. The Writers of that Country mightily extoll with a great Deal of Reason this magnificent and rare Edifice, *Tutto fabricato di Marmi candidissimi, in questo genere così singulare che non a simile in tutta Europa.* That I may still make use of their own Expressions, I will add, That nel Pavimento vi sono Sepulture numero seicento trenta di marmi bianchi; ed accanto alla faccia del Campo, vi sono circa sessanta Cassoni pure di Marmi historiatedi; parte diquali sono stati vi trasportati da diverse parti del Mondo. Vi sono altri Sepolcri di famosi Dottori. Sonovi circa sessanta finestre pure di Marmi, con le colonnelle simili con loro architratvi intagliati. I Tetti sono coperti di Piombo; e le facciate de' muri di dentro (under the Portico's) dipinte da squisitissimi Pittori. Here would be the Place for me to speak (\*) of the several Paintings very curious upon several Accounts that are under these Portico's; but that would take up too great a Length: I shall be able to entertain you with them another Time. *F. Maillon*, who is better skill'd in any Thing else, has said upon some light Information, That on one Side are the Lives of those Men call'd vulgarly *Fathers*, and on the other Side, the History of the *Old Testament*.

\* According to the Account of Paolo Frontoni, a very learned Man, of whom has been newly published the *Memorie Historiche della Città di Pisa*: (in 1682.)

Because I know that other Historians have related this Event, under different Dates. †—Di Lunghezza di braccia duecento tredici, e di larghezza sessantuno.

(Tronci) || Per secolare i Morti non credo che sia così sontuosa fabrica in tutto il Mondo.— (Tronci.) — Conditorium, aut Sepulcrum ad Ædem Maximam; Ope-

rum omnium quæ Christiana unquam tentavit Magnificentia ac Pietas, pro ea Ætate pulcherrimum. (*Pal. Chimentellus* J. C.—*De Honore Subjilii*, &c. Cap. 7.) I have no Reason to believe that there is so fine a Burying-place in Europe. A certain Person has written that this Building has the Dimensions of Noah's Ark; but who can give us those Dimensions?

(\*) See the Supplement, where you'll find several other curious Things concerning the City of Pisa. which could not be inserted in these Letters.

I could also have some Observations to make about the Two ancient Inscriptions that are fix'd against the Wall under one of the Portico's, which are Decrees of the City of *Pisa*, occasion'd by the Death of *L. Caesar*; ordaining the People to wear Mourning a whole Year; and in the mean time, to abstain from all publick Diversions. But there are so \* many learned Men that have exercis'd their Criticisms upon these two Monuments of Antiquity, that I do not here design either to exceed them, or repeat what they have written.

\* A. Borghini's *Dissertationes*.

A. Ughellius, *de Urbe Pisana*.

Curtius Piccheus. *in*

*L. i. C. Taciti*. Reinesius, *in Epist. 65*. C. A. Rupertus, *ad Reinsium*. Oët. Boldonius, *Antist. Reatinus, in Epigraphia*. F. Maria; J. Pagnius; Val. Chimentellius, *Prof. ss. in variis Dissertationib.* These Tables written by the Pisani, (says F. Norris in the Book he has publish'd also, after so many others, upon that Subject) are Augustæ ævi excellentiâ, Latini sermonis candore, & funebrium Officiorum Ritu præstantes. — De Parentali Lege quotannis servanda ad augendos Honores Caii & Lucii quos immatura mors, & acerbum Romano Imperio Fatum abstulerat. — Quæ de Lucio agit, eam fœdi vulneris hiatu invidiosa Verustas, barbarumve temporum incuria violavit irreparabili damno. — Altera, magis rimosa quàm imminuta est.

I will not trouble you either with a Description of the Garden of *Simples*, or of the Collection of Natural Curiosities in the School of Physick; having not observ'd any Rarities in those Places which we had not already seen in others.

\* They wear a red Cross on a black Cloak, and a flame-colour'd Ribbon upon their Shoulders.

† On the sixth of August, after he had

gain'd the Battel of Marciano. The Knights must be of Noble Blood, and born in lawful Wedlock. They vow Conjugal Chastity. Their Cross is much like to that of Malta. Every one of 'em is oblig'd to say a hundred Pater Nosters, and as many Ave Maria's daily, and on certain Occasions they double the Dose. (Davity.)

The

The Frontispiece is of white Marble: They have plac'd upon it a Golden Figure of God the Father, having a tripple Crown, like to that of his pretended Lieutenant the Pope of Rome; and performing the Action of Blessing those that enter into this Church. Over against it, in the Place, is the Statue of the Founder.

Leghorn is Fourteen Miles distant from Pisa: The interjacent Country is flat, and the \* Way lies for the most part through Woods of ever-green Oaks, Cork-Trees, and Wild Myrtles.

LEGHORN.  
Liburnus, Li-  
vurnus, Por-  
tus Liburnus,  
& Ligurnus.  
Labro Her-

cules Labronis. This City has a long Time been under the Dominion of the Pisans, and has followed their last Destiny.

\* One may go thither by Water upon a Canal.

About three or four Miles from Pisa, we stay'd to see the famous Church call'd S. Pietro en Grado, at present at the Entrance of the Wood of Leghorn, but formerly upon the Sea-side, as you will see by and by. The ancient Chronicle of Pisa, and consequently the modern Authors of that Country all relate the following Fable, under the Title of a true History. They say, that in the Year XLIV, St. Peter embark'd on the Coasts of the Holy Land, in order to come to Rome to be made, or to make himself Pope; that he came on Shoar at Naples (or Puzzuolo) whether by Design, or otherwise; and that having Embark'd again there, some Days afterwards, to sail directly for Rome, his Felucca was driven by contrary Winds, which would not permit him to enter the Tiber, and which drove the Ship a great Way out to Sea, where after having been † toss'd by the Waves, he was thrown up on the Coast of Pisa; in the very Place where the Church dedicated to himself is now standing. The Story adds, that seeing himself so near the great and famous City of Pisa, he took the

If the Thing is not true, it is not improbable: We have a thousand Examples of like Alterations.

† The Common People say that he was following his first Calling of a Fisherman: that appearing to them Natural.

Opportunity of going thither to preach the Gospel; which he did with great Success. And that afterwards he was pleas'd to build an Altar, with his own Hands, in the Place of his Landing, (or of his Shipwreck) in order to sing Mass there before he left that Country. He erected then an Altar *al Grado del Mare*, said Paolo Tronci; and afterwards the Church which is now nam'd *S. Pietro in Grado*, was Built round the Altar.

We did not perceive any Dwelling Houses in the Neighbourhood of this Church; so that it was impossible for us to have it open'd. I observ'd upon the Portal a Picture, in which there is *S. Peter* leaning upon his Altar: a Representation of God the Father, (*absit Blasphemia*) presents him the Keys: an Angel brings him the triple Papal Crown; another Angel offers Incense to him; and another bears a Torch. Over all this are written the two following Latin Verses.

*As if every Body did not know that this Mitre, Triple-crown'd, or cover'd with three Crowns, is an Invention of a new Date.*

*Ocyus Arua tene Pisarum in Littore Ponti,  
Clemens, & quam erexi Aram sacram effice*

\*\* X P O.

\*\* X P O for X P O. (we shall have an Opportunity of saying something about that in another Place.)  
† Why then is this Church dedicated to S. Peter, and not to JESUS CHRIST?


|| A tempi nostri si vede il detto sangue fresco; è consumata la Pietra per il frequente baciare d'Fideli, e non dimeno le gocce del sangue restano Salde, e pur ogn' anno gran quantità di Migliara di personero bacciano e ribacciano. Cosa di miracolo grande! (*Annals, p. 3. which are in my Hands.*)

That is to say, Go, Clement into the Territory (and the Neighbourhood) of Pisa, UPON THE S.E.A. SIDE, and solemnly consecrate to † JESUS CHRIST the Altar that my Hands have erected to him: Because *S. Peter*, say they, upon his Arrival at Rome, sent *Clement* (whom you know) with the Order which is contain'd in the two Verses. The Chronicles add that in the Act of Consecration, there fell three || Drops of Blood

from

from Clement's Nose upon one of the Stones that compose the Altar, and that the Stone imbibed it so thoroughly, that tho' so many Millions of Persons have kiss'd it over and over so many times, and with so much Zeal that it is almost worn out with it, yet the red Stains are still remaining. The Altar is in the Church, but the sacred Stone is kept choicely at *Pisa, Nella Chiesa Primaziale*, from whence they bring it to \* *S. Pietro in Grado*, in great Procession and Ceremony on *Ascension-Eve*, and some other Days of the Year. That brings in some Grist to the Mill of the Friars, called *Fathers Minors of the Order of S. Francis*; who are, in a manner, Possessors of this Temple, or of its Casual Revenues.

\* *S. Pietro in Grado*, cioè al *Grado del Mare*—appresso al *Mare di Pisa*, Sopra il *Lido*. (*The same Annuals*.)

 A few Days before I set my self to revise this Letter for a new Edition, I was inform'd, that a certain † Priest of the Romish Sect, who lives, say they, in Holland, has printed I know not what Book, in which he excepts against several Things that I have written in these Letters; and amongst the Rest, against what I have said of the Church call'd *S. Pietro in Grado*; as if there never had been any such Church, or any such Thing.

† The honest Priests of that Sect have been well pleas'd with me, for the Care I have sometimes taken to make

People take Notice of the Poppery of certain superstitious Practices, &c. (*Ridiculum acri, says Horace, fortius & melius magnas quandoque secas res*) but the other Priests are very Angry with me.

This Writer is altogether unknown to me; and were it not but for my own particular Interest, I would not give my self the Trouble of justifying my self against such an Accusation as this is. But on one Hand, the Respect which is due to the Publick, indispensably obliges those who have related Matters of Fact, to support and maintain the Truth of them, when it happens that these Facts are publicly contradicted. And on the other Hand it

is



is proper to discover the Character of these that contradict such Things, (especially when their Boldness goes so far as to deny no less imprudently than rashly Truths that are palpable and notorious,) that every one may judge of them by these Samples, and esteem them as they deserve. As these Sorts of Writers are so imprudent, and so dishonest together, as to deny without any Fear or any Modesty, the most notorious Matters of Fact, it is more than probable that they do not take less Liberty in Cheating their Readers after another Manner, in imposing on them by forged Tales. We shall then take Care to inform our selves of the Things that this Man has contradicted, and without enquiring after either his Name, or any other Thing; our only Care shall be to inform the Reader of the exact Truth. And, in the mean Time, I will here add some Proofs of the Matter of Fact which is now disputed by that bold Gain-sayer, besides the Things positive enough, which I have just now mention'd. I could, without doubt, find abundance of Authors, if I would search after them, that would be as so many Witnesses for me; but I shall content my self with only Quoting two Persons of Merit, who being both of Pisa, and living there with Honour and Reputation, ought to be hearkened to the more. The first is Paolo Tronci, Nobile Pisano, Protonot. Apostolico, Canonico della Primaziale, &c. in his *Memorie Istoriche della Città di Pisa*; Printed at Leghorne, by John Vincent Bonfigli in the Year 1682. The whole Substance of what I have just now said will be found in the third and fourth Pages of that Book. He speaks of the same Church in several Places: (p. 6. 279, &c.) He gives the History of Clement sent by Peter, and of the Drops of Blood that were shed, as it has been said; upon which he \* cites F. Bartolomeo Pisano, del Sacr. Palazzo, nella sua *Questione delle Streghe*, Cap. 11. Viviani, in his *Treaty de Juspat*, L. 3. C. 2. N. 100.

And

\* He refers also to the *Annals of Baronius*, To. I. An. 44. and to *Augustin Manni*, in his *Historie Selectæ*, cap. 518.

And he adds, that in a very ancient Book, intitled, Il Pantheon, it is positively said, That Il primo Altare dedicato à S. Pietro Apostolo, doppo il suo \* Arrivo in Italia, fù Appresso al Mare di Pisa, Sopra il Lido, dove hora è la Chiesa di San Pietro in Grado, &c.

\* Rallegrinfi  
i Pisani, che  
se per Fon-  
datore heb-  
bero l'antico,

ed inclita Rè Pelopè ; per Maestro, ed Istruttore nella Fede di Christo, gli toccò in sorte d'haver il Principe degl' Apostoli Pietro, &c.

*My second Author whom I can shew as well as the other to those that desire to see it, is Valer. Chimentellius, J. C. in Pisano, Eloquentiæ, and Politick Professor, in his Marmor Pisanum, de Honore Bissellii, &c. Printed at Bologna in 1666, for the Heir of Victor Benatio (Cap. 42. Pag. 229.) This Author mentions also a Particularity not out of the Subject, of which I shall observe something here since I have an Opportunity to do it ; and so much the more because that may give some Satisfaction to Travellers. He says that there is a Milliarium, or Columna Milliaria in one of the Portico's of the Church call'd S. Pietro in Grado, on the Side of Pisa, whose Column's Inscription was even in his Time so worn out that he had much ado to read it. And he relates after what Manner this Stone has been used, and how the Inscription was almost worn away, by certain superstitious Rubbings of bigotted † Women--- † Many Men who have made I know not what Sort of Idol to themselves of this Roman Pillar : Here are the Words of M. Chimentel.*

— Extat hæc Columna humi depacta in Porticu D. Petri in Grada, quâ Pisas respicit. Puto autem, fuisse illic destitutam in aditu Porticûs pro offendiculo, aut repagulo, nè iumenta progredierentur. Caterum, deinceps in usum Religionis verterunt Mulieres Cultui addictæ, quæ per Dies solennium Expiationum, illud Templum

plum antiquissima verustate prorsus celebre invifentes manum inferunt Columnæ, quæ fuperius hiat in morem fulci: nescio quâ perfuafione Divinæ pacis, fiteo manuum embolifmo defungantur. Ac fortè dum illic cerratim circumvolvuntur, friftione affiduâ paulatim literas deterferunt, quæ, repetito multoties oculorum circumjectu, à me tandem expreffa fic habent.

*Imp. Cæf. D. NRO (Fl. Valenti)*

*Pio. Felici. Semp. Aug.*

*Imp. Cæf. D. N. Fl. Gratiano*

*Pio Fel. Semp. Aug.*

*Divi Valentiniani Aug. Filio*

*Imp. Cæf. Fl. Valentiniano,*

*Pio. Fel. Semper Aug.*

*Divi Valentiniani Aug. Filio*

*Civit. Pisana*

*M. P. 1111.*

(Now, how far one may rely upon our Sacrificulus his Denyings or Affirmations, I let the Reader judge of it.)

Most of the  
Painting was  
done by Aug.  
Tasso, a Na-  
tive of Bo-  
logna.

I have already told you, that *Leghorn* is a modern City: It is situated on a flat Ground, and surrounded with handsome Fortifications lin'd with Brick: The Streets are large, streight, and parallel: The Houses are generally of equal Height, and almost all painted on the Out-side. The Harbour is not so well stor'd with Ships as several others, but the Trade of the Bank is very considerable. This is the only good Sea-Port in the Dukedom of *Tuscany* in *Terra Firma*, and the Station of the great Duke's Gallies. There

is

is a House Built in the Town, or a Kind of Hospital, on purpose for the Slaves, in which they lye: contrary to the Custom of all other Places upon the *Mediterranean-Sea*, where the Slaves lye in the Gallies. The grand Duke is a very pious and very gracious Prince; and this is one of the Effects of his Charity. He suffers also the *Turkish* Gally-Slaves to serve God after their own Mode in the Three little \* Mosques that he has suffer'd them to make in this Hospital. Those who suffer the *Jews*, declared Blasphemers of the Name of  $\text{IHS}$ , ought much more to tolerate the *Turks*, who reverence him as a great Prophet.

\* See the Supplement.

In our Journey from *Leghorn* to *Lucca* we were forc'd to pass a second Time thro' *Pisa*, three Miles on this Side of which we † ascended the rugged Mountain of *St. Julian*, which divides *Tuscany* from the Signiory of *Lucca*.

† In going a little about one may leave the Mountain on

the Right-hand. I also went that Road, which is the easiest.

*Lucca* is situated in the Midst of a fertile Plain, which extends fifteen or twenty Miles, according to its various Dimensions, and is surrounded with very rich and well-inhabited Hillocks. The Fortifications of the City are pretty regular, and well lin'd, but the Ditch extremely neglected, is almost fill'd up, and level with the *Glacis*, or rather with the Fields that are round about it. We walk'd round the Ramparts in one Hour, which is an Argument of the Smallness of the Town; but to make amends, it contains many great Houses, and (if I am well inform'd) exceeds *Pisa* in the Number of its Inhabitants.

LUCCA.  
a Bishoprick,  
Luccomodia,  
Lucca. Col.  
Rom.

They carried us to see the Palace of the Republick, where the \* *Gonfalonnier* Lodges, with his nine Counsellors call'd *Anziani*. We were inform'd,

\* Vexillifer,  
or Standard-bearer.

inform'd, that these Magistrates do also usually eat together in this Palace, while their Wives and Families in the mean time live at Home. The State of *Lucca* is a Fief of the *Empire*, and under its Protection : The Government is purely *Aristocratical*, for the Sovereignty is lodg'd in the Council of Two hundred and forty Nobles, who are divided into two Bodies, which succeed one another every six Months, with the *Gonfalonnier* at their Head. The Office of this Chief Magistrate of the Republick is not unlike to that of the *Doges* of *Venice* and *Genoa*, save only in this respect, that he continues but two Months in the Possession of the Supreme Dignity, by which he receives no other Advantage, or little more than the maintaining of his Table at the Publick Charge, during that Time. He wears a Baretta and Stole, with a Robe of Crimson Velvet, and has the Title of a *Prince*, tho' he is only styl'd *His Excellency*. He may be chosen again to the same Dignity, after an Interval of six Years ; and his ordinary Guard consists of threescore *Switzers*.

From the Palace we enter'd into the *Arsenal*, where there is a considerable Quantity of Arms for so small a State, and besides, they are kept in good Order.

From thence we went to the *Cathedral*, to see the Chappel of the *Volto Santo*. They say, That *Nicodemus* having often attempted in vain to paint a *Crucifix*, the Angels that beheld his fruitless Labours, took his Pencil from him, and finish'd this Piece. They cannot give a positive Account how that Picture was first brought to the Church of *St. Fredian*, but they assur'd us, that it remov'd from thence to the Cathedral, and remain'd in the Air in the same Place where we saw it, till they had Built an Alter under it, on which

which it rested, and about which they afterwards built a very fine Chappel. This Image does not work so many Miracles as several others; but every Thing that it does, is wonderful in the highest Degree. 'Tis the principal Object of the Devotion of these People, and they stamp it on their Coin with the Arms of the Republick.

Mr. Chastelain says in his *Vocabulary Agiologick*, that they have made a particular Saint of these Sorts of \* dress'd-up Crucifixes: such as those as are to be seen at S. Stephens of Sens; at the St. Sepulcher at Paris, and at S. Dennis: they call them, says he, *Monsieur S. Voulx* (*Sanctus Vultus; Volto Santo*) and most commonly, *Monsieur S. Godelu*. The Notions of the Vulgar are generally strange Notions, especially in Matters that concern Religion; and unhappily almost every Body is a Member of that same Vulgar; the pretended Teachers, and Leaders themselves. We call those People Vulgar, that receive any Doctrine whatsoever for true, in submitting their Belief to the Opinions of others; without having of themselves a distinct and certain Knowledge of what they receive as Truth.

\* Cornelius Curtius (a Monk of some Learning) has publish'd a Treatise, *De Clavis Dominicis*; in which he does not question at all that this Crucifix was first painted by Nicodemus, and finish'd by a Divine Hand: from which Supposition he

infers plain Consequences in favour of his Opinion, in the controverted Matter (in his Book.)—*Hoc signum, says he, nobis à Cedro effigiavit Nicodemus, quem quis audeat tantæ impudentiæ, libertatisque Statuarius insimulare, ut non veram Christi Crucifixionem quam ipse præsens Vidit, representaverit? Ille qui Christum refixit, qui clavos sua manu extudit, excepit; & sicut pie sentire debemus, osculo sincero non semel amplexatus est, &c.*—*Mira miranda nimis per hanc Statuam Deus operatur apud Læcenses.*—*Non tota tamen opus Nicodemi, Nam Vultum Divinæ manu effigiatum Volunt.* (Vid. Jacob. Bosium, in *Cruce Triumphanti*.) See more in the Supplement: and the Curious Reason of the right Foot of this Image being supported by a Chalice, &c.

You may easily imagine that this Crucifix met The Cathedral with a very kind Reception at the Cathedral; yet 'tis hard to divine the Reason why it preferred St. Martin.

The River is  
at present two  
or three Miles  
distant from  
Lucca.

terr'd St. Martin to S. Fredian, since 'tis certain that this City was much more oblig'd to the latter than to the former. The Number of the Favours and good Offices it receiv'd from him, is almost infinite; but his saving it from the Inundation of the *Serchio*, deserves to be particularly remember'd. One day, when St. Fredian was at *Lucca*, the River began to swell prodigiously, and threatned the City with a dreadful Inundation; but the holy Man commanded it immediately to change its Course, and to follow him without murmuring, whithersoever he should conduct it; and his Orders were instantly obey'd, to the great Joy and Astonishment of all the People.

It is however true, to speak ingenuously, that a great Number of the Inhabitants have lamented the Loss of their River; they would have been very well contented that S. Fredian had been pleas'd to have hinder'd the Disorders sometimes occasion'd by the Overflowing of this River, without turning it another Way: or that he had brought it again, and commanded it for the Future to be less furious: For indeed this River was very useful to them; and the Brook which remains is not sufficient for their different Manufactures. But to speak now seriously, and to say Things as they truly are, we have quite another Account, without any Miracle, of the diverting of the Course of this Water. Nic. Machiavel tells us plainly in his *Florentine History*, that the Republick of Florence being in War with that of *Lucca*, Phil. Brunelleschi, a Man of great Skill in all Mechanicks, propos'd to his Patriots, (*Florentines*) a Project to subdue those of *Lucca*, by Drowning 'em under the Waters of their *Serchio*: and that they having been inform'd at *Lucca*, that That Design was in a short Time to be

be put in Execution to their great and general Damage, they found the best Way to avoid it, by turning themselves, in great haste, the Course of their River, &c. (If some of those Gentlemen say that they were miraculously assisted by *S. Fridianus*, and desire to be believ'd, they must give certain Proofs of that Matter of Fact.)

In the same Saint's Church there is a Marble Table seventeen Foot long, about six and a half broad, and fourteen Inches thick, the Story of which is contain'd in the following Inscription.

*O quisquis legis, lapis es, ni lapis hic te moveat in admirationem & cultum D. Frediani, qui Templo huic construendo, molem hanc in montibus ad quartum lapidem nactus, viribus impar, sed spiritu fervens, mirâ facilitate manibus, humerisque suis & Canonicorum, in plastrum binis indomitis vacculis trahendum impositum, sexto Salutis Sæculo, hac in Aede statuit sacrum Monumentum.*

In the same Church we took notice of a Tomb-stone with these Words inscrib'd upon it, *Hic jacet corpus Sancti Riccardi Regis Angliæ: Here lies the Body of St. Richard King of England.* But I cannot imagin who this *Royal Saint* should be.

\* *Richard I*, if my Memory does not deceive me, dy'd in *France* (of a Wound,) after his Return from his Voyage beyond Sea, and was interr'd in the Abbey of *Fonterault*, not far from *Saumur*. *Richard II*, was dethron'd by the Parliament and the Duke of *Lancaster*, and afterwards stabb'd at *Pomfret*, from whence his Body was carried first to *St. Paul's*, then to *Langley*, and at last to *Westminster*, where his † Tomb still remains. And *Richard III*, who was no more a Saint than his two Predecessors of the same Name, but rather a very wicked Man, was slain at *Bosworth* in *Leicestershire*, and buried in the City of *Leicester*. Besides, I do not remember that ever there was a

\* *Surnam'd*  
*Cœur de Lion.*

† *In the Epitaph he is said to have been Prudens ut Homerus.*

T.

King



King Richard in England before the Re-union of the Heptarchy. So that this Epitaph puzzl'd us all. However, I will not \* at present entertain you with our Conjectures concerning it; but you will do us a singular Pleasure by communicating yours to us.

\* *Passing thro' Lucca since that Time, I observ'd there other Particularities concerning that pretended Richard, fabulous King of England; and I have discours'd with several Virtuoso's of that Country, upon that Subject. But this is not the Place here to enlarge any more upon it. (See the Supplement.)*

I cannot forbear relating to you the Story of our Lady of St. Austin's, for perhaps you never heard of a more dexterous Image. A certain Soldier having lost considerably at Dice, fell into a Rage, and at last laid the Blame of his ill Fortune on our Lady, who was then plac'd against the Wall of the Corps de Guard; and after he had call'd her a thousand hard Names, to crown his Insolency, he threw a Stone at her, which was levell'd directly against the Head of the Bambino. But our Lady perceiving the Danger, prevented the Blow, by tossing her Child so nimbly from her Right Arm to her Left, that he receiv'd no Hurt.

To preserve the Memory of this Event, the little Child stuck so close to his Mother's left Arm, that she could not with all her Strength bring him to his former Place; so that she was e'en forc'd to let him have his Humour: and his remaining upon her left Arm to this very Day, is look'd upon as an undeniable Argument of the Truth of the Story, by the devout Pilgrims who come to visit this Image. The Earth open'd on a sudden, and swallow'd up the impious Soldier: the Hole is still there, and these charitable Devotees are very careful to admonish inquisitive Strangers not to come near it, because it is the very Mouth of Hell: such a dangerous Place ought to be rail'd in.

You

You are not ignorant that several of the most notable \* Families of *Lucca* retir'd to *Geneva*, about the Time of the *Reformation*.

Calendrinis,  
Burlamachi,  
Turretini,  
Micheli, and  
some others.

The Country between *Lucca* and *Florence* is fertile and well cultivated. *Pistoia* is in the Middle, twenty Miles distant from each of 'em. This is a very poor and desolate City, especially since it lost its Liberty; for tho' it can make a shift to live on the Fat of the Land, it can never grow rich without Trade, of which it is wholly destitute. It is bigger than *Lucca*; its Streets are large and streight, and the Remainders of its ancient Beauty are sufficient to convince us, that it was formerly a pretty fine City.

PISTOYA.

A Bishoprick.

Pistorium,

Pestorium,

Pistoria.

We pass'd by

San-Vido.

Picciorata.

Lunata Bor-

gho Nuovo.

Fratina. Pon-

te Squarcia.

Bocconi. The

River *Pescia*. (We left the Town of *Pescia* on the Left-Hand.) *Borgho-Bugaiano*. *Serravalle*. The River *Ombione*. (Catilina in Agro pistoriense ab Anton. peremptus est. (Cassiod.)

The Inhabitants of *Pistoia* have a particular Veneration for St. James, because they were formerly assisted by him, and have still a great Number of his Relicks. He has a † Chappel in the Cathedral, where I observ'd a Prayer directed to him, in which he is call'd the First or Chief of the Apostles; Tu qui primatum tenes inter Apostolos, immo, qui eorum primus, &c.

† The Altar of  
that Chappel is  
cover'd with  
Plates of Sil-  
ver, and sur-  
rounded with  
Lamps of great

Value. A pretty large and fine Edifice curiously Pav'd. The ancient Baptistry which is lin'd with Marble, is very near it; and its Outside is but little inferior to those we have seen at John de Lateran's, at Pisa, and elsewhere. The Dome or the Cupola of the Church call'd La Madona dell'Humiltà, is a good Piece of Architecture. They have a Proverb, Città Pistoiese, chiare case, oscure Chiese.

Some think the Factions of the *Guelphs* and *Gibelins* were so call'd from *Guelf* and *Gibel*, two Brothers, and Gentlemen of *Pistoia*, of whom the elder espous'd the Quarrel of Pope Gregory the

T 2

Ninth;

\* *About the  
Cousines of Ita-  
ly and Ger-  
many.*

Ninth, while the second asserted the Interest of the Emperor *Barbarossa*. But I should rather embrace the Opinion of those who derive the Names of those Factions from the illustrious and potent \* Families of the *Guelphs* and *Gibelins*, who were at Enmity with one another, long before their Jealousies and Animosity were rais'd to the utmost Heighth, by their declaring, one for the Emperor, and t'other for the Pope. There are several other Opinions. They have also many Etymologies of the Word *Pistoya*, and *Pistorium*: But all that has Nothing that is true, or ingeniously invented. That of *Catherine* whom I mention'd to you just now, is a great deal more Curious. I took some Pleasure this Morning, in Reading again those admirable Thoughts, in *M. Magliabechi's* Chamber, where I met with one of the oldest *French Golden-Legends*, printed at *Rdan*. I could not forbear setting down in my Pocket-Book out of that so famous Legend, some other Etymologies of the Names of Saints of both Sexes: These Imaginations having appear'd to me not only pleasant, but in a manner useful, because of the Contempt they necessarily create in our Minds for the Collectors of such Fables, and together Contrivers of 'em: and being willing to fill up my Letter, the Fancy takes me to communicate some of 'em to you.

† *Anointed  
with Cream.*

To begin with *St. Christina*, my Author tells you, That her Name signifies † *Ointe de Craime*, because she had the Balm of sweet Odour, and the Oil of Devotion. Would you not have discover'd this rare Etymologie at the first glance?

|| *The Hand of  
God.*

\* *Blessed and  
Sad.*

*Damian*, he proceeds, had his Name from || *Main de Dieu*, 'because he wrought divinely. *Beatrix* is an Abridgment of \* *Benoiste* and *Triste*. *Martin* was so call'd, because he kept the Field of Battel against *Vices*;

ces ; or, as one should say, one of the Martyrs, Ung des Martyrs, des Martyrs ung, d' Martyrs in, Martyrin, Martin. And is not this as plain as the Derivation of † *Equus* from *Alfana*, or † See *Menage Lackey* from *Verna* ? George comes from *Ge* or *Bouhours*. Earth, and from *Orge*, which signifies Barley, that is, \* *Cultivateur d'Orge*. Siphorian is deriv'd \* A Cultivator from *Symphony*, for he chanted the sweet Tunes of Barley. of *Virtue*. Maurice comes in a streight Line from *Amen* and *Cis*, that is, Vomiting hard, and *Us*, which signifies Councillor, or Hasty. Vomiting, by reason of his throwing off Superfluities ; Hard, because he endured Torments ; Counsellor, because he admonish'd the Knights his Companions ; and Hasty, from the Ardour of his Zeal. This is as clear as a Sun-beam. S. Gorgonian is originally deriv'd from *Gorgos*, which signifies Subject ; or from *Gonos*, that is, an Angel, and *Denan*, which is interpreted Fruit ; for he was Subject to God without Angel, and was afterwards made new Fruit by Martyrdom. Alexis is as one should say *issant de Loy*, issuing out of the Law ; for he issued from the Law of Marriage to preserve his Virginity. Jerome comes from *Norma*, a Rule. Cecilia, from *Lis du Ciel*, the Lily of Heaven. Cyprian, from *Cypris*. Saturnian, from *Saturare nuce*, because the Pagans and Heathens glutted themselves with his Torments, as the Crow gluts her self with devouring Nuts. When you have a Mind to a second Service, this venerable Legend will furnish you with a plentiful one ; but I believe you have enough at present.

The unhappy *Factions* of the *Bianchi* and the *Neri*, that have been the Occasion of so many Disorders at *Florence*, *Pisa*, *Lucca*, and several other Cities, had their Beginnings at *Pistoia*.

\* See the Florentine History, by Nic. Machiavel.

The \* *Bianchi* join'd with the *Gibelins*, and after having shed a great deal of Blood together, they lost Abundance of their own.

I am,

Florence, May 17.  
1688.

S I R,

Your, &c.

## LETTER XXXI.

S I R,

I Would not neglect the Occasion of writing to you the Day after our Arrival at *Florence*, tho' I could not then give you any Account of this fine City. We have seen so many Things in it since, that my Journal would furnish me with sufficient Matter for a Volume. But, in pursuance of my wonted Method, I shall in the first Place give you a brief Description of it, and afterwards proceed to communicate some particular Observations, which perhaps will be new to you.

FLORENCE  
the Fair.  
Chief City of  
Tuscany;  
Seat of an

*Florence*, is situated on the River *Arno*, as it were in the Middle of the *Arena*, or in the Bottom of an Amphitheater. At the Distance of four or five Miles, excepting only the Side that

Archbishop; and the Residence of the Great Duke of Tuscany: (not Duke of Florence, as many call him very improperly, since the Year 1569.) Florentia. (Fluentia) Built by the Dictator Sylla, out of the Ruins of Fesulæ: (Fiesola) Made a Roman Colony by the Triumvirs: almost destroy'd by Attila, and afterwards by the Lombards; Rebuilt and Enlarg'd by Charlemagne. A fine City, fine Houses, Large, and well built.

looks

looks towards *Pistoja*, it is surrounded with very fertile Hillocks, which rise insensibly, and by degrees unite themselves to the high Mountains of the *Appennine*. The vast Number of Houses which cover both these little Hills, and the interjacent Plain, make a very delightful and admirable Prospect. If from one of the Towers of *Florence* you took a View of this large Bottom, so full of Villages and Houses of Pleasure, you wou'd think it were an almost infinite Continuation of the Suburbs of the Town; and it may be justly said, that this rich and delicious Valley is one of the best inhabited Places in the World.

I was inform'd by a curious and exact Person, that the Walls of this City are just Fifteen thousand two hundred and forty *Brasses* or Fathoms in Compass; and that the River *Arno*, which runs thro' it, is five hundred Fathoms broad; so that reckoning the double Breadth of the River, with the Circumference of the Walls, the Circuit of *Florence* amounts in all to Sixteen thousand two hundred and forty Fathoms. Three of these Fathoms make exactly five Feet and eight Inches *English* Measure; and consequently Sixteen thousand two hundred and forty Fathoms amount to Thirty thousand six hundred and seventy five Feet, which you may reduce as you think fit. The City is pretty round.

The same Person assur'd me, that *Florence* contains within its Walls Eight thousand and eight hundred Houses, and Sixty thousand Souls: Two and twenty Hospitals: Eighty and nine Convents: Fourscore and four Fraternities: a Hundred and fifty two Churches: Eighteen Halls or Galleries belonging to Merchants: Seventy and two Courts of Justice: Six Columns: Two Pyramids: Four Bridges: Seven Fountains:

*The greatest Part of these Things may be much alter'd since the Calculation that was made of it, many Years ago.*

Seventeen Places or Courts : and a Hundred and sixty publick Statues. The Streets are pav'd with large Pieces of a greyish Stone, call'd *Pietra forte*, which is brought from the neighbouring Quarries. A good Number of the Houses are built with the same Stone, and many of 'em are extraordinarily large and beautiful. And even there are some who pretend, that the *Florentine Palaces*, to speak after the *Italian* manner, are the best contriv'd Houses in *Italy*.

\* Near the great Gate of this Palace there is a large Magnet or Load-stone, which was spoil'd by the Fire. Spon says that it weighs 5000 Pounds.

† This Palace was not built for the Use of the Dukes of Florence, created afterwards Great Dukes of Tuscany, and

Sovereign Princes of that Country : 'Twas Luke Pitti Gonfalonnier that built it for himself, at the same Time that the other fine House at Ruciano, about a Mile from Florence was built. They charged him with having built these two Edifices with the Blood of the People, by Plunder and Extortion ; and the more they charged him with such-like Crimes ( into the Particulars of which I do not here enter ) the more they exaggerated the Magnificence of the Buildings, to make People take Notice of the vast Expence, beyond the Ability of a private Person, who Pitti was very rich. This Circumstance is the Foundation of the great Noise that they made, and do still make, about the Magnificence of this Palace, which, take it altogether, has nothing so much Extraordinary in it, no more than that of Somerset-House in London. ( in the Strand ) which also made the People murmur, upon an Account something like this, whether well or ill-grounded.

defend

defend from the Sun, and make the Apartments cool. But that Pretence is not satisfactory.

Before we enter'd into the old Ducal Palace, where all those rare and precious Things are to be seen that make so great a Noise in the World, we took a view of the Statues in the next Piazza. I shall only name these following; the *David*, by *Michael Angelo*; the *Judith*, by *Dona-*  
*telli*; the fair *Sabin Woman* violently carried away, by *John of Bologna*; the *Persens* of Brass, by *Cellini*; the *Hercules* and *Cacus*, by *Bandinelli*; and the Brass Statue on Horseback of *Cosmo I*, by *John of Bologna*. These are all admirable Pieces. The three *Basso-relievo's* on the Pedestal of the last-nam'd Statue represent *Cosmo I*, kneeling before the Pope to † receive from him the Title of *Great Duke*; the same Prince making his Publick Entry into *Florence* in a Kind of triumphal Chariot; and the Ceremony that was solemniz'd when the Senate of *Florence* resign'd the Sovereign Authority to him, by investing him with the Ducal Dignity.

*The four Statues of white Marble on the Bridge of the Trinity represent the four Seasons.*

† Ob zelum Religionis, præcipuumq; Justitiæ Studium.

The great Gallery of the Palace is almost Four hundred Foot long: the Cieling is painted. We walk'd between two Ranks of Statues and Busts, which are almost all Antique Pieces. On the Top, against the Wall, are Pourtraictures of the ancient Philosophers on one Side, and those of famous Captains on the other.

Among the most beautiful and rare Statues they made us observe especially that of Brass, which is \* cloath'd and thought to be *Scipio's*; the *Leda* receiving *Jupiter's* Embraces with a Pleasure mix'd with Shame; the Antique *Bacchus*, accompanied with a Copy by *Michael Angelo*, not inferior to the Original; the *Julia*, Daughter of *Augustus*; the *Pomona*; the *Venus*; the *Diana*; the *Apollo*; another *Bacchus*; the Peasant

\* The Characters on the Hem of his Gown are thought to be of the ancient Hetruscan Language. It is a very fine Statue.

striking



striking a Boar; the Busts of all the Emperors to *Galiennus*, and especially those of *Adrian*, *Pertinax*, and *Severus*.

From this Gallery we pass'd thro' several Chambers full of Rarities. I observ'd in the *first* a branch'd *Candlestick* of extraordinary great Pieces of *Amber*: a very fair *Column* of *Oriental Alabaſter*: a *Rhinoceros's Horn* of an unusual Bigness: many *Basso-relievo's*, and other antique Sculptures, Medals, Idols, and Sepulchral Lamps; Stones, Minerals, and other natural Curiosities.

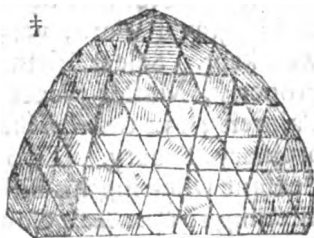
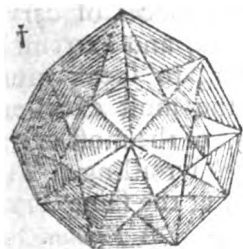
Here they us'd formerly to show an Iron Nail, one half of which, they pretended, was chang'd to Gold; but they have left off exposing it, since 'twas discover'd that the Miracle consisted wholly in the Sodering. 'Twas one Turncisser, that had forger'd and solder'd the Gold and Iron together: Otton Tachenius has written the whole History of it. † March 23. May 1688. Very fine Porcelain of China, formerly of great Value.

In the *second* there is nothing but *Paintings*. The *third* is call'd the Chamber of *Mathematicks*, where among other Things there are Globes, and a Sphere which contain seven Foot in Diameter. The *fourth* is hung with *Pictures*, which exceed those of the Second; besides which, I took notice particularly of a Cabinet of Ebony, with its Ornaments of *Amber*, *Ivory*, and *Precious Stones*; the great rough *Emerald* rooted in its Rock; and the Ground Plot of *Leghorn* describ'd on a Table of *Lapis Lazuli*. The *Pictures* of Illustrious Persons of the present Age, are the principal Ornaments of the *fifth* Chamber. Among the *Generals* of Armies and great Captains, I observ'd three Englishmen, *Cromwell*, *General Monck*, and the late Earl of *Ossory*, Son to † the present Duke of *Ormond*. In the *sixth* there are a Hundred thirty and seven *Pictures* of the most famous Painters, done by themselves. The *seventh* is adorn'd with Vessels of *Porcelain*. And the five following are full of an amazing Number and Variety of *Curiosities*. They contain also great Store of Arms of all Fashions, and of all Countries, among which we took notice of a *Musket* with a *Golden Barrel*. Here is also the great *Magnet*, which us'd formerly to lift

lift up fifty Pounds of Iron, but at present its Vigour is much diminish'd. The \* *Horse-tail*, which is twenty Foot long, may be justly reckon'd among these Curiosities.

\* This Horse was presented to the last Great Duke by the late Duke Charles of Lorraine.  
† Built by Buontalenti.

The most precious and valuable Rarities are kept in the Octogonal Room, call'd the † *Tribune*, which is twenty Foot in Diameter, and is cover'd with an arch'd Dome. The Floor is pav'd with several Sorts of Marble artificially laid together; the Walls are hung with Crimson Velvet, beautified with an infinite Number of rare Ornaments; the Windows are of Crystal; and the Inside of the Dome is overlaid with Mother of Pearl. Nothing is admitted into this Place, but what is of great Value and exquisite Beauty. You know the large Diamond claims the first Rank among the Jewels of this Cabinet. Mr. *Tavernier*, who had an extraordinary Knowledge in these Sorts of Things, having several Times carefully examin'd the Jewels of almost all the Princes of *Asia* and *Europe*, is also the Person that is able to give us the most exact Account of this rare and precious Jewel; of which you may here see the † Form and Bigness.



It weighs, says he, an hundred thirty nine Carats and a half, and has a very fine Form; but it's Pity, adds he, that the Water (or Lustre) of it is a little upon the *Citron* colour. According to

Fermanel values it but at Five hundred Thousand French Crowns. (Pag. 8, and 88, of his Travels.) Others, like those of Morat, in Switzerland, wont give a Penny for it. And indeed the Value of any Stone is but fantastical.

\* Others say, of Tiberius.

to his Rule and Calculation, it ought not to be valu'd at (considering this Defect) but at *Two Millions six hundred eight thousand three hundred thirty five Livres* Tournois. This Diamond and the † other which I place at the Side of it (since I have an Opportunity) are, says *Tavernier*, the two largest cut Diamonds in the World. This last is of a fine Water and a good Form, but there is a little *Glaze* towards the Bottom, which lessens the Value, which notwithstanding that is reckon'd at *Eleven Millions, seven hundred twenty three thousand two hundred seventy eight Livres, fourteen Sols three Liards*. It weighs two hundred seventy nine Carats, and nine Sixteenths.

Among other Rarities in this *Gazophylacion*, these deserve to be mention'd: an antique \* Head of *Julius Caesar*, of one entire neat *Turquoise* of the old Rock, as big as an Hen's Egg; a Cup-board full of Vessels of *Agat*, *Lapis Lazuli*, *Cornelian*, and *Crystal* of the Rock, the whole garnish'd with Gold and fine Jewels. A large Table and Cabinet of inlaid Work, wholly compos'd of *Oriental Jasper*, *Chalcedony*, *Rubies*, *Topazes*, and other Precious Stones, admirably well wrought. A Collection of very rare Medals; a prodigious Number of antique Pieces of carv'd and engrav'd Work, very entire, and extremely well kept. Select Pictures, or, to speak more properly, Master-pieces of the most excellent Painters; Six *Græcian* Statues, of the most extraordinary Beauty. Two Men wrestling. The Peasant whetting his Bill, and at the same Time listening to *Catalina's* Conspiracy. A *Faunus*. A sleeping *Cupid*. A *Venus* six Foot high, and another smaller by a Foot, both of white Marble.

You will quickly know the last, when I have told you, that it is the famous *Venus*, call'd of *Medicis*, because she belong'd to the Princes of that





The Venus of Medici

that House before it was carried from Rome to Florence. It must be acknowledg'd, that this is the most charming Body, and the finest Piece of Workmanship in the World. The Head of this incomparable Statue is turn'd a little towards her Left Shoulder; she holds her Right Hand before her Bosom, but at some Distance; and with the other Hand, *Si cuopre le parti onde la Donna arrossi, quando si scuoprono*; which she does also without touching 'em: She bows down gently, and advances her Right Knee, as it were to hide herself better if she cou'd. That decent Bashfulness which is so becoming an Ornament of the Fair Sex, with a spotless Modesty and Chastity are painted on her Face, and accompanied with a Sweetness, Beauty, Delicacy, and Air of Youth, that are altogether inexpressible. She wants nothing but Voice and Colour, say her \* Admirers. Her round and tender Arm cleaves insensibly to her former lovely Hand; her Neck is admirable; and, to conclude, this rare Master-Piece is a perfect Imitation of the fairest Nature.

*On the Basis, which is of the same Piece of Marble with the Statue, this is written, ΚΛΕΟΜΕΝΗΣ ΑΠΟΛΛΟΔΟΡΟΥ ΑΘΗΝΑΙΟΣ ΕΠΩΞΕΝ. Made by Cleomenes, Son of Apollodorus the Athenian. But who can affirm that Inscription to be Antique.*

\* I speak, here, their Language, rather than I express my

*own Thoughts. There is nothing but the Head, and the Trunk, or Body of the Statue that is Antique. The Feet and the Hands, which Time has devour'd, were repair'd by Bandinelli. These new Hands are too large; and the Fingers too slender and too long.*

From this Palace we pass'd thro' a little Gallery of Communication to the ancient Palace of the Republick, where we saw the Furniture of the Wardrobe, and the rich Coach that was made for the Solemnity of the Great Duke's Marriage. The great Hall of this Palace (a Hundred seventy and two Foot long, and Seventy four in Breadth) is a little dark.

The Cathedral is a very large and stately Building, tho' with little Exception, of a Gothick Architecture.

chitecture. It is all cover'd over on the Outside, and pav'd throughout with polish'd Marble of several Colours. Its Length amounts to four hundred and ninety Feet, and its Height to the Top of the Cross on the Globe, to Three hundred and eighty. 'Tis impossible to be weary of Viewing this noble Structure ; but 'tis pity that it has not a \* Frontispiece.

\*The Paintings that are now to be seen upon the Front, were made since. See the Supplement.

The finest Statues in this Church are, the *St. James*, by *Sansovin*, against one of the Pillars which support the Dome ; the *Adam* and *Eve* behind the great Altar, by *Bandinello* ; the Statue of *God the Father*, the *Dead Christ*, and the Angel supporting him, on the same Altar, and by the same Hand. Criticks find fault with *Eve*, because she is of greater Stature than her Husband.

The Painting in the Dome represents the *Resurrection*, and is the Work of *Fred. Zuccherò*. It is highly esteem'd, tho' the Painter is blam'd for representing his Rising Bodies cloth'd, and of different Ages.

They made us take Notice in a Picture that is to be seen in the same Church, and is made by *Paul Uccello*, of a Thing, which they take to be a considerable Fault. 'Tis the Figure of † a General of an Army on Horseback, of which the Horse rests or supports himself on the two Legs, of the same Side, while the other two are in a moving Posture. That appears Strange to those that know nothing of the Going of Ambling Horses ; because, I believe, there are but few of them, in this Country.

† J. Acutius an Englishman.

The Pieces of *Moses* and *Aaron's* Rods are two of the most curious Relicks in the Cathedral, tho' they seem to be of doubtful Credit, since both the entire Rods are said to be at *St. John de Lateran*.

The

The Steeple or Tower where the Bells are, is very near the Church : it is a square Tower a Hundred and eighty Foot high, overlaid with square Pieces of red, white, and black Marble, and adorn'd with several Statues. The old bald Man, by *Donatelli* is a very good Piece : 'tis said that Sculptor preferr'd his *Zuccone* before all his other Works ; not only because this Statue is very good, but because it perfectly well represented one of his intimate Friends.

The *Baptistery* is lin'd with Marble, in the same manner as the Church ; and its Structure is almost like to that of the *Baptistery* at *Pisa*, though, as it is generally said, it was formerly a Temple of *Mars*. After the Alterations that were made in it, when the Cathedral was built, it was appointed to serve for a *Baptistery*, and dedicated to *S. John Baptist*. The \* *Mosaic* Work on the arch'd Roof is much valu'd ; and among the Statues contain'd in this Temple, the *Magdalen* of Wood, by *Donatelli*, is particularly esteem'd. But the most admir'd Pieces are, the three brazen Gates, adorn'd with *Basso-relievo's* representing some sacred Histories. That on the Back-side, with this Inscription, *Andreas Ugolini de Pisis me fecit 1330*, is the least considerable, the other two are singularly beautiful. They never forget to tell Strangers, that *Michael Angelo* thought he could not admire 'em sufficiently, and esteem'd 'em worthy to be the Gates of Heaven.

See the Supplement, concerning the Pope Balthasar Cossa, whose Tomb is there.

\* By Andr. Fasi, Florentine; and one Apollonius, a Grecian. It represents the History of JESUS CHRIST, and that of S. John the Baptist. With a fine Celestial Hierarchy.

*Dum cernit valvas aurato ex ære nitentes  
In Templo Michael Angelus, obstupuit.  
Attonitusque diu, sic alta silentia rupit,  
O Divinum Opus ! O Janua digna Polo !*

Near the Church of the Trinity there is a fair Column of Porphyry,

which supports a Statue of Justice, much greater than the Life, and extraordinary fine. 'Tis said, that this Column was formerly in the Pantheon, and that it was given by the Pope to Cosmo I. (Gal. Guald. Prior.) There is a Proverb at Florence, which says, That Justice stands so high there, that none can reach it.



See the Post-  
script at the  
End of this  
Letter.

In the Court opposite to the middle Gate of this *Baptistry*, there are two Columns of Porphyry chain'd together, tho' they stand at some Distance from each other. They say, That the *Florentines* having assisted the *Pisans* to conquer some Part of the Isle of *Majorca*, ask'd two Pillars, which they found among the Spoils of the Enemies. Some add, That the *Pisans* being loth to part with these Monuments, but not daring to refuse 'em to their Allies, spitefully tarnish'd their Lustre in the Fire, and sent 'em in that condition cover'd with Velvet. But this Circumstance is deny'd by others.

I had almost forgot to mention the other Column which stands not far from the former : It was set up for a Memorial of a pretended Miracle which happen'd in that Place, when the Body of *St. Zenobius* was remov'd from *St. Lawrence's* to the Cathedral. His Shrine, says the Tradition, touch'd by chance the Trunk of a dry \* Tree which lay'd there, and immediately the Tree blossom'd, and put forth both Flowers and Fruit ; I have forgot the rest of the Story.

\* They shew a  
Crucifix that  
was made of  
the Wood of  
this Tree, at  
*Sa Maria Ni-  
potecosa*.

*St. Lawrence's* Church is very large and rich ; and I may venture to say, without being guilty of a *Hyperbole*, that the famous Chappel, on which they have wrought so long, will, when finish'd, be the finest Edifice of that Nature in the World. I dare not undertake to describe it, but I cannot forbear to give you some Idea of that curious Piece of Architecture.

This magnificent Chappel is very large and high. In the Middle of each Face of the *Hexagon* there rises a double Pilaster of Jasper, with a double Chapter of Brass gilt, the Base being also of the same Matter. On the Pedestal of each Pilaster there are several Emblematical Figures compos'd of Precious Stones joyn'd together

gether with all the Art imaginable. In the six Angles there are six stately Tombs of Porphyry, Oriental Granite, and of some other of the most precious Kinds of Marble. On each Tomb there is a great \* Pillow of Jasper enrich'd with divers Sorts of Jewels, and on each Pillow a Crown, which is yet a great deal richer. The Pedestal or Base that supports the Tombs, is overlaid with Porphyry and Chalcedony, on which will be engrav'd the Epitaphs of the Princes for whom these Tombs are design'd. Their Statues of Brass gilt, twice as big as the Life, will be plac'd in the Niches of black Marble, that are already prepar'd in the Wall over the Tombs. The inner Roof of the Dome will be of pure *Lapis Lazuli*, with Roses and other Ornaments gilt. All the rest of the Walls is lin'd in Compartments with fine Agats, rare Granites, Onyxes, and all Sorts of Stones that are esteem'd precious; each Pannel being divided into Frames, and embellish'd with other Ornaments of Copper gilt. The Altar will surpass all the other Parts of this admirable Structure; and to comprehend the Beauties of 'em all, your Imagination must rise higher than my imperfect Description is able to carry it.

\* 'Tis said, that each Pillow cost Sixty thousand Crowns; but what is said is not always true.

The † Library of St. Laurence is particularly famous for its *Manuscripts*. I shall take this Occasion to tell you, that M. Magliabecchi could not favour me with a Sight of St. Chrysostom's Letter

U

to

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† It is Fourscore Brasses or Fathoms in Length, and Twenty in Breadth. The Fathom in Florence is equal to two Roman Feet; and the Roman Foot is shorter by six Lines than the English. See the Instructions to a Traveller, at the End of this Volume. In this Library there is a Manuscript Virgil, that disputes the Antiquity with that of the Vatican. The Volume that is here, is a little less Square. The three first Lines of each Book are in Red.

to *Cæsarius*, having receiv'd express Orders from the Great Duke not to communicate it to any Person whatsoever. But you may inform our Friend, that M. *Magliabecchi* positively assur'd me, that the Passage cited by *Martyr* is contain'd Word for Word in that Manuscript.

† See the Post-  
script at the  
End of this  
Letter.

We went also to the Church of the *Holy Cross*, principally to see the † Tomb of *Michael Angelo*; which is certainly a very considerable Monument; tho', in my Opinion, not altogether suitable to a Person whose extraordinary Merit consisted chiefly in the Art of Architecture. In the Chappel belonging to the Family of the *Zanchini*, in the same Church, we observ'd on the Altar a Picture by *Angelo Bronzini*, in which

*Red. I observ'd in several Places Set for Sed. Always VERGILIUS, and not VIRGILIUS. There is no Lavinaque venit Littora, but Lavinia venit. Some Body has written in this Volume, that the Consul Tuccius Rufus Apronianus Asterius eum emendavit Romæ, In the Reign of Justin. There is also a large Greek Manuscript, containing the Chyrurgery of the Ancients; of Hippocrates, Galen, Asclepiades, Bithynus, Apollonius, Archigenes, Nymphodorus, Heliodorus, Diocles, Rufus Ephesius, and Apollodorus Citienfis; with the Manner of curing Dislocations describ'd in Figures painted on Vellum. This is a great Treasure, being the only Work of this Nature now known to be extant, says Mr. Spon, who has copied that, written by the Hand of Holstenius, in the first Page of this Manuscript; but in altering and spoiling the Holstenius's Note, for fear of being taken for a Copier. Here are Holstenius's Words. He says, That these Treatises are of Hippocrates, Galen, Oribasius, Heliodorus, Asclepiades Bithynus, Archigenes, Diocles, Amyntas, Apollonius Theres, Nymphodorus, Rufus Ephesius, Apollonius Citienfis, Soranus, Paulus Aegineta, and Palladius: Dr. Spon has left out the Names of these ancient Writers with which, probably, he was not particularly acquainted. Vidus Vitrius has publish'd some of these Treatises in Latin, without putting the Greek at the Side. This famous Manuscript is full of Figures colour'd; as Instruments, Ligatures, &c. All that good for Nothing.*

*Christ*

*Christ* is represented delivering the Souls of the Fathers : there are in that Picture some \* Female Spirits, that appear too gay and airy for an Altar-piece. And even some say, That she who bears the Name of *Eve*, is the true Resemblance of the Painter's Mistress. They add also, that the Figure of a Man at the right Corner of the Picture below, looking stedfastly upon the pretended *Eve*, is *Bronzini's* own Face. This puts me in mind of *Pintaricchio*, who, in the *Vatican*, painted Pope *Alexander* the Sixth prostrate at the Feet of *Julia Farnese*, under pretext of making him adore the *Virgin*.

*We find in some famous Treatises of what they call Theology, where it is carefully inquir'd, if the Angels are Male and Female? If they beget Children between themselves, as well with our Women? &c.*

Among the holy Rarities we observ'd in the Churches, besides the Rods of *Moses* and *Aaron*, which I mention'd before, I shall only name the Hood *St. Francis* wore when he was stigmatis'd, which is to be seen in the Church of *All-Saints*. Two of *Judas's* thirty Pieces of Silver which are preserv'd in the *Annunciata*, and the Crucifix that spoke to *St. Andrew d'Ursini*, which is in the Church of the *Carmes*.

*There is a very scandalous Sort of pretended Theology.*

† The Monks of *St. Mark* make excellent Balsams, and prepare all manner of Perfumes : We bought some of 'em, and had sometimes the Pleasure to walk in their Cloysters and odoriferous Gardens, where we breath'd nothing but Oranges and Jessmins : But the Truth is, there is not any Part about *Florence* that is not altogether charming. The Great Duke has several fine Houses, of which we only saw *Poggio Imperiale*, a little Mile from *Florence* ; (we go up to it through a double Avenue of green Oaks :) and *Pratolino* about two Leagues from the same City. These are very pleasant Places ; and I may even venture to say they have Beauties that are not common. But the Magnificency of Gardens and Water-works is advanc'd to such a

† *See what is said of the Perfumes that are sold at Rome, in the Instructions to a Traveller.*

Height in *France*, that the best Way to save the Credit of *Frescati* and *Pratolino*, is to pass over in Silence all their pretty Wonders that were formerly so highly extoll'd.

We visited also the *Arsenal*, and the *Cittadel* of *St. John Baptist*, which is a strong Place, and kept in good Order. But the two Forts of *Belvedere* and *St. Miniato*, are in a manner wholly neglected.

*In the Hospital ad Scalas there is the Tomb and Epitaph of a human Monster, who had two Heads and four Hands on one Body. This double man (nam'd Peter and Paul) had different Affections. One of the Heads wept, while the other laugh'd; and slept while his Companion was awake. This Monster liv'd twenty Years and twenty Days.*  
Schrader.

The Great Duke has diverse *Nurseries* for several sorts of Animals. *Villani* relates, That in the Year 1331, a Lioness at *Florence*, cubbed and brought forth two Whelps, or Young ones, who lived, and grew Old. The same Author writes, That at another time a Lion made his Escape out of his Lodge, and terrified the whole City; that having met a young Child, whom he lifted up between his Paws without hurting it, the astonish'd Mother ran with Cries and Tears to the ravenous Animal, who looking stedfastly upon her, restor'd the Child, without offering the least Violence to either of 'em.

I must not conclude this Letter without mentioning those Stones found on the Mountains twelve Miles from *Florence*, at *Limago*; which being saw'd thro' the Middle, and afterwards polish'd, some of them represent several Sorts of Trees, and others are mark'd with the Figures of Towns and ruin'd Castles. *Kircher* calls the former *Dendrites*, from the Images of Trees that appear on 'em; and the same Author makes several curious Remarks on this Occasion, which I will not insist upon in this Place.

Tho' *Florence* is certainly one of the finest Cities in the World, and has the Advantage of a most delicious Situation, yet I cannot forbear telling you it must appear a very sad and melancholy Place to those who are accusom'd to enjoy

enjoy the Pleasures of Sociery. Sir — *D.* the *English* Resident, who, you know, has been here for several Years, is not able to express his Uneasiness under the intolerable Constraint and eternal Ceremonies of this Place; and particularly exclaims against the Invisibilty of the beautiful Sex; and indeed, these Customs can never be endur'd by any, but such as are accusom'd to 'em from their Infancy.

I am,

Florence, May 23.  
1688.

S I R,

Your, &c.

#### POSTSCRIPT.

**S**ince I have a little spare Time through a Mistake that happen'd about the Post-Hour, I have a Mind to send you a farther Collection of Remarks, out of my *Journal*. I think I told you already, that I make always Abundance of 'em, and I will occasionally add, that the Necessity I lay under, for several Reasons, of enclosing the Relations I send you, within certain Bounds, hinders me from communicating to you in these Letters, several Things that would be agreeable, but whose Discussion or History, would require a great Length of Time. 'Tis what I find in this very Moment; I see in my Memoirs, a great many Things of which the Relation would be acceptable to you; but because they would engage me in too long Discourses (considering the Limits that are pre-scrib'd me) I must omit 'em totally, and be content to fill these new Pages which I have

U 3

de-

design'd for you, with a Collection of short Articles, without any Connexion.

(1.) You may add the Epitaph of the famous *Michael Angelo*, opposite to the Place where I told you they shew'd me his Tomb.

**MICHAELI ANGELO BONARTIO:**  
*è vetusta Simoniorum Familia: Sculptori, Pictori, & Architecto, Fama omnibus notissimo. Leonardus Patruo amantiss. & de se optime merito, translati Romæ ossibus, atque in hoc Templo Majorum suorum Sepulchro conditis, cohortante sereniss. Cosmo Med. Magnæ Hetruriæ Duce. P. C. Anno Salutis. M. D. LXX. Vixit Annos 89. M. II. D. 15. Painting, Sculpture and Architecture, three Statues of white Marble lament upon the Tomb: and the Bust of Michael Angelo is at the Top of the Monument.*

(2.) In the Middle of the same Church, there is a large flat Tomb-stone at the Level of the Pavement, round which are Engraven these Words, to serve instead of an Epitaph upon one *John Catrick* Bishop of *Exeter*, whose History perhaps you know (I observe the false Orthography.)

*Hic jacet Dnus Johannes Catrik Epus quodam Exoniensis, Ambasiator serenissimi Dni Regis Angliæ q. Obijt 28. die Decembr. Anno Dni. 1419. cuius Animæ propiciet Deus.*

(3.) In going out of *S. Laurence's Church*, to go \* up to the Library, there is in the Cloister, the Statue of *Paulus Jovius*, upon his Tomb, with the following Epitaph.

\* The Stairs contrived by Michael Angelo, are very Curious.

PAULO

*PAULO JOVIO, Novocomen. Episc. Nucerin. Historiarum sui Temporis Scriptori. Sepulchrum quod sibi Testamento decreverat, Posterius ejus Integra fide posuerunt. Anno 1574.*

You see that this *Scriptori* without any Epithet, is very cold; especially in *Italy*, which is the Country of exaggerated Elogies. Indeed, *Paulus Jovius* was *Scriptor*, but not a very faithful *Scriptor*.

(4.) In the Great Duke's Gallery, where there are the Pictures of the Painters, drawn by themselves; there are between 'em Three unmarried Women. *Marietta Tintoret*, Daughter of the Famous *Tintoret*; *Lavinia Fontana*, of *Bologna*; and *Sophonisbe Angusciola*, of *Crémone*; a Girl of Twenty Years of Age, and a pretty fat Woman. I do not know the Reason why the Picture of *Michael Angelo* is not among the Rest.

(5.) The Front of the Cathedral was adorn'd with Paintings to welcome the Grand Princess, (who was of the House of *Bavaria*.) They have represented on it slightly the History of the Councils of *Florence*; and the following Inscription is upon the great Gate in the Middle.

*Sacro sancta Oecumenica Decima Septima Synodus; hæc in Florentina Basilica Celebratur; in qua tum Græci tum Latini In Unam eandemque veram Fidem consenserunt. Coram Eugenio IV. Univerſo Ecclesiæ Pontifice; Nec non Joanne Augusto Græcorum Imperatore. An. D. M. CCCC. XXXIX.*



† *He that says* This pretended † Union is taken Notice of in  
*Council says* another Inscription, which is behind the Quire,  
 Cabal; and as if it was made the 26th of July 1438.

*generally a*  
 double Cabal. (*Which is the Reason, to mention it by the by, why I cannot easily suffer the Name of Council to be used for that holy Assembly of Men immediately inspir'd by God, which is mention'd in the Fifteenth Chapter of the Acts of the Apostles.*) But if there ever was a Scandalous Cabal, 'twas this pretended Council of Florence. *Equivocations; Falsities; Hypocrisy; Forgeries, especially of the Latins side; and a lasting Hatred between the two Parties, instead of any sincere Agreement, and Christian Union.* Mr. Simon, or Father Simon, (*'tis all one to us*) saith in one of his Bibliothèques Criticks, (*printed at Paris, in 1708*) that the Manuscript which is in the Colbertine Library, with the pretended Manual Signature of the Greeks and the Latins, is not an Original Piece; tho' the Bulla Aurea of John Paleologus be fasten'd to it.

Upon the Gate of one of the little Naves,  
 on the Left hand as you come in.

*Sacer Conventus Episcoporum 340 Florentiæ de gravissimis rebus consulitur à Paschale II. Rom. Pont. Anno. D. M. G. VI.*

Upon the other Gate on the Left.

*Concilium Generale Florentiæ habetur difficillimis Temporibus; præsentibus Victore II. Põns. Max. Et Enrico Imperatore. Aug. Anno Dom. M. LV.*

(6.) I know not whether I have told you, that they have, near Pisa, Water that is esteem'd above any in the whole Country. 'Tis sold at Florence dearer than the common Wine, and it is the Great Duke's common Drink; (for that sober Prince drinks Wine but once a Year, which is on his Birth-day.) The Source of this excellent Water, is at the Foot of Mount St. Julian, about three or four Miles from Pisa. When they have a Mind to make a Tryal of this Water,

Water, they pour a Drop of Rose-water into a Glass-ful of it, and it becomes as white as Milk.

(7.) They have lately found under Ground in the Place of *St. Mark*, a great Column of white Marble. The Monks of *St. Mark* told me that it will shortly be erected in the same Square; and that the Statue of the Archbishop *S. Antoninus* will be put on the Top of it.

(8.) I have told you what they say at *Florence* concerning those two great Columns of Porphyry that are in the Place over against the *Baptistry*. I will here add what I have read of 'em in a Book of the Annals of *Pisa*, (which I bought.) In the Year 1117, the *Pisans* having finish'd the Conquest of the Islands call'd the *Baleares*, return'd home Laden with rich Spoils, (of one of \* the Kings, another King's Widow, \* Burabè; and one of her Sons, besides Abundance of other Prisoners of great Note.) And as the *Pisans* had left their City under the Government of a General they had borrow'd of the *Florentines*, they resolv'd to give some Mark of Gratitude to that Republick, which at that Time, as one may believe, did not think of invading them. The *Pisans* then offer'd them their Choice of one of two Things; either these two Columns, or a Pair of Brazen-Gates that were very fine. The *Florentines* chose the Columns, and the *Pisans* sent them to 'em wrapt up in Scarlet-Cloath. As soon as the Columns were arriv'd, the *Florentines* erected 'em in the same Place where they are now; but finding they had not the usual fine Lustre of Porphyry, the general Opinion was at *Florence*, that the Senate of *Pisa*, repenting of their being engaged to make this Present, had spoil'd their Lustre by Fire. The

*Floren-*

\* Burabè;  
The Widow of  
Nazardeolus,  
and her Son:  
all those People  
were Saracens.

*Florentines* were not very right in their Conjecture, but I have Reason to believe that the *Pisans* actually spoil'd the Columns, like credulous and superstitious People, as you will see presently; For my Author ingenuously says, That the Prisoners brought by the *Pisans*, told the Senators at *Pisa*, that these *Fatidical* Columns had such a supernatural Property, that the Possessors of 'em cou'd plainly see, or perceive, upon their polished Superficies, as in a Mirror, the || Conspiracies that were form'd against 'em by their Enemies: and add, that upon that Account several have been of Opinion that the *Pisans* spoil'd the Lustre of these Columns already promised, by Fire before they sent 'em. *Vogliono alcuni che credendole i Pisani, ed havendole già promesse, per non far Mancamento le mandassero; ma per ovviare il Pregiudizio che non potevano ricavarle, le affocassero.*

|| This has occasion'd the Mistake of the Duke of Rohan. (See above, p. 259.)

(9.) Here is the plain and dry Epitaph of *Balthasar Cossa*, Pope and not Pope; who after he was deposed in the Council of *Constance*, died at *Florence*, and was \* buried in the *Baptistery* I mention'd before, over against which are the two Columns of *Porphyry*.

\* By the Duke Cosmo I, who always supported him.

† Si domanda Giovanni xxii. detto il xxiii. (Paol. Tronci, Anal. Pis. p. 503.)

Ioannes quōdam Papa † xxiii.  
Obiit Florentiæ Anno Dñi 1419:  
|| ii. Kalendas Ianuarii.

'Tis observable that since the Suppression they have newly intended to make of the She-Pope Joan, who was John VIII, Their Writers have been in a perpetual Confusion about the Popes Johns, concerning the Number of 'em.

|| Many Authors have said the 22th of Decemb. which was the 9th ante Kalendas Jan.

His

His brazen \* Statue is lying upon the Tomb, \* By Don-  
under a Pavillion of Marble. *Leander Alberti*, and *telli*; as well  
*Francis Schot* have not exactly related the Terms as those of  
of this Sepulchral Inscription, when they have Hope and  
written that the Words of it run so, *Balthasar Charity, of*  
*Cossa, olim Joannes Vigefimus tertius. Marble. The*  
*Faith is by*  
*Michelozzi.*

After this Pope had made his first Escape from  
*Constance*, before he was solemnly deposed there,  
he fled to *Fribourg* (in *Switzerland*) where he  
was arrested and put in Prison. *Moreri* has pub-  
lish'd ten *Latin* Verses, which says he, were at-  
tributed to him, as having been composed by  
himself, during his Detention, which I won't  
contradict; but since the Occasion presents it  
self, I will now send you some other Verses of  
the same Character (taken out of Memoirs that  
were never printed) and have some notable and  
diverting Expressions, together with great Sim-  
plicity and Ingenuity.

## Balthasar Cossa Neap. Posteritati S. P.

*O me felicem, vel si non Papa fuisset !  
Vel si Papa forem sicuti Papa fui !  
Vel si Papilio fierem nunc ; ut volitare  
Possim per Campos, & celerare fugam !  
O Fortuna levis ! Fortuna volubilis, Aurâ  
Mobilior ! Quis te, Cæcus, amare potest ?  
Heu ! Ego Sceptra gerens Solio splendente sedebam ;  
Nunc mihi quâ sedeam nil nisi sella tripes.  
Me, modò, Turba Deum blando Sermone vocabat ;  
Nunc quod ego factus sum Cacodemon ais.  
Claviger Æthereus Palatia sacra colebam ;  
Carcere nunc clausus sum sine Clave miser.  
Tempora cingebat Gemmis radiante Corona  
Triplex : Pileolus nunc mihi ridiculus.  
Me sacri Bipedes humeris gestare solebant ;  
Nunc, ut Aristoteles, sors jubet ire pedes.*

Fu Giovan-  
ni innanzi  
Baldassare no-  
minato, della  
Nobile Famig-  
lia de' Cossi,  
à cui è molto  
obligata la  
Città di Bo-  
logna, per li  
benefici da lui  
ricevuti, es-  
sendo Legato  
di essa. (Le-  
and. Alb. V.  
Reg. della  
Ital. fol. 152.)

Signa

Signa Crucis prolata manu Plebs æqua rogabat ;  
*Turpia nunc mittit Cornua pro Crucibus.*  
 Ad Proceres cùm ferre oculos quandoque placebat,  
 Hoc ipsis FAVOR & Gratia dulcis erat.  
 Nunc, ô Fata ! oculos ad me si Janitor Antri  
*Dignatur clemens flectere, quàm bonus est !*  
 Servorum cùm Servus, eram Dominus Dominorum ;  
*Captivus nunc sum captus ab Hoste fero.*  
 Me lautis Dapibus saturabat Mensa redundans ;  
 Nunc, nisi Sobria mens, sobria mensa datur.  
 Dulcia me quondam recreabant Pocula Bacchi,  
*Potio Ranarum nunc rubefacta venit.*  
 O bona Posteritas, lege quæso Carmina nostra ;  
 Et Fati instabilis sis memor usque mei.  
 Nos tamen haud credas Animo cecidisse ; regressum  
 Sors habet : et \* Spero quod meliora dabit.

\* The Pope  
 Martin V, a  
 good Man, pi-  
 ty'd him, and  
 made him Bi-  
 shop of Fref-  
 cari.  
 Others say,  
 that he re-  
 main'd Dean  
 of the Cardi-  
 nals.

## E H E U !

Papæ, Molitores, Reges, & Sartores ;  
 Omnis Caro Fænum.

(10.) Here is the proper Words of *Cinelli* you desire to have, about the Meridional Line on the Pavement of this Church, or *Baptistery*.— *Nel Pavimento*, saith he, *si vede Scolpito nel marmo il Sole con le' XII. Segni del Zodiaco, con questo Verso retrogrado*

En giro torte Sol ciclos & rotor igne.

*Qual Verso fù fatto perche entrando il Sole nel Segno di Leone nel mezzo giorno per la Lanterna, qui vè batte il suo Raggio.*

The same *Cinelli* pretends that this Building first Dedicated to *Mars*, as we have observ'd, was finish'd the 35th Year of the Reign of *Augustus*.

(11.) I transcribed the Four following Verses under a Picture of the famous and learned *Peter Martyr*, (born at *Florence*) in a private Gentleman's House.

*Florida*

*Florida quem genuit Florentia Martyris ista*

*Effigiem Petri picta tabella refert.*

*Dóctrinam, Ingenium, Dotes Animique stupendæ*

*Non posset Cicero pingere pro Meritis.*

Whether these Verses were made before this great Man join'd with the Reformers of his Time ; or whether they were made afterwards, they still do Honour to his Memory. (The Name of that noble Family, was *Vermigli*.)

(12.) At the Entrance into the Cathedral on the Right Hand, there is against the Wall, the Epitaph of the famous Giotto, one of the Disciples of Cimabue ; both of 'em Florentines, and great Restorers of the Art of Painting.

*Ille ego sum per quem PICTURA extincta revixit ;*

*Cui quàm recta manus tam fuit & facilis.*

*Naturæ deeras nostræ quod defuit Arti :*

*Plus licuit nulli pingere, nec melius.*

*Miraris Turrem egregiam sacro ære Sonantem,*

*Hæc quoque de Modulo crevit ad Astra meo.*

*Denique sum FOTTUS ; quid opus fuit illa referre ?*

*Hoc nomen longi Carminis instar erat.*

Obiit Anno M. CCC. † XXXV. Concives Pos. B.M. 1490.

*I observ'd upon a Pane of Glass, above the Inscription made for Giotto, the Ancient LIBERTAS of the Republic of the Florentines : and this Word is still to be met with also in some Corners of Pisa, Siena, Pistoja, and Arezzo. † Others say, 1336.*

This Epitaph was made by *Angelo Politiano*, whose Tomb is also to be seen in the Church of *S. Mark*, with these two Verses.

(13.) *Politianus in hoc Tumulo jacet Angelus unum*  
*Qui caput, & Linguas, res nova ! tres habuit.*

In the same Church (to mention it by the by)

*Johannes jacet hic Mirandula : cætera norunt*  
*Et Tagus, & Ganges : forsan, & Antipodes.*

At

At the Side of Giotto, in the Cathedral, and under the Bust of Philip Brannelleschi is the following Epitaph.

(14.) D. S. *Quantum Philippus Architectus Arte Dædalæa valuerit, cum hujus celeberrimi Templi mira Testudo facta est, tum plures Machina, Divino Ingenio ab eo adinventæ, documento esse possunt. Quæ propter, ob eximias sui Animi Dotes, singularesq; Virtutes* 15. Kal. Majas. An. 1446. ejus B. M. Corpus in hac humo supposita, grata Patria sepeliri iussit. (He is the Man we spoke of, who design'd to drown the City of Lucca, and all that Valley, with the River Serchio.)

Not far from thence,

(15.) *Hic quem sablimem in equo Pictum cernis Nicolaus Tolentinus est, Inclitus Dux Florentini Exercitus.*

(16.) *Johannes Acutus Eques Britannicus, Ætatis suæ cautissimus, & rei Militaris peritissimus, habitus est.*

(Pauli Vecelli opus.)

This Warrior, whom we have already mention'd, has made himself much talk'd of in Italy; The Books that have been made in that Country call him *Acutus*, *Acutus*, *Acutus*; and several *Englishmen*, have thought his Name was *Sharp*. But others told me he was of a Family, of which some write the Name *Hawkwood*, and others *Ackwood*. That which can determine the Matter is the \* Arms of that Knight, which are Painted on the Side of his Equestrian Figure in the Cathedral.

\* *Argent; a Chevron Sable, charged with three Shells of the Field.*



If any Person of your Acquaintance bears the Name of *Ackood*, or *Hawkwood*, with this Coat of Arms, and has never heard of this brave General, he will be glad to receive from you this short Account of him : I cou'd give you some Particulars that wou'd be here out of our Way. *Paul Uccello* has placed him upon a green Horse ; but I do not know the Reason of his doing so. To speak the Truth, it does not seem to me that this Figure, to take it altogether, has deserv'd that *Paul* \* *Uccello* should boast of being the Maker of it, by putting his Name there in capital Letters.

Let us observe, if you please, by the By, that formerly Generals of Armies, after their Victories enter'd on Horseback into some Church, where they made an Offering of their Arms and their Horse ( which they afterwards redeem'd : ) after which they were often painted on Horseback and in Arms, in the very same Church.

\* So named because his chiefest Skill was in Painting Uccelli, (Birds.)



(17.) Mr. *Megliabecchi* told me, That it was computed there were 2300 Oriental Manuscripts in the Great-Duke's Library ; and I could have wish'd also he had inform'd me what real Advantage had been drawn and received from those Books for the Good of Mankind ? But he told me, that if it was true, that there was any Treasures in 'em, they were hid, for the present, as being laid in the Ground. And upon this Occasion, we fell upon the Article of the famous *Cruscantis* of *Florence*, of the *Virtuoso's* of all Sorts, of those so renown'd *Academies* of which *Italy* is full ; and the Things he told me are indeed very able to provoke both Laughing and Pity. He rallies very agreeably those Sorts of People, who imagine themselves to be highly distinguish'd in the Learned World, because they have found out a very easie Way of getting themselves inroll'd in a List of *Virtuoso's*, or *Academicians*, whose *Virtù*, as they call it, consists in meer Nothings, or in Things that are but despicable. And the free Manner with which he speaks, ought so much the less to be suspected, since they have enroll'd him, or rather his Name, in the greatest Part of these Academies, not in *Italy* only, but in other Countries. It shou'd not be reasonable, saith he, to suppose with the silly Vulgar, that those who Compose these Societies, be, for that, the choicest Part of Mankind. Since it is out of Question that many poor Fellows have been for some Reasons admitted in our Registers, when divers Persons of great Parts have disdain'd to accept the same true or pretended Honour.

These just and modest Thoughts of Mr. *Magliabecchi*, whose Merit, and Reputation doth not depend on any *Cruscanties*, did put us in Mind of another Reflexion of the same Nature, which

*I cannot*

*I cannot forbear.* Men are so blind, and so prepossessed in their own behalf, that tho' many of 'em had been intruded by Intrigue or Chance in their Employments, they would make believe (and perhaps have perswaded themselves) that they are in their proper and deserved Places, in such a manner, that the other Men in their private Conditions are consequently lying under 'em, and under their Talents and Capacity; as if their Badges, Garments, Names, and such Appearances, were Proofs of their Skill, and together a Sign of the Unability of others, who bear nothing like. We see every Day, and not without Indignation, such ignorant and presumptuous Sorts of Men, who have not only taken upon themselves very rashly the heavy Office of teaching publickly; tho', if Things were justly ordered, the Hearer shou'd be often Teacher; and the Teacher, Coachman, or Taylor, or something like it. We must say the same of many Book-Makers; of many pretended Poets, or Poetasters, who not satisfy'd to pester the World with their foolish Books, and their foolish Rhimes, pretend to be great Men, and despise those of whom they shou'd be but unworthy Scholars.

(18.) Upon the Gate of the Great Duke's Library;

*Hanc Bibliothecam C O S. M E D. Tuscorum  
Magnus Dux perficiendam curavit  
Anno M.D. LXXI. 3. Id. Jul.*

*COSMUS in has Aedes meliora volumina  $\kappa\theta\omega\mu\iota$   
Transtulit, & primas quas habet Orbis opes.  
Sic genuit tandem sterili de nomine Cosmus  
Rem sibi, tum  $\kappa\theta\omega\mu\iota$  Calitibusq; parem.*

X

(19.) The

(19.) The great Bible call'd of the *Septuagint* (which is at *St. Laurence*) and which they say is of the Sixth Century, has *Spirits* and *Accents* as well as that of the Vatican : The *Spirits* which are upon the initial Letters, (bigger than the others) are after the ancient manner ; I mean like the two Half-parts of the Letter *H* cut in two Perpendicularly. *Spirits* that are upon the other Letters, are like those we use now. The Circumflex Accent is also after the first manner, like the Upper-part of the Letter *O*, cut Horizontally : But 'tis plain enough those *Spirits* and *Accents* have been added by a modern Hand, and are the Work of a Person of but little Skill in those Sorts of Things. The Book of the most ancient Impression that they have in this Library, is, the Bible *Vulgate* in Vellum, Printed at *Mayence* in the Year 1462, by *John Fust*, and *Petr. Schoeffer*. They made me take notice of a Greek Manuscript of *Plotinus* against *Plato*, in which that Philosopher pretends to prove the Pre-existence of Souls : Some are for Printing it, and others oppose. Their *Theonas Alexandrinus*, &c. which they say is of the VIIth Century, (or even of the VIth,) has in some Places Accents that appear to be of the same Ink as the Body of the Book, but are visibly added in others.

(20.) Since I have Room enough, I will save you the Trouble to fetch in *Moreri* the other Lamentation of our degraded Pope *John XXIII*.

\* See above,  
Page 299.

\* *Qui modò summus eram gaudens; & nomine Præsul,  
Tristis & abjectus, nunc mea fata gemo.  
Excelsus Solio nuper versabar in alto,  
Cunctaque Gens pedibus oscula prona dabat.  
Nunc Ego pœnarum fundo devolvor in imo,  
Vultum deformem quemque videre piget.  
Omnibus*

*Omnibus è Terris Aurum mihi sponte ferebant ;  
Sed nec Gaza juvat, nec quis Amicus adest.  
Sic variat Fortuna vices, Adversa secundis  
Subdit, & ambiguo nomine ludit atro.*

Here is the Translation of the Latin Oracle,  
concerning the City of *Viterbo*, above in-  
serted in *Pag.* 229.

**T**ake Courage, O VITERBO! and have a good Hope! thou shalt be at last delivered. The happy Liberty of thy Ancestors shall be restor'd to its full and ancient Vigour: The false Prelate, (false Super-Intendant in the House of God) does now molest thee, and strike thee with his Iron Rod, O languishing City! but that fierce devouring Man shall be destroy'd himself in a short Time: He shall be exposed to the utmost Contempt and Mockery of the World, even, of the Dreggs of the common People. The sound Primitive Faith and Divine Worship will take Place again. A sweet Comfort is to be given to the fainting and dejected Hearts; and Strength to the weakned. A most shining Brightness (as of purify'd Gold) will expel and dispel that horrid thick Darknes, which has so long involved thy Inhabitants. The Light of Truth will quickly appear, to discover the hidden Cheats, and the secret Frauds of thy deceitful Enemy. And at the same Time, O Viterbo! Thou shalt see Piety and Virtue, succeed Wickedness and Ungodliness: Thou shalt see the Vizards of the Hypocrites taken up from their Faces. Temporal Happiness, also, will immediately come after thy Miseries: And as Living Water will clean and refresh thee, so the sweetest Wines making innocently cheerful Hearts, will create Good-will between you, and tie you together, in a perpetual and lovely Concord. Thy plentiful Land shall answer the Cultivating of thy Husbandmen, and fulfil their Desires. The Liberal Arts will be flourishing among you: Thy People lawfully grown Rich will honestly Rejoyce; and the glorious Fame of thy Felicity shall fly far beyond the vast Seas, and the renowned Mountains that are surrounding thy blessed Country.

If it is true that this Sort of Oracle was pronounc'd a little before the Reformation, which was made in the Christian Church in the Beginning of the XVIth Century, one could scarce forbear saying, that it already has deserv'd some Attention. For it is certain that the Changes which have happen'd in one Half of Europe by the Labours of those Reformers, have greatly incroach'd upon the Bounds of the Pope's Empire, and extreamly weaken'd Him in every Respect. The Thunderbolts, formerly dreaded in the Simplicity of all his pretended Vassals, without excepting crown'd Heads, are nothing now but Objects of Contempt, even with those who acknowledge him for their Chief Head. They trample under Foot in all Foreign Courts, the Decrees that he has still ventur'd to publish since his Declension, when they disapprove of 'em; and even they sometimes forbid their Subjects by contrary Edicts, to comply with 'em under the most severe Penalties. The Gallican Church vigorously maintains her Authority, and her Rights, against the Church that they call Roman, in threatening her to chuse a Patriarch. They do the same at Venice, and almost every where more or less. We have seen, not long ago, an Ambassador of France, with a Train of above Two hundred Men, enter Rome Sword in Hand, in spite of the Pope; and thus affront him, upon his Pontifical Throne, without daring to Murmur in the least; far from having Recourse either to the Cannons of the Castle of St. Angelo, or to those of the Vatican. And we have very lately seen some Imperial Troops reduce this Great Man to the Will of the Prince who had sent 'em, only by roaming about the Proud City of his Residence. The detestable Flatterers that formerly gave him the Title of God, have taken Care for some Time to refrain from such Blasphemies; and the Popes themselves seem no more to love all those prophane Titles; as they also seem no longer willing that they should attribute to them the Divine, or rather the enormous Power, with which in pass'd Ages a thousand and a thousand impious Persons have dar'd to maintain, they were indued. \* A Man very famous among their Bishops, seeing the Errors and Absurdities of this strange Sect, has made in our Days his Endeavours, being back'd by his great Pontiff, to disguise the Ugliness of 'em; or even to take away, and suppress it, if it were possible;

Let

\* The Bishop of Meaux: first, of Comdom.

Let us add, That the Popes, Monsters in Vices, to speak the Language of one of their \* Cardinals, have not dishonour'd the Chair call'd St. Peter's since a certain Time, in the same Point they have often done. I have seen at Rome two † INNOCENTS, of whom they spoke very well in doing 'em Justice; and I am inform'd they give Abundance of Praises to the Piety and great Moral Virtues of the Pope that now reigns, by Protestant Travellers that come from Italy: would to God, that we could say as much of all those whom we call Ministers in the Anti-Romanist Sects! We might then hope, methinks, that the Oracle which is address'd to Viterbo, will at last be entirely accomplish'd; and that as all Christians have the same God, and the same Hopes, with the Common \* Principles of the same Faith, in the Decalogue and in the Creed, call'd, The Apostles, they should at last make but one Flock under the same Shepherd, in a profound and unalterable Peace.

\* Baronius.

† Inn. XI, and XII.

\* If the Body of those whom they call the Roman Church, would

retrench the Things that are erroneous and superstitious in their Worship and their Doctrine, undoubtedly we should find among them entirely the pure Christianity; but it is to be fear'd, I confess, that the bad Part, which is much prevailing, will, as mortal Poison, spoil the good one. And besides, the Truth is, there is a great Distinction to be made, between what may be call'd the Romish Religion (in those that sincerely profess it) and the Romish Faction. Those, who have their Eyes open, and consider the first in a Charitable Disposition of Mind, cannot but be mov'd with Pity for it; but the other, I mean the Faction, always ready to destroy with Fire and Sword, without Examination or Mercy whomsoever will not submit to its Tyranny, necessarily produces Sentiments of another Nature; and at least forces to mingle Horreur with Compassion.

## LETTER XXXII.

S I R,

WE could not find any Litter at Florence, to carry us to Bologna; I know not by what Accident the whole Country was cover'd with a Deluge of Monks, who took up all the easie Carriages. We had two days Journey to make thro' a

X 3

very

very rough and mountainous Country. It is not absolutely impassable in a Calash, but as we should have been oftentimes forc'd to alight and walk afoot, in the most difficult Places, which are frequent, we resolv'd to make use of Horses.

The Way between *Florence* and *Bologna* is a perpetual Chain of the *Apennine* Mountains; the highest we met with in our passage is call'd *Monte Juovo*. The Country, generally speaking, is barren and desert, only the Valleys of \* *Scarperia*,

\* On the third of July 1642, this little Town was destroy'd by an Earthquake. Schrad. † *Fiorenzola* deserve a somewhat better Character: The first of these Places is famous for Cutler's Work, where for five or six Pence you may buy a Knife, with a dozen of Blades to one Handle: there are some of all Prices.

was built by the Florentins, An. 1332, Villani writes, That they laid the Foundations of it under the Ascendant of the Sign Leo, that it might become a Potent and durable City: But he adds, That those Precautions were very unsuccessful. Some think this is the *Fidentia* of the Ancients.

Kircher says he observ'd, that towards the Village of *Pietra-mala*, the Air sparkles sometimes in Night time. And, \* near the same Vil-

\* They call this Fire *Fuogo del legno*: which is, indeed, extremely curious. In the Middle of a hard and stony Way, where there is no Cleft or Opening to be seen, there arises continually a Flame, which is as pure as that of a dry Brush. 'Tis extinguish'd by extraordinary Rains, but, immediately after, it breaks forth with greater Violence than before. Ordinary Showers serve only to irritate it, and render it more bright and lively. I shall perhaps find an

† Occasion to entertain you with a larger Account of this *Phænomenon*, which in my Opinion  
 † Since it happened that I discover'd this very curious Fire, (of which I never found any mention in Books) many Travellers have express'd to me the great Satisfaction they have receiv'd by their seeing it.

is very rare, and the more considerable, because I know none that has mention'd it.

A little on this side, between *Pietra-mala* and *Loyano*, at the Village call'd *Scarica l'Asino*, are the Limits of *Tuscany*; the Great Duke of *Tuscany's* Arms are on one Side of a Post, and the Pope's on the other.

From the Top of the last Hills which end at *Bologna* on that Side, we discover'd the Sea on our right Hand, and directly opposite to us we had a full View of the vast and admirable Plain of *Lombardy*, which spreads it self along the *Po*, between the *Alps* and *Appennine* Hills. The Surface of the Sea being every where Spherical, we could see but a little Part of it at once; but *Lombardy* being exactly level, it discover'd to our Eyes an open Land, no less fruitful and delightful, than of a vast Extent.

The *Appennine* sinks by degrees into little fertile Hills, as it approaches *Bologna*, which is seated at the Foot of the same Hillocks, adjoining to the flat Country. To take a full Prospect of it, you must go up to the Convent of *St. Michael* in *Bosco*, where at the same Time you will have the Pleasure to see one of the most magnificent Monasteries in *Italy*. 'Tis certain, there are few Sovereign Princes whose Palaces are near so beautiful. I know not whether the Monastery of the *Dominicans*, and that of *St. Savinur*, are inferiour to this; but in the general I can assure you, the Convents in *Bologna* are extremely large, and magnificent.

*Mura*, fu ritrovata esser d'ambito cinque Miglia; di lunghezza, duo, meno un quarto: e di larghezza, oltre ad uno. (*Leand. Alb.*)

*Bologna* is the Seat of an Archbishop, and the second City in the Ecclesiastical State; 'tis reckon'd to be somewhat greater and even richer than *Flo-*

*These are in an Error who have written that the Appennine extends it self from one End of Italy to the other, as the Middle-Bone of a Fish.*

**BOLOGNA,**  
Bononia.  
An Archbishoprick and University.  
Built by the Tuscans, nam'd *Fellinus* by *Fellinus* a Tuscan King; and Bononia by *Bonus*. Cal. Rom. upon the *Via Emyl.* at the Foot of the *Appennine-Misurata*.  
dentro d'alle

*The Archbishop has the Title of a Prince of the Empire.*



\* Pope Nicholas An. 1278.

† Bolognesi senza Fisco & Citadella.

In one of the Halls of the University there is a Monument erected to the Honour of Gabriel Tagliacozzo, an expert Surgeon, who made artificial Noses, Ears, and Lips, of live Flesh.

Huguetan.

Pliny, Silius Italicus, and some other ancient Authors mention this little River.

A little under its Source, which is near Pistoia, it receives the Waters of the

famous Baths of Porretta, and afterwards discharges it self into the Po, about four Miles from Ferrara.

rence, and to contain more Inhabitants by a Third Part : 'Tis enclos'd only with a single Wall, and has no Citadel. After it had been cruelly harass'd by foreign Wars and intestine Broils, it was forc'd at last to throw it self into the Arms of the \* Pope. But tho' the People of *Bologna* surrender'd up their Liberties, and became a Part of his Holiness's Dominions, yet they made a Kind of honourable Composition with their new Master, and submitted only on these Terms, † That he shou'd never put 'em under the Lash of a Citadel ; that the Estates of the Citizens shou'd never be subject to Confiscation under any Pretext whatsoever ; and that they shou'd still have an Auditor of the *Rota*, and an Ambassador at *Rome*. All which Conditions have been faithfully observ'd hitherto.

The University was Founded in the Year 425, by *Theodosius* the Younger ; but it owes its chief Splendor to *Charlemain* : It is with respect to this University that the City stamps upon its Coin *Bononia docet* ; and the Word *Libertas* is also added in the Coat of Arms, and truly remains in a manner.

The little River *Renno*, that passes not far from the City cou'd not make it a fit Place for Traffick, without the Canal of Communication by which it is join'd to the *Po*. There are in this City Four hundred Silk-mills ; and besides, the Inhabitants trade in Wax, Hemp, Flax, Hams, Sauciges, Soap, Snuff, and Perfumes : They sold their little Dogs very dear when they were more in Fashion than they are at present. They tell

a plea-

a pleasant Story of a certain honest Traveller, a Native of *Limoges* in *France*, who in his Passage thro' this Town observing what vast Sums were paid for these † little Creatures, went immediately home to his own Country, and return'd with a whole Kennel of Mastiffs, hoping to sell 'em at much dearer Rates, proportionable to their Weight and Bulk.

† It may be question'd, I think, if more of these formerly renown'd Dogs are now to be found in *Bologna*, than in any other Place.

The Houses are generally built of Stone and Brick, plaister'd over; and there are also some of Free-Stone. Almost all the Streets have double *Portico's*, as at *Padua*, but here they are both larger and higher, not unlike to those in *Convent-Garden*. The Streets are also pretty streight, and, all things consider'd, it may be said, that *Bologna* is both a good and a fine Town. The Women are not so much confin'd as at *Florence*; we saw a considerable Number, and some of 'em were very handsom. The richer Sort endeavour as much as they can to imitate the *French* Modes, as they do almost every where else.

General *Caprara's* Palace is one of the finest in the City. Here we saw many rich Spoils which he took from the *Turks*.

The *Cardinal-Legate*, and the *Gonfalonier* with his Counsellors, lodge in the publick Palace, above the Gate of which there is a \* Statue in Brass of *Gregory XIII.* and on one Side of it that of *Boniface VIII.* with this Inscription;

*Bonifacio VIII. P. M. ob eximia erga se merita*  
*S. P. Q. B. A. M. CCC. I.*

\* This Statue weighs Eleven thousand Pounds, and is very much esteem'd. 'Twas made by Alexander Mingante, whom *Augustin Carracchio* call'd the Unknown *Michael Angelo*.

This other Inscription is upon the Front of the same Palace, and contains some Particularities of the Ceremony performed in the Crowning of *Charles V.* by *Clement VII.* He was first crowned at *Aix la Chapelle*, (the 22d of October 1520.)

C L E.

## CLEMENS VII. Pont. Max.

\* I have read this Inscription: but it was a Friend of mine that gave himself the Trouble of Transcribing it from the Original: I hope few or no Faults will be found in it.

*Ut Christianæ Reipub. statum reformaret, cum Carolo V. Cæs. Imp. Bononiæ congressus est. In banc Urbem Cæs. (Non. Novemb. Anno a Christi Natali 1529) introiit: pro Templi foribus, de more, Pontificem Max. adoravit. Ejus hortatu, & consilio, cùm (restituto in Mediolani Avitum Regnum Fancisc. Sfortiâ; ac Venetis pace datâ) Cunctæ Italiæ otium ac Tranquillitatem optatam reddidisset, Imperii Coronam hoc Pompæ ordine accepit. Fenestra hæc ad dexteram, fuit porta Prætoria; & egressus Cæsar per pontem Sublicium, in Aedem D. Petronii deductus, Sacris ritè peractis, à Pont. Max. Auream Coronam Imperii cæteraque Insignia accepit. Inde, cum Eo triumphans, Exercitu ornatiss. præeunte, Urbem perlustravit. Cùm Ambo in eodem Prætorio totam Hyemem conjunctiss. egissent, Cæsar post suum adventum Mense V. in Germaniam, ad Tumultus Impiorum Civium sedandos, & Bellum Turcicum, cum Ferdinando Fratre Pannoniæ Rege apparandum, profectus est.*

Hujus rei Monumentum hoc, Innocentio Cibo Cardin. Legato auctore; Uberto Gambarà Urb. Præf. referente, S. P. Q. B. extare voluit.  
Non. Novemb. M. D. XXX.

Another Inscription relates the Miracle wrought by an Image of our Lady, who delivered Bologna from Plague; it begins thus, *Adeste, ô Sol, & Luna, Testes!* &c.

In another publick Place, one named *Ugolino* is painted on the Wall, hanging by one of his Feet, with these Words upon that Figure, *Ugolino Traditore, flatulgiaro alla Patria.*

I remember a Man of that Name, Count *Ugolino della Gherardesca*, one of the Heads of the *Guelphs*, and Tyrant of *Pisa*, whose Tragical Story,

Story, and \* most miserable End ought to be continually before the Eyes of those who govern the People; whether they have been lawfully call'd to do it by one of the two establish'd Ways; or whether they have indirectly gotten the Power into their own Hands.

In the same Palace we saw the Cabinet of Curiosities of † *Aldroandus*. That of the Marquess of *Cospi* is united to it, and the whole belongs to the City. Every Piece in these Cabinets has its Name written upon it. || We observ'd the Picture of a Woman, whom *Aldroandus* says he saw, who having a long and thick Beard like a *Capuchin* Fryar, was fit enough to be made a Pope.

\* See the History of John Villani, l. 7. c. 120. 127. and the Historical Memoirs of Paul Tronci, pag. 262.  
† Ulysses.

|| M. Lotier, a Banker, has an excellent Cabinet of Medals, He has two Otho's of

*Brass, of uncontroverted Antiquity. They are only ignorant Persons, who pretend that there are no ancient Otho's, Saith Mr. Spen.*

But there is nothing in both these Cabinets so rare and surprizing as a Hundred and eighty seven Volumes in *Folio*, all written by *Aldroandus* his own Hand, with more than two hundred Bags full of loose Papers, that they shew'd us in the same House. 'Tis true, the Margins are large, and the Lines not close.

The great and beautiful Fountain over against the Palace is the Work of the famous *John of Bologna*.

*The Statues were made by Bologna; but the rest of the Work was perform'd by Antonio Lupi, according to the Design of Laurentti. The Water-spouts are too small for a Fountain that is so large and magnificent in either Respects. 'Tis positively asserted, that it cost 70000 Crowns of Gold, comprehending the subterraneous Canals.*

St. *Petronius's* is the greatest Church in the City. Here we observ'd *Cassini's Meridian Line*, which is drawn on a Copper Plate set in the Pavement, and is two hundred and twenty two Foot long; The situation of the Church is almost East

East and West; so that the Line beginning at the Entrance of the great Body on the Left-hand, passes between the Pillars without any Obstacle, almost to the End of the little Nave. Directly over the Noon-point of this Line there is a little Hole in the arch'd Roof of the last Nave, thro' which a Ray of the Sun enters, and marks the *Solstices* and *Equinoxes* upon the Line. This is an infallible Method, and the Operation may be easily perform'd in a convenient Place; for the whole Secret consists in measuring the Degrees on the Line, proportionably to the Height of the Hole thro' which the Ray enters.

At the Church of *Corpus Domini* they shew an embalm'd Body, which is black and dry, like a Mummy, and pretend that 'tis the Body of a \* Saint that works many Miracles. She is seated on a Stool, and muffled up in a hundred Sorts of Hoods, with many Rings on her Fingers. Her Nails and Hair, if you will believe our Informers, † grow as much now as when she was alive; which was the first and principal Mark of Holiness that laid the Foundation of her Fame. 'Tis impossible to behold such a ghastly Spectacle without some Sort of Horror.

They have also an extraordinary Veneration for an Image of our Lady, made by St. Luke, and are perswaded that she wou'd infallibly come once every Year to visit 'em, if they did not go to fetch her: But they are too complaisant not to take a Journey of five Miles to wait upon her at the Place of her Residence; and for three Days afterwards they carry her about the City with more Pomp and Ceremony than was us'd in the Reception of *Charles* the Fifth, and *Clement* the Seventh. The Corporations or Companies of Artificers, the Fraternities, Convents, Parishes, Magistrates, *Gonsalviers*, and Legat, assist

\* Katharine Vigri.

† The famous Ambrose Paré, Surgeon to the Kings *Charles IX.* and *Henry III.* writes, That he kept a Body Twenty Years, whose Nails grew as much as when it was alive.

At Mount la Guardia, They are making a cover'd Way to go in Procession from the City to that Mountain; and the Work is already far advanced.

list all together at the Solemnity of this Procession. The *Madona* is carried under a rich Canopy, and when she passes by, the Spectators throw themselves upon their Knees with Sighs and Groans that put us in Mind of your *Quakers* Meetings.

We also went to see the magnificent Chappel and Tomb of St. *Dominic* in the Church of the *Dominicans*. The Benches in the Quire are adorn'd with inlaid Work of several Colours, done by Fryar *Damian* of *Bergamo*. The same Praises are given to this Work now, that were wont to be bestow'd on it formerly; for commonly one half of our Actions proceeds meerly from Custom: Nevertheless, that Art has been very much improv'd since those Times; they have found out the Secret of imprinting natural Colours on Wood; and in the general such Works are now perform'd with quite another Turn, a great deal more Delicacy and Exactness.

In the same Church we observ'd the Tomb of \* *Hentius* King of *Sardinia* and *Corfica*, Bastard \* *Call'd also* Son of the Emperor *Frederic* II. That young *Enzelin*. Prince was taken Prisoner by the *Bolognians*, as he was coming to assist their Enemies the People of *Modena*. His Father left no means unessay'd to procure his Liberty: he strove in vain to move the *Bolognians*, both with Prayers and Threatnings, and at last promis'd to † surround their City with a Circle of Gold; but they would never be perswaded to deliver their Prisoner. 'Tis true, they maintain'd him at the publick Charge, and treated him as a King, but as a Captive King. He liv'd Two and twenty Years nine Months and sixteen Days in Confinement, and dy'd in *March* 1272. There is an Epitaph on his Tomb that gives a particular Account of the whole Story.

†—Cum tantum Auri pro redimendo Filio pollicetur, quantum ad mortuam Bononiæ circulo aureo cingenda sufficeret. (Says the Epitaph.)

When

When I reflect on the *Emperor's* Offer, and the Obstinacy of that little *Republick*, I cannot forbear suspecting that there was some *Mystery* in the *Golden Circle*. If *Frederick* had intended to make his promis'd Chain heavy, 'tis probable he wou'd have offer'd some particular Sum, without using the ambiguous Expressions of *Circle* and *Surrounding*. And the *Bolognians* wou'd not have been so inexorable, if they had not fear'd to be deceiv'd, and perhaps imagin'd that the *Circle* wou'd at last dwindle into a Thread.

\* This Tower was erected by Gerard Asinelli, Ann. 1109. It is 376 Foot high, according to some printed Relations; but I do not believe it is so high. This

Tower would then be 174 Foot higher than the famous Column vulgarly call'd The Monument, at London, which in my Opinion cannot be. The Garisenda was built by Otho, and Philip Garisendi, Ann. 1110. Its Height amounts to 130, and its Inclination to 9 Feet. Gal. Guald.

The Opinion of those who pretend that this Monument was purposely erected in a leaning Posture, does certainly proceed from their Ignorance. It is a square and plain Tower, built of Brick, like those of *Siena* and *Viterbo*, mention'd in one of my preceding Letters. It was not design'd for an Ornament, nor erected to display the Wit of the Architect; and, without doubt, it was more for the Interest of those that built it to secure the Stability of its Foundations, than to affect an useless Singularity in its Structure. And, after all, it wou'd not be a very difficult Task to build an inclining Tower; you are

are not ignorant of the Reasons on which such an Operation might be grounded, and you may try the Experiment when you please, by making a Pile of the Men on your Tables. But we must confess that † an high Tower built after this Manner, cannot be so firm as if it was erected perpendicularly on its Foundations : A sensible Architect does not erect his Pillars in a Leaning Manner, to support the Weight of his Building. So that this being well consider'd, the Monks that have retir'd from under this leaning Pile of Building, have prudently done. This Tower, without doubt, would be more easily overturn'd, by the shaking of any violent Tempest, or by an Earthquake, than if it was perpendicularly erected upon its Basis : Being already disposed to fall on one Side, (never on the contrary ;) and driven, as one may say, by its own Wight, to which at present it does not resist but with a Sort of Difficulty. This Tower puts me in Mind of a Story related by *Childrey*, one of your *English Naturalists*, that there is a Steeple in *Bristol* which is variously agitated, according to the Motion of the Bells.

† The little Lodges which are round the lowest Part of this Tower have been built since ; so that we must not infer any Thing from their being Level with the Pavement.

Before I came hither I had seen the Epitaph of that *Proculus* who lies interr'd in *St. Proculus's Church* in this City ;

*Si procul a Procuro, Proculi campana fuisset ;  
Jam procul a Procuro, Proculus ipse foret.*

But I always fancy'd, according to the common Opinion, that *St. Proculus's* Bell had knock'd out his Namesake's Brains ; whereas I'm inform'd here, that this *Proculus* being a very studious Person, accusom'd himself for several Years to rise every Morning at the Sound of that Bell ; which at last made him Sick, and was the Occasion of his Death.

There



See the Disser-  
tation on this  
Riddle at the  
End of this  
Volume.

There has been so much Noise made about the Enigmatical Inscription which the Curious Travellers usually go to see at the Country-house of the Noble *Volta*, that I continu'd for some time irresolute whether I shou'd send you a new Copy of it. But, at last, considering that perhaps you had never heard of it, I cou'd not forbear sending you a Thing that is too singular to be entirely neglected, tho' of no Importance.

The Inscription of *Bolonia*:

D. M:

ÆLIA LÆLIA CRISPIS  
NEC VIR NEC MULIER NEC ANDROGYNÆ  
NEC PUELLA NEC JUVENIS NEC ANUS  
NEC CASTA NEC MERETRIX NEC PUDICA  
SED OMNIA  
SUBLATA  
NEQUE FAME NEQUE FERRO NEQUE VENENO  
SED OMNIBUS  
NEC C OE LO NEC AQUIS NEC TERRIS  
SED UBIQUE FACET  
LUCIUS AGATHO PRISCIUS  
NEC MARITUS NEC AMATOR NEC NECESSARIUS  
NEQUE MOERENS NEQUE GAUDENS NEQUE FLENS  
HANC  
NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM  
SED OMNIA  
SCIT ET NESCIT CUI POSUERIT,

The shining Stones so generally known under the Name of the *Bononian* Stones, are found on the Hill of *Paderno*, three Miles from the City. *Barthol. Zanicheli* is the only Person that knows how

how to prepare 'em. Those who have written that these Stones are shining without being \* prepar'd, have not been well inform'd.

\* They prepare this Phosphorus, leaving

the Stones, if they have a Mind, in pretty big Pieces; and they also prepare it, after they have pulveriz'd them. I took some of both at Mr. Zaincheli's; but this shining Faculty wasted by degrees, and six Years afterwards there was none of it left.

We find the Heats no less troublesome here than among the sandy Mountains of the *Appennines*; but to make amends, we have Ice and all Sorts of cooling Liquors. Thro' all the Country, Men use Fans as well as Women; there are some made of Past-board, not unlike to a Sort of Weather-Flag, and sold for a Penny. In our Inn we had a Machine that plaid on the Table to drive away the Flies: which is not a new Custom, as we may be convinced of by the two following Verses.

*Lumbere quæ turpes prohibet tua prandia Muscas;  
Alitis eximiae cauda superba fuit.*

This Instrument at our Inn was not made of Peacocks Tails, as those *Flabella* of the Romans Time, which certainly also were not made for the Use of the common People. But I have seen the Flies driven away from the † Pope's Nose † Innocent XII, some Years after the Dates of these Letters; by such an Engine that they call a *Muscaria Pavonina*; which is a Sort of an open Fan made of the Feathers of a Peacock, and fasten'd to the End of a gilt Stick, adorn'd after several Manners, and, as I take it, about six Foot long. When the Pope is carried in Publick in Summer-time upon Mens Shoulders, (seated in a Chair of State, which deserves enough to be call'd a Throne) two Officers on each Side of him, hold up these Instruments near his Face, to drive away

Y

away the Flies; and that Motion manag'd by Skillful Hands, even produces a gentle Gale, very agreeable to his Holiness, who indeed in that Time is harnessed in a very heavy Equipage; (as formerly was St. Peter, his Predecessor, upon the like Occasion.) Another Officer takes a great deal of Care to shade the Holy Father, under a *Parasol*, which he holds by a Handle like those of the *Muscaria's*.

We were two or three Times entertain'd at *Bologna*, with certain Tortoises, which they have about that Place, and are commonly as big as a Plate: The Flesh of 'em is firm, and the Taste is reckon'd good by those whose Palate is us'd to this Food. (The great Sea-Tortoises have certain Bits in 'em that the most nice Travellers like excellently well.)

*Palumbino* relates in his Collection of Moral Inscriptions; and *Schraderus* also in his *Monumenta* (if I am not much mistaken) a *Latin* Inscription, that was to be seen in their Time upon one of the Gates of *Bologna* (or very near it) which, I confess, does not seem to have been plac'd so conveniently in that Place, as it would have been under a Church-Porch, and in the Vulgar Tongue. But however, the Reflections which are contain'd in these moral Verses, being in Themselves very good, and capable of raising a wholesom Contempt of the Things of the World, which are despicable; I shall willingly relate those Verses here, to raise again, as much as in me lies, this little Monument which now is destroy'd.

*Si tibi pulchra Domus ; si splendida Mensa ; quid inde ?*  
*Si species Auri, Argenti quæque Massa ; quid inde ?*  
*Si tibi Sponsa decens, si sis generosa ; quid inde ?*  
*Si tibi sunt Nati ; si Prædia Magna ; quid inde ?*

Si

*Si fueris Pulcher, Fortis, Divestve ; quid inde ?*  
*Si doceas alios in qualibet Arte ; quid inde ?*  
*Si longus Servorum inserviat ordo ; quid inde ?*  
*Si faveat Mundus, si prospera cuncta ; quid inde ?*  
*Si Prior, aut Abbas, si Dux, si Papa ; quid inde ?*  
*Si felix, annos regnes per mille ; quid inde ?*  
*Si rota Fortunæ te tollat ad Astra ; quid inde ?*  
*Tam citò, tamque citò fugiunt hæc, ut nihil inde.*  
*Sola manet Virtus, nos glorificabimur inde.*  
*Ergo Deo pare, bene nam tibi provenit inde.*  
*Quod fecisse voles, in tempore quo morieris,*  
*Id facias Juvenis dum corpore. sanus haberis.*  
 Lex ea sit Vitæ Regula firma tuæ.

This Maxim in the three last Verses, is Cicero's Maxim as we have already seen at the *Villa Benedicti* : And I do not believe, indeed, there can be a more profitable Thought.

The foregoing Verses put me in Mind of what Horace says,—

*Quid Vici profunt, aut Horrea ? Quidve Calabris*  
*Saltibus adjecti Lucani ? Si metis Orcus*  
*Grandia cum Parvis, non Exorabilis Auro.*  
 (Lib. 2. Ep. 2.)

Last Night about Sun-setting we left *Bologna*, and travell'd ten Miles to *Samopia*, a little Village equally distant from that City and *Modena*. We are assured that henceforward the whole Country, as far as the *Alps*, is as smooth and even as a *Bowling-green*, and that all the Ways are border'd with till'd Grounds, and Vines supported by Trees planted Chequer-wise : We have been already accusom'd to such Objects in several Parts of *Lombardy*, and must expect to meet with almost nothing else in that Country : Such a Disposition of the Land is certainly good

in its own Nature, and very pleasant, but at last it grows tedious to the Eye of a Traveller; the Sight being perpetually bounded with Rows of Trees, and wanting the necessary Pleasantness of Variety.

*I have read in an English Relation of the American Islands, that there are great shining Flies in Barbadoes, which might serve for Candles: and that the Indians usually tie 'em to their Arms and Legs, when they travel in the Night.* Yesterday in the Evening, as we drew near to the above-mention'd Village of *Samogia*, we saw a Thing unusual to us, and not unpleasant to our Eyes, tho' 'tis not at all heeded by the People of the Country, by reason of its commonness. All the Hedges were cover'd with prodigious Swarms of *Shining Flies*, and every Bush seem'd to be on fire. The Fields and Trees were no less full of 'em, and the whole Air was brighten'd by their Lustre. You wou'd have Sworn, that either it rain'd Stars, or that these Luminaries flew thro' the Skies; at least *Philo* and *Maimonides* wou'd have been of that Opinion, who imagin'd all the Stars to be living

\* *They are call'd* Creatures.  
Lucciole.

The little \* *Insects* are almost of the Shape of Huges, but they are not above two Lines and a half long, and one Line in breadth. The shining Part is a little pale yellow Hair under their Belly, which is stretch'd at every motion of their Wings, and at the same time darts forth a very bright Glance of Light.

† *This Fort has four Bastions: which bear the Names of St. Mary, St. Peter, St. Paul, and St. Petronius.*

MODENA.

*A Bishoprick.*

*Mutina, a Roman Colony; a City*

*ruin'd by the Goths and Lombards, Rebuilt by Charlemagne and its own Citizens, who were dispers'd in the Neighbourhood.*

We set forwards this Morning very early, and in two Hours arriv'd at *Modena*. By the Way we saw the Fort of † *Urban VIII*, and a little on this side of it we cross'd the River *Panaro*, which separates the Territory of *Bologna* from the Duchy of *Modena*.

The Ancient *Mutina*, so often mention'd by *Titus Livy*, and in all the Roman History, was undoubtedly upon the *Via Emilia*, a little Di-

france

stance from *Modena*, which is now in being. Neither *Leander*, nor *Schotus*, nor any other that I have met with, do mark exactly the Place where ancient *Modena* was; though they say there are yet several Ruins of it found, and that it was built upon a rising Ground.

*Modena* where we are at present, is situated in a flat Country, very fruitful in every Respect: but the City appears to me to be as it were destitute of Trade; from whence we must conclude, that the greatest Part of its Inhabitants are not very rich notwithstanding their Corn and their Fruits. The Fortifications formerly made by *Hercules d'Est*, the Second of that Name are much neglected. The Streets are narrow not well pav'd, excepting two or three; especially *La Rue-du-Cours*, which certainly is long and broad enough. There are Portico's almost every where on each Side of the Streets, as at *Pavia*, and *Bologna*; and that has some Conveniency for People that walk on Foot; but these Portico's are low and narrow; and besides these Sorts of Galleries at the Foot and Out-side of the Houses make the lowest Stories dark, and would spoil the Handsomness of the Buildings, if they had any.

*The Walk upon the Ramparts is also very agreeable.*

Upon our just coming from all these great Cities of *Italy*, we could not much admire either the Churches or Monasteries of *Modena*. There are some good Pictures of *Guido* in the Cathedral (dedicated to *S. Geminian*.) There are also some at the Jesuits, and the Benedictine Monks, whose Convent is fine.

The ancient Palace was but a very indifferent Building; but the new one, which is partly built upon the Ruins of the First, has very promising Beginnings. There are very fine Apartments in it, with a rich Gallery of Paintings:

Y 3

and

\* Francis,  
Second of that  
Name.


and a very considerable Library as well in respect of printed Books as Manuscripts. \* The Prince is a great Lover of Arts and Sciences : The Persons of Distinction that we have seen here extoll him, and assure us that he is extremely belov'd by the People. His Highness sent my Lord a noble Treat, about an Hour after his Arrival ; and the next Day he received him after the most obliging manner imaginable.

I am,

S I R,

Your, &c.

Modena, May 28. 1688.

 Past lately some Days at Modena, a little City almost round, in the Middle of Lands. They had made several Improvements to it ; and indeed, I found it better than it appear'd to me the first Time. I arriv'd there with a Friend who had taken a Letter from Mr. Magliabechi, at Florence, for Mr. Bacchini a Benedictine Monk, who received us with a great deal of Civility : all Monks are not unbred. I was glad to meet this Gentleman at Modena, for several Persons had mention'd him to me at Rome, and elsewhere, with a great deal of Esteem for him, as being of the Number of those whom they call Learned ; and together a modest, agreeable and very honest Man. I am inform'd he has publish'd several Books. As for his Journal of Learning which he writes in Italian, He told us, that it was a dying Match ready to expire, for Want of Matter to feed it. The Virtuosi in these Countries, have not been of late Years great Writers of Books ; and Father Bacchini's Bookseller, a Man not to be easily contented, will have none but new

*new Extracts out of new Books : from whence will he pretend to be furnish'd with all these Novelties ? he will print nothing, he says, that one may have read in other Journals that are written in any Language whatsoever : so that either Mr. Bacchini must write all, both the Books, and the Extracts, or his Journal must cease.*

*This courteous Monk had the Complaisance to conduct us to several Places, and among the rest to the Cathedral ; partly to shew us the famous Secchia Rapita of Bologna, of which the Valiant Modenois triumph'd ; and which caus'd the bloody Disputes, which Tasso has so agreeably describ'd in his Tragical Poem.*

*This famous Bucket made the Conversation turn upon the Civil Wars, that have at different Times afflicted Italy : and it was observ'd that Sovereigns, who are Protectors, and nursing Fathers of the People, ought to take a great Care early to hinder the fatal Use of Names, by which the seditious Cabals distinguish themselves ; because the Chiefs of the Factious Parties, the Malecontents, the Envious, and those, who only seek to aggrandize themselves under false Pretexts, would in vain cabal for their own Interest, tear themselves in Pieces, and ruine one another ; these Contests would necessarily terminate amongst themselves alone, if they did not find a Way to engage the People in their Factions under various Pretences ; and especially in giving Names to these Factions under which those that are not concerned in the Matter, inroll themselves, very often having no other Design than that of taking a Friend's Part. Some follow the Guelphs after this manner, and others the Gibelins, without knowing either what is the true Occasion of the Quarrel ; what those Names that they assume signifie ; or what is the Design of these Seditions. These fatal Names are often so the Occasion of general Insurrections : of the dreadful Division of the whole Coun-*



try, and consequently are the Cause of Hatreds, Murders, Burnings, and all the greatest Misfortunes which are the inevitable Consequences of Civil Wars. An Italian Gentleman of the Company, took an Occasion of asking us what Sort of People those W—s, and those T—s of England were, of which there had been of late more than ordinary Talk? If it was true, that by a pretended wise Policy, the Government might foment these two Factions; to the End, that if one of them, growing too powerful, endeavour'd to get the Upper-hand in the Government, by hazarding the Peace and Publick Good of the Nation, the other was ready to Counter-balance that dangerous Power? He very much blam'd this Sort of Policy, supposing it was true that there was such a Design; as a certain English Traveller said at the Prince's Court: and he concluded that to prevent the general Troubles, whose Original is nothing else but the particular Interest of some Great-heads, nothing could be done better than to forbid under Pain of Death never to pronounce the two Words commonly used to express the two Factions by, and especially if Religion was in anywise concerned. Sanson relates in his Voyage to Persia, (printed at Paris in 1695.) that it is a Sort of a Proverb in that Country, that though one should boil in the same Kettle a Sunny, which is a Follower of Omar, with a Chiaï, Follower of Haly, the Antipathy of these Sectaries, or to speak more properly, of these factious Men is so great, that their Substance would never mingle, nor the Juices of their Flesh incorporate, or be mix'd together. Indeed there is no Hatred like to the Blind Hatred of People engaged in Factions. This Fury enters into the most united Families, and makes 'em commit the most horrible Cruelties upon Persons of the same Blood to the Destruction of each other, notwithstanding the most sacred and strictest Union. May God preserve thee, dear England, from such Sunnys and such Chiaïs!

There

There is indeed a fine Collection in the Duke's Palace of some Works of the most famous Painters. The Night of Corregio, which is a Nativity, is one of the Pieces which they Boast the most of; but I won't enter into any particular Account of those Pictures. We design'd to have gone from that Gallery to the Library; but it happen'd that Mr. Muratori who is the Keeper, of it was not in Town. Father B. told us, that however it would not be impossible to satisfy our Curiosity in that Point, but that in the Absence of the Library-Keeper, perhaps he should be obliged to ask Leave of his Highness: and so, we easily saw that there was a little Laziness in the Matter, rather than any thing else; for in every Country there are Under-Library-Keepers: but no body would insist upon it; and so much the less, because they assured us that there was not either any Manuscript that was older than the IX Century, or any printed Books that we could not see elsewhere, tho' in general the Library is fine.

## LETTER XXXIII.

S I R,

OUR Calashes brought us in four Hours from Modena to Regio. There is nothing particularly remarkable in this City; but in the general 'tis better built, and more pleasant than Modena. They boast much of their \* Church of St. Prosper, but they who have seen Rome and Naples will hardly be perswaded to admire the Churches of Regio. They strive also to gain some Reputation by their Works in Bone, and by their Spurs; as those of Modena do by their Masks; but these are poor Things to acquire Fame. Their finest Works in Bone are paltry little

REGIO.  
Regium Lepidi. Col. Rom. upon Via Æmylia, is a fruitful Soil. \* Huguetan says, there are two famous Pictures in it, one by Corregio, and the other by Guido: but he forgets to tell us what they are.

† Or Images  
of our Lady.

little Rings, sold for Six-pence a Dozen, Deaths-heads, Shrines for Relicks, *Agnus Dei's*, and Croffes, as coarsly done as ever you saw. They have store of † *Madonas* and Relicks. I am inform'd, that some ancient Inscriptions have been found at *Regio*, in which that City is call'd *Regium Lepidi*, without mentioning who that *Lepidus* was. The other *Regio* in *Calabria ulterior* bore the Name of *Rbegium Julium*; and 'tis observ'd, that the Inhabitants of the first were by the *Latin* Authors call'd *Regienses*, whereas those of the latter were nam'd *Rbegini*. And the last *Regium* or *Rbegium* is also thought to be deriv'd from the *Greek* Word *Πρύριον*, because *Italy* is divided, as it were broken from *Sicily* at that Place. This City was also ruin'd by the *Goths*. *Le Corio* has written in his History of *Milan*, that they did not begin to rebuild it, till the Year 1314.

The Inhabitants of our *Regio* stile their Prince Duke of *Regio* and *Modena*; as, you know, the \* *Scots* put the Name of their Country before that of *England*, in the Title of the King.

\* England  
and Scotland  
were united  
under the  
Name of Great  
Britain in the  
Year 1707.

† Called Ani-  
lia by Pliny--  
E sopra il  
Chiofiro pas-  
fato la *Lenza*,  
vedemo la Città dove Prospero giace, chi fù al mondo grand  
lume di Scienza; (*Faccio de' gli Humb.*)

Eight Miles from *Regio* we pass'd over the † River *Lenza* on a Bridge, and enter'd, on the other Side, into the Dutchy of *Parma*. The Country is still plain, but we meet with many Pastures; whereas about *Bologna* and *Modena* almost all the Grounds are till'd.

P A R M A.  
A Bisboprick  
call'd Parma  
by all the an-  
cient Authors;  
and Chryso-  
polis, Julia,  
Julia Civitas,  
by Sicardus,

*Parma* is seventeen Miles from the Bridge of *Lenza*, we perceiv'd the City at a considerable Distance, because of the Breadth and Streightness of the Road that leads to it, which discovers its highest Spires. The Entry into it is very pleasant, and the City it self deserves the same Character.

rafter.

rafter. Over the Gate thro' which we enter'd, we saw the Arms of Pope *Paul III.* You know that Pontiff created his Bastard Son *Lewis Duke of Parma and Placenza*, these Territories having been before united to the *Ecclesiastical State*. The Citadel of *Parma* was built on the Model of that of *Antwerp*; and the Fortifications of the City are also pretty good. It is divided by the River of *Parma*, which runs thro' the Middle of it; but this River is not navigable.

There is nothing extraordinary in the Outside of the Ducal Palace; but they are building another which will be larger and more regular. The Stables are handfom, the Coaches very rich, and the Wardrobe, as they call it, very well furnish'd. The great Theater is a very rare Piece of Architecture, and neither *Paris* nor *Venice* can boast of the Like. It is extremely large, and yet the softest Whisper may be heard thro' all the Parts of it. In stead of Boxes, the Floor is surrounded with Benches, rais'd after the manner of an Amphitheater. It is also much larger than the Floors of Theaters are usually made, and may be fill'd with Water to the Height of above three Feet. This little Lake when cover'd with gilt Boats, makes a very charming Spectacle, by the Help of a fine Illumination.

Besides the ordinary Schools of the University, there is a large and fair College, call'd *The College of the Nobility*. They receive Scholars of all Nations, who are capable of being admitted Knights of *Malta*. Not only the Sciences, but all Manner of Exercises are taught there; and the Pensions are different, according to the Variety of the Exercises. The Young Gentlemen eat together in a Refectory, and their Number at present amounts to Two hundred and thirty.

We

We saw a great deal of good Company at the *Cours*, the publick Place (as your *Hyde-Park* is) where the Persons of Quality take the Air in their Coaches: and we observ'd there a great many fair and handsom Women. We were with some *Scotch* Gentlemen, who not being yet quite wean'd from the Prejudice they had entertain'd, that the *Italian* Ladies were generally little black Women, had almost a Mind to have gone and made Satisfaction to these, whose fair and lively Complexion, and \* genteel Air they much admir'd. But they were mightily shock'd at one Thing, I mean the Custom they have here, as well as at *Rome* (and I believe in the greatest Part of the Cities of *Italy*) that Persons of different Sexes are never mix'd together in the same Coach, at least at the *Cours*: Some are full of Men, and others of Women. If I should tell you, that it would be no less Shame to do otherwise, than to walk stark Naked, you might well think, that one ought not to take my Expression in a rigorous Sense; but you should understand what ought to be understood, to wit, that this Mixture in a publick Place, at *Parma* for Example, is a Thing so far from the Practice and even of the T ought of any Person in those Places, that a Woman, with Men in a Coach, would not only be looked upon by the People, to be a *Leud Woman*, but to be a *Mad one*. These Sorts of Things as many others, depend upon Custom: If the Ladies of *Zurich* and *Berné*, without going so far as *Italy*, should bethink themselves on a sudden to appear in Publick, and even in the Churches, with their Bosoms half uncover'd, and their Arms quite naked up to their Elbows, as the Women in *England* and *France* do very innocently, undoubtedly they would stone 'em in the very Streets, as they went along.

The

\* We had seen  
before the  
greatest Part  
of these La-  
dies, as they  
were going out  
of a Church,  
where there  
was that Day  
a festival, and  
a great Con-  
course of Peo-  
ple; and get-  
ting into their  
Coaches near  
the Church.

The Dome of the Cathedral was painted by *Corregio*: 'tis a very fine Piece. (They made us take Notice in this Church of a Tomb, of a *Beato*, who was a Bishop of *Parma*, of the Family *Degli Uberti*.) They spoke to us of several Paintings of the same *Corregio*, of the *Parmesan*, of the *Guerchini*, of *Augustine Carrache*, and of *Lanfranc*, &c. that are at the *Recollets*, the *Carmes*, the *Servites*, &c. but we had already seen so many of those Sorts of Things, that we were much less greedy of 'em than at our Entrance in *Italy*.

The City of *Parma* (almost as large as *Regio* and *Modena* together) is situated in a fertile Plain, that the Historians of all Ages have mightily boasted of. They tell us, that the greatest Part of their Lands were formerly Pasture-Ground, and that then they drove at *Parma* a very great Trade with their famous Cheeses, which is known and esteem'd all over *Europe*: but that at present, they have turn'd Abundance of those Lands to Tillage; and that a great Part of that excellent Cheese, which we call *Parmesan*, is made chiefly at *Lodi*, and in several other Places in the *Milanese*.

*Parmesan*  
Cheese: the  
Best is usually  
worth 20 Sol-  
di a Pound;  
but the Pound  
contains 28  
Ounces and 20  
Sol'di (Pence)  
of Milan.  
makes but 9  
English Pence.


(*Velleribus primis Apulia; Parma secundis*  
*Nobilis. Altinum tertia laudat ovis.*)

*Tondet & innumeros Gallica Parma Greges.* (Mart.)

Between *Parma* and *Placenza*, we pass'd by † *Castel-Guelfe*, formerly a Fortress belonging to the *Guelfs*; and by *Borgo S. Donino* a Bishoprick, and a small dismantled City (near which was the great and famous Monastery of *Santa Colomba*) which the Emperor *Frederick*, the Scourge of all that fine Country, entirely destroy'd.

† Near to it  
we saw *Castel*  
*Gibellino*.  
There are Truf-  
fles every  
where in this  
Country.

→ The

 The Reader will have Reason to wonder, that after having seen and visited the Houses and Cabinets of Princes, in all the Places through which we have pass'd; we have said nothing to him here of the Variety of curious and notable Things, that are to be seen at the Duke of Parma's. The plain Answer to that, is, That neither before our Arrival at Parma, nor during our Stay there, no body happen'd to inform us about any of those Things: and when we left Parma, we thought we had seen every Thing that was most considerable. I know they boast mightily of the Library, and the Cabinet of Rarities, where among other Things, is, say they, an Otho of Brass; a Pescennius Niger, and some other Medals, suppos'd to be Antique: I will, for the present, suppose it with 'em.

**PLACENZA.** A Bishoprick.  
Placentia upon the Via Æmylia. Col. Rom. belong.  
ing to the Duke of Parma.

Placenza is seated in a Plain, five or six hundred Paces from the Po. It is a pleasant Town, bigger than Parma; the Houses are low, but prettily built. The Street of the *Cours*, which they call the *Stradone*, is in a streight Line, and of an equal Breadth throughout. Next the Houses, on each Side of it is a Foot-path fenc'd in by a Row of three hundred Posts as at London; and these Posts being just ten Foot distant from each other; It consequently follows, that the whole Street is 3000 Foot long.

The Statues of *Alexander Farnese* Governour of the Spanish Netherlands, and of his Son *Ranuccio* the First, are in the great Place.

We went up to the Top of the highest Steeple, according to our usual Custom, from whence we discover'd an admirable Landskip, extremely embellish'd by the Course of the *Po*; and even saw *Cremona* distinctly, which is Twenty Miles distant from this Place. 'Tis not only to have the Pleasure of a fine Prospect, that we commonly

commonly ascend some high Tower in Cities ; but to judge of their Extent, and observe the Situation of 'em.

I have not thought fit to mention the Churches of this City, and am resolv'd hereafter to trouble you very rarely with Descriptions of that Nature ; for, as I intimated to you before, when one's Head is full of the Idea's of such magnificent Churches as we have seen, 'tis almost a Pain to him to look upon any others.

*There are some Pictures by Carache in the Cathedral ; and an Image of our Lady by Raphael, as St. Sixtus's. (Huguetan.)*

I shall only add concerning *Placenza*, that it is thinly inhabited ; that the Houses are generally built of Brick, some of 'em prettily painted, and that its Weights, Measures, and Coins are different from those of *Parma*. Its Fortifications are not very considerable, tho' they are commonly much extoll'd. The *Pomarium* is surrounded with Posts, without any Buildings : I know not whether I made the same Observation concerning *Leghorn*, in one of my former Letters. There are no Remains of the Amphitheater which *Cornelius Tacitus* boasts of. — *Pulcherrimum Amphitheatrum opus situm extra Muros, conflagravit, (Hist. l.2.) Cecinna Vitellianorum Duce.* There were in that Time a great many Houses of Pleasure, between the *Po* and the Town.

We follow'd the Course of the *Po*, at some Distance, till we came over against *Cremona*, where we cross'd over the River in a Ferry boat. There are no Bridges on the *Po* below *Turin*.

*Cremona* in the *Milanese*, is seated on the Left of that River, six or seven hundred Paces from it, upon a Canal that receives its Waters from the *Po*. 'Tis a pretty large City, but even poorer and less populous than *Placenza*. There is nothing at all to be seen in it, tho' its Tower and Castle are very much extoll'd. One of their Authors has the Confidence

CREMONA.  
A Bishoprick.  
Cremona  
Col. Rom.

to



\* Una Torre stimata la più alta che si veda e per ciò numerata tra i Miracoli d' Europa. Una Rocca la più stupenda, la più forte & formidabile che si ritrovi in Italia.

to tell the World, That \* *the Tower is reckon'd to exceed all others in Height, and for that Reason esteem'd one of the Wonders of Europe*; and, That *the Castle is the strongest and most formidable Citadel in Italy*. If I had not been accusom'd to the lofty and hyperbolical Expressions of the *Italians*, I shou'd have been strangely surpriz'd after all these high Praises, to find no such Things as these two pretended Wonders. The Castle is an old, shapeless, and half-ruin'd Mass, which in its best State deserv'd not to be compar'd to a well-contriv'd Fort, but perhaps might have been reputed tolerable in the Days of Cross bows. And the Tower is neither handsome nor very high, but inferior to a Thousand that are not so much as mention'd. It was built by *Frederic Barbarossa, An. 1184*. There is a Tradition, that the Emperor *Sigismond* and Pope *John XXIII*, went up to this Tower, with a certain † Lord of *Cremona*, who repented afterwards, as he several times declar'd, that he did not throw 'em down from Top to Bottom, meerly for the Rarity of the Thing. And perhaps it was this Story that gave the first Occasion to the Reflexions that have been made on the Heighth of this Tower; too high, indeed, to make such a Jump.

The Inhabitants of *Cremona* boast much of the Antiquity of their City, but there is no Monument of it now remaining; no more than of *Jerusalem*. The Antiquity of that Place is exactly of the same Nature as that of the *Po*; as the ancient Waters of the ancient *Po*, are all of 'em drain'd, not one drop of 'em left; so it is with the ancient Edifices of this City.

† Gabrino Fondulio, Tyrant of *Cremona*. Carl. Tor.

(\*) *Manus*

(\*) *Mantua, vae Misera nimium vicina Cremona.*

(Virg. Eclog. 9.)

(\*) *The Cremonesi having espous'd the Party of*

Anthony against Augustus, the Conqueror treated them very ill. He confiscated their Estates, in favour of the chief Officers of his Army; and gave them also some that belonged to the Mantuan, unfortunately situated in the Neighbourhood: and 'tis that has given Occasion to this Verse of Virgil. Cremona formerly a Roman Colony, rich, fine and populous, has often been expos'd to great Sufferings. Hannibal, Vitellius, the Goths, the Lombards, the French, the Venetians, and the Milanese have often tormented it, as well as Augustus. 'Twas Frederick Barbarossa that rebuilt it, and erected this famous Tower I have just now mention'd.

In the Distance of Forty Miles from Cremona to Mantua, we saw nothing but Hamlets that deserve not to be nam'd. Only **BOZZOLO.** a little Town, enclos'd with Walls not supported with Earth on the In-side, and which by the Figure they make on the Out-side, make Passengers take 'em for a Sort of a Fortification. It gives Title to a Duke, who, besides this Place, is Sovereign of a Territory that extends some Miles. We pass'd the Oglio in a Ferry-boat, a great and rapid River, that falls from the Lake of Isseo into the Po.

I soon perceiv'd, that neither the Geographical Maps, nor the other Descriptions I had seen of Mantua, had given me a just Idea of its Situation; for it is usually but falsely represented in the midst of a Lake, with which it is almost equally surrounded. To rectify this Mistake, it must be observ'd, that the \* River *Mincio* (perhaps sixty thousand Years) before the renown'd Siege of Troja, &c. See *Leander*—*Post Patavium condita fuit à Thuscis. Sola hæc Civitas ex Transpadanis Oppidis ab ea Gente ædificatis à Gallorum impetu inviolata remansit, & idcirco Mantua dicta est, quasi Manu tuta: Manu, i. Gente. (Bern. Sacco.)*

\* This River is call'd Sarga or Sarca, from its Source to Peschiera, where it takes the Name of Mincio, in issuing from the Lake of Guarda. The Noble Venetian Nani has written in his History of Venice, that this Exent of Water, that we call'd the Lake of Mantua, is a Work of Art.

Z

meeting

The Marquis-  
site of Man-  
tua was ad-  
vanced to the  
Title of a  
Dutchy, by  
Charles V.  
An. 1530.  
in favour of  
Frederic de  
Gonzague.

meeting with a flat Country, makes a Kind of Marish about twelve or fifteen times longer than broad; and that the City is built on a Spot of firm Land, within the Marish, but towards one Side of it. Before we enter'd the City, we pass'd over a Causey, which is not above two or three hundred Paces long; but on the other Side, which looks towards *Verona*, the Marish, or Lake, (if it must be so call'd) is much wider. In some Parts of it the Water is always in motion; but in others it stagnates, and infects the Air to such a degree, that during the great Heats, the City is only inhabited by such who cannot easily leave it.

The Situation of *Mantua* is not unlike to that of *Peronne*; but with this Difference, that the last, besides its Marish, is well fortified; whereas *Mantua* is enclos'd only with a Wall, tho' 'tis also defended by a strong Citadel. It is to be observ'd that when the Imperial Army under *Colalto*, took and plunder'd this Place; they surprized it by Caves and Hollows digged under Ground, and under the Lake, as our Roman Historians pretend that their *Fabians* surprized *Vejentum*. (See *Nany, Hist. of Venice*.)

This City is of an indifferent Largeness, about the Bigness of *Cremona*, but much superior to it both in Riches and in the Number of Inhabitants. Some of the Streets are broad and streight, but the Houses are generally unequal, and almost all very indifferent. I have seen a printed Description of the Ducal Palace, in which that Building is extoll'd as the most magnificent Structure in *Italy*. The Author racks his Fancy to invent new Terms, as if those that are now in use were not strong enough to express the Grandour of his Subject; but such a groundless Zeal must either be an Effect of an excessive and unwarrantable

warrantable Complaisance, or proceed from an unjust Prejudice. The Outside of this Structure is neither beautiful nor regular; and I can assure you from my own Experience, that a Stranger may pass by it, and even look upon it and touch it, without imagining it to be a Palace. 'Tis true, there are many Galleries and Apartments in it, and therefore it may be call'd *Large* and *Commodious*, which are the highest Epithets that can be bestow'd on it, as well as on *White-hall*.

Our Guides assur'd us, that this Palace was very richly and magnificently furnish'd before it was \* pillag'd by the Imperial Army. It seems succeeding Princes have been discourag'd by the Greatness of that Loss from endeavouring afterwards to repair it; for many of the Rooms remain still empty. Nevertheless, the Duke's Apartment is as well furnish'd as it ought to be. The Hall of Antiquities have some rare and fine Pieces, and the Cabinet of Curiosities is pretty well furnish'd too.

Of seven or eight Pleasure-houses that belong to the Duke of *Mantua*, we saw only *Marmirol* and *la Favorite*, which are very lovely Seats. † *Marmirol* especially is a charming Place, pretty well furnish'd, adorn'd with Pictures and Antiquities, and embellish'd with several Gardens, Orange-walks, Bird-houses, and Fountains; besides which, it enjoys the advantagious Neighbourhood of a Wood, and of a delicious and limpid little River.

The Reverend || Mr. *St. Longin* is the most precious Relick in *Mantua*, together with some Drops of that miraculous Blood which was found in this City in the Time of *Leo III*, and afterwards gave the Occasion to the \* Institution of

put this Motto about the Collar, *Nihil isto Triste recepto*. 'Tis call'd the Order of the precious Blood; or of the Redemption, or of the Tabernacle.

Z 2

the

By Colalto, General of the Emperor's Army, July 18.

1630. He exercis'd great Cruelties. See Hist. de Ven.

nice by Nani.

† This House was built by Frederic I.

Marquess of Mantua.

|| See Mezeray in the Life of Charlemain.

\* This Order was instituted An. 1608, by Vincent

Gonzaga, at the Marriage

of his Son Francis with

Margaret of Savoy. He

created Twenty Companions of the Order, and

the Duke of *Mantua's* Order. Both these venerable Rarities are kept in *St. Andrew's Church*, at the Entry of which I observ'd another extraordinary Piece; 'tis a Bell almost six Foot in Diameter, with eight Openings like Windows, three Foot high, and one broad, in its Circumference. They told us some Stories concerning the Oddness of its Fabrick, but without the least Appearance of Truth. *Magius* has not mention'd it in his Treatise *De Tintinnabulis*.

'Tis impossible to leave *Mantua* without remembering *Virgil*, who was born in the Village of *Andes*, now call'd *Pietola*, two Miles from the City.

*Mantua Musarum domus, atque ad Sidera cantu  
Evecta Andino.* Sil. Ital. l. 8.

*Verona docti Syllabas amat Vatis:*

*Marone felix Mantua est.*

*Censetur Apona \* Livio suo Tellus;*

*Stellaque nec Flacco minus, &c.*

\* *Titus Livius* was not Born at *Padua*, but at *Apono*, near *Padua*.

Besides the *Cathedral*, Strangers usually visit the Churches of the *Jesuites*, of *St. Barnabas*, *St. Maurice*, *St. Sebastian*, *St. Ursula*, and *St. Barbara*; the Town-house, Theater, Manufactories, the Mill of the Twelve Apostles, the Synagogue, and Shambles.

Two and twenty Miles from *Mantua* we pass'd over a River which separates that *Dutchy* from the *Signiory of Venice*; and eighteen Miles further we arriv'd the same Evening at *Bressa*, where we lodg'd. The first Object that struck our Eyes as

**BRESSA.**  
*Bishopricks.*

*Brixia*, a City  
often sacked.  
*Ab Elithovio*

*Germanorum Duce edificata.* (*Saith Alciatus in his Book De Rebus Patriæ*.)

*France*

*France and England*; for we had seen none, or few of that Sex since our arrival at *Verona*. *Bressa* seems to be pretty well stor'd with Inhabitants, and a Place of some Traffick. People stir about here and appears as having Business much more than in most Towns of an indifferent Largeness we have hitherto seen in *Italy*.

The Fortifications of this City are inconsiderable, but it is defended by a very strong Citadel, which stands on a little Hill adjoining to the City, as on the first Step of the *Alps*.

The Palace of *Justice* is a great and fair Building of a certain hard Stone, that they call *Pietra dura*, resembling *Marble*. On the *Fronton*, in the *Façade*, are these Words written, *Fidelis Brixia* *Justiciæ with Fidei & Justiciæ consecravir.* Opposite to this Palace there is a Portico five hundred Paces long, and almost quite fill'd with Armourers Shops; the Fire-arms that are made here being famous thro' all *Italy*.

The Neighbourhood of the *Alps* furnishes this City with a great Number of fine Springs, and a little River very commodious. The Country round about is very fruitful.

*Flavus quam molli percurrit flumine Mela  
Brixia, Veronæ Mater amata meæ  
(Catullus.)*

In the Cathedral they preserve with a great deal of Veneration that which they call *Constantine's Grifflame*, but we cou'd meet with none that were able to give us an exact Description of it, because it is never fully shown. The Sexton, who entertain'd us with a Relation of its Virtues, told us only that it is a blue Cross, of unknown Matter, and that it is the same that appear'd to *Constantine* with this Motto, *In hoc Signo*

*vinces,*

Pliny says, You know, without doubt, that the Princes of the House of *Austria* pretend, or have pretended, to cure this Distemper, by giving a Glass of Water to drink; and to untie the Tongues of Stammerers by kissing 'em.

Toe of the right Foot. Henry VIII, King of England, us'd to bless Gold Rings, which, he pretended, cur'd the Cramp. But his Son Edward slighted this kind of Talisman. William III, now reigning, has also reject'd and abolish'd the superstitious Custom observ'd by the Kings his Predecessors since Edward the Confessor, to touch those who were troubled with Scrophulous Tumors; or the King's Evil. In all Times they have flatter'd the Princes so far as to make 'em work Miracles.

The Territories of *Bergamo* and *Milan* are water'd throughout with Rivulets which fall from the *Alps*, and are divided by the Inhabitants, into an infinite Number of Canals, which by moistning the Fields upon Occasion, prevent the ill Consequences of Droughts, and make the Lands extreamly fertile. They cultivate Abundance of Rice.

The Inundation of the River *Adda*, which comes from the Lake of *Como*, oblig'd us to leave our Calashes at a Village call'd *Canonica*, twelve Miles from *Bergamo*, where we pass'd over the River in a Boat, tho' not without a great deal of difficulty, by reason of its extraordinary Rapidity. We embark'd on the other Side, on the Canal call'd *Naviglio della Martesana*, which begins at *Trezzo*, two Miles above *Canonica*, and reaches in a streight Line within half a Mile of *Milan*, its whole Length amounting to twenty Miles. It is supply'd with Water from the *Adda*, the Course of which River is in many Places very steep, and meets with several Falls before it reaches the Level of the flat Country, so that it is lower than the Canal by five and twenty or thirty Feet over against *Canonica*.

'Tis said, that many Engineers had in vain attempted to bring the Waters of the *Adda* to *Milan* by way of a Canal, till at last *Leonard de Vinci*, the most accomplish'd Man of his Age, undertook and finish'd the Work.

I read t'other day, with equal Admiration and Pleasure, the Account Mr. *Felicien* gives of that great Man, who, I am apt to think, had a larger Stock of *Human Merit*, if I may speak so, than ever any Man before him cou'd boast of. I cannot forbear making a short Digression in his Favour, which, I hope, will not offend you. That illustrious *Florentine* was a Man of great Stature, of a good Meen, and sweet Temper; he was prudent, courteous, full of Wit, Courage, and Generosity. He was so prodigiously strong, that he was able with one Hand to twist the Clapper of a great Bell. He was an excellent Horseman, danc'd admirably well, was brave and dexterous in managing all Sorts of Weapons, and a perfect Master in all genteel Exercises. All the World knows, that he was one of the best Painters of the Age, and that he and *Michael Angelo* made *Raphael* leave his first Way of Drawing. Besides all these excellent Endowments, our *Leonard* was a skilful Architect, a good Sculptor, a great Master in Mechanicks, a learned Mathematician, Musician, Anatomist, Philosopher, Poet, and Historian. So rare a Life could not come to an End without some distinguishing Event. At the age of Seventy and five Years he fell Sick at *Paris*, and *Francis* the First honour'd him with a Visit; he endeavour'd to express his Acknowledgment of so great a Favour, by raising himself up, and expir'd in the King's Arms, who advanc'd to hinder him from rising.

The



The Merit of this great Person was the Subject of our Discourse in our Passage over his lovely *Canal*, which gave us the Prospect of a delicious Country on both Sides, and is in many Places border'd with pleasant Houses, Orchards, and Gardens, like that which leads from *Delft* to *Leyden*, or from *Amsterdam* to *Utrecht*.

I did not intend to have written to you before our Departure from *Milan*; but I could not forbear adding this Part of my Journal to the Letters we are oblig'd to write to day. I am,

S I R,

Milan, June 7.  
1 6 8 8.

Your, &c.

## LETTER XXXIV.

S I R,

MILAN the  
Great, an  
Archbishop-  
rick.

Mediolanum.

\* Frederic I,  
call'd Barba-  
rossa, raz'd  
it, and sow'd  
it with Salt,  
sparing only  
some Churches,  
in 1162, ac-  
cording to the  
common Opi-  
nion: but I  
have some strong Arguments for 1161.

THO' the City of *Milan* has been often wasted, and even \* utterly destroy'd by the terrible Scourges of War and Pestilence, it is so well recover'd at present, that it may be justly reckon'd among the best and finest Cities in *Europe*. Its Figure is pretty round, its Walls are ten Miles in compass, and I'm positively assur'd, that it contains no less than Three hundred thousand Inhabitants: But I have Reason to suspect the Exactness of this Computation. There are not many Instances of so great a City built in the Middle of the

Land

Land, without the Conveniency of the Sea, or of a † River.

† The Country  
abounds with

good Springs and Rivulets. Besides, the Canals brought the one from the Tefin, and the other from the Adda, fill the Ditch of the inward Inclosure of the City with running Water. The Fortifications, or outward Enclosure, were made since the Destruction of the City by Barbarossa. Galeazzo Visconti, Father of Azzo, attempted to make a navigable Canal between Milan and Pavia, but the Execution of that Design was prevented by the Death of the Undertaker. The Beginning of that Canal is still to be seen near the Gate of Pavia.

I remember a certain Latin Author informs us, That *Mediolanum*, or *Mediolana*, took its Name \* *Sue dimidiâ lanatâ*, from a Sow half cover'd with Wooll, that was found in the Place where the City was founded : and 'tis the common Opinion at Milan it self ; but it has much the Air of a Fable.

\* Circa annum Mundi 4809. *Mediolana Civitas conditur, sic dicta quod ibi apparuit*

*Sus, quæ pro media parte portabat Lanam pro pilis. Wern. Rookwinck. Et quæ lanigera de Sue nomen habet. Siden. Apoll. Lassels, who is, or at least thinks himself very happy in Etymologies, imagines that Milano may be very well deriv'd from Mirano, because 'tis an admirable City.*

The first Thing that our Guide carried us to see, was the famous || Cabinet of the late Canon || *Manfreda Settala*, a Person equally noble and rich, and no less dexterous in working with his own Hands, than ingenious and skilful in all the various Parts of Learning. Such a Man could not but make a good Choice ; neither is there any Thing in this Cabiner that deserves not to be consider'd with attention.

There are two Descriptions of this Cabinet, one in Latin, by Paulus Maria Terzagio; and the other in Italian, by Pi. Fran. Scarambelli.

Here we observ'd several Sorts of very ingenious Machins, contriv'd for finding out the Perpetual Motion ; Looking-glasses of all Sorts ; Dials ; Musical Instruments both Ancient and Mo-

A Silk-worm; an Ant, and several other petrified Insects : A Coach

drawn by four Horses, follow'd by Hunters on Foot and on Horse-back, Dogs, &c. the whole of one piece of Ivory, which may be drawn like a Thread thro' the Eye of an ordinary Needle : A well-chosen Library, compos'd of near 10000 Volumes, &c.

dern ;

der; some of which were invented by *Settala* himself. Books; Medals; curious Locks, and Keys; Seals; Rings; Pictures; *Indian Works*; Mummies; Arms; Strange Habits. Lamps. Urns. Idols: with an infinite Number of other Sorts of Antiquities. Fruits. Stones. Minerals. Animals. A prodigious Variety of Shells. Works in Steel, Wood, Amber, and Ivory. A great Piece of Cloth made of † *Asbes*®, or *Amiantos*; and, without engaging further in those tedious Enumerations I promis'd to avoid, all the most rare and curious Productions of Art and Nature, not forgetting Monsters.

† *Salamanders*  
Hair.

Asbes®  
signifies Un-  
extinguishable.

Marc. IX. 43

In this Cabinet  
there are Pie-  
ces of Crystall,  
in which several

Sorts of  
Substances are  
enclos'd; and  
among the rest,  
an Olive-leaf,  
and a Drop of  
Water, which  
appears mo-  
ving.

The Dish of yellow Amber, two Foot in Diameter, is a Piece that deserves to be particularly mention'd.

There are also several rough Pieces of the same Sort of Amber, enclosing Grasshoppers, Spiders, Ants, Flies, and several other Sorts of Insects, which appear distinctly in the Middle of 'em. This, in my opinion, is an evident Argument, tho' there are many different Opinions concerning the Nature of Amber, that it is nothing else but a Kind of Gum or Bituminous Matter, harden'd in the Air or Sea, or perhaps by some other Cause, which I will not examine at present. When an Ant, for Example, happens to pass over a raw and clammy Piece of this Bitumen, she is entangl'd by it, and the Mass of that soft and unctuous Matter growing harder and bigger by degrees, the Insect is for ever entomb'd in it. And this is exactly the Opinion of *Martial*.

*Dum Phaëton tæd formica vagatur in umbrâ,  
Implicuit tenuem succina Gutta Feram,  
Sic modò quæ fuerat vitâ contempta manente,  
Funeribus facta est tunc pretiosa suis.*

Et

*Et latet & lucet Phaëtonide condita gutta;*

*Ut videatur Apis nectare clausa suo.*

*Dignum tantorum pretium tulit illa laborum:*

*Credibile est ipsam sic voluisse mori.*

'Tis certain that *Unicorns* are meer *Chimera's*, and that the pretended *Horns* usually ascrib'd to 'em are the *Horns*, *Teeth*, or *Tusks* of a certain *Fish* found in the Northern Seas: Yet, there are three or four of these *Horns* in this Cabinet, which they pretend, grew on that imaginary Animal: I know not whether the learned *Manfredi Settala* was also possess'd with the same Prejudice. The *Venetians* have the same Opinion of the *Horns* in their Treasury; and many others are possess'd with like Prejudices. Never any Man saw an *Unicorn*, and yet the whole World is full of its *Horns*. I'm sure, for my part, I have seen above a Hundred. 'Tis to be observ'd, that there are also *Fossil Horns* whose Figure is exactly like to those that grow on *Fishes*, tho' of a different Matter.

The *Remora* that stopp'd the Galley of the Unfortunate *Anthony*, is another fabulous Animal, which, for all its Fame may be plac'd in the rank of *Unicorns*. Yet this also must encrease the Number of the Curiosities of well-furnish'd Cabinets, lest any Thing should seem to be wanting. They chuse for this purpose certain small and rarely observ'd *Fishes*, about the Bigness of little *Herrings*. I have seen at least a Dozen of 'em, and I don't know whether there are two of the same Kind. But the *Remora* of this Cabinet is one of the happiest that ever was met with, because it is certain, that this little *Fish* clings to several Things, by the Top of the Head; 'Tis call'd in *French*, \* *Succet*.

Montaigne  
pretends that  
a *Remora* is  
a *Shell-fish*.

\* There is one  
to be seen in  
the Gallery of  
Curiosities be-  
longing to the  
Ingenious Mr.  
Claudius Du  
Puis, in Longe-  
acre, Lon-  
don.

The

The Foundati-  
ons of it were  
laid on the  
13th of June,  
1386, by John  
Galeas Vis-  
conti, first

Duke of Milan. There was formerly in the same Place a Church call'd St. Mary  
major : it stands in the Center of the City.

The Cathedral Church is a prodigious Work.  
'Tis, according to my Observation, shorter than  
St. Peter's at Rome by almost a sixth Part, but  
much superior to it in the Laboriousness of its  
Structure, in the Out-side.

Templi hu-  
jus fronti e-  
rigendæ, atq;  
ornandæ,  
CCXXX Au-  
reorum mil-  
lia legavit  
Jo. Petrus  
Carcanus  
Mediol. &c.

There are only some Parts of this Church per-  
fectly finish'd ; for 'tis the Interest, and very pro-  
bably the Design of the Chapter, to leave it still  
imperfect. The Legacies and other Donatives  
that are bestow'd upon 'em for the Building of  
the Church, bring vast Sums into their Coffers,  
which they apply to other Uses. Here I ob-  
serv'd an Inscription in Gold Letters engrav'd  
on Marble, which says, That one *John Carcanus*,  
a *Milanese*, left at his Death the Sum of Two  
hundred and thirty thousand Crowns of Gold,  
to be employ'd in building and adorning the  
Front of this Church. They have perhaps receiv'd  
a thousand times as much for the same  
Use, from other Testators; nevertheless, the  
Front remains still almost naked : 'Tis a sure De-  
vice to drain the Purses of devote Persons,  
according to the Notions of the *Italians*. But  
we may suppose there was another Reason that  
retarded the Building of this Front. If they  
consider'd the Rules of Uniformity, they found  
that it ought to be made *Gothic*, as well as the  
rest of the Church ; but another Taste requir'd  
it to be more regularly built. I observ'd both  
Sorts of Architecture in that Part of it which is  
already begun ; from whence 'tis plain, that the  
Contrivers of it were puzzl'd, and uncertain  
what Methods to follow. But their best Course is  
to be still *taking*, and not trouble their Heads  
with other Matters.

*Martin*

*Martin the Fifth* having \* bless'd the Altar, before *St. Charles Borromeo* consecrated the Church, the † Statue of that Pope was erected in the Quire. He is represented without a Beard, and with the Face of a young Man, tho' he was Fifty Years old when he was advanc'd to the Papal Chair.

\* October 16. 1648, above 100000 Strangers came to Milan, to see this Ceremony: and many Persons were stifled in

the Crowd. Morigi.

† This Statue was made by one Jacobinus, who, in the Inscription under it, is said to exceed Praxiteles.

Præstantis Imaginis Author,

De Tradate fuit Jacobinus in arte profundus,

Non Praxitele minor sed major farier ausim.

The last Verse limps. Near this Statue is that of Pius IV.

Behind the Quire, the Catalogue of the Relicks in this Church is engrav'd on two Tables of Marble, among which I observ'd a Piece of || Moses's Rod. The . . . Nail of the Crucifixion of which they say *Constantine* made a Bit for a Bridle, is the most respected Relick in Milan. 'Tis fasten'd to the Roof above the great Altar, and surrounded with five Lights, which burn Night and Day. In the Year 1576, Cardinal *Borromeo*, call'd *St. Charles*, carried it in a solemn Procession to stop the Plague; he walk'd bare-foot, with a great Rope about his Neck, tho' he was also cloath'd with the usual Ornaments of a Cardinal.

|| This Rod or Wand is said to be entire at *St. John de Lateran*. Besides this Piece, there is another at Florence, as I intimated before; and *Baronius* relates, after *Glaber*,

that there was a third found at Sens. Anno 1008. Rabbi *Abarbinel*, after a long Dissertation, and many trifling Conjectures concerning this Wand, concludes, that *Moses* carried it to the Mountain where he dy'd, and that it was afterwards plac'd in his Tomb. But, after all, it was never known what became of this, no more than of the Ark.

∴ 'Tis the Opinion of some Authors, That *Theodosius the Great* gave this Nail to *St. Ambrose*; others say, that *Salus* went to look for it in the Shop of a certain Ironmonger at Rome, call'd *Paolino*, where he was warn'd in a Dream that he should find it.

The \* Pavement of this Church is finer and \* This Pavement is more solid, than that of *St. Peter's* at Rome, where ment is not yet finish'd.

The Charge of it will amount to 66290 Crowns, without reckoning that of the Quire, which has already cost 5250. Morigi. the

the Floor is laid with thin Leaves of Marble, which begin already to cleave, and will in a short time be quite rais'd up, whereas here the Pieces are very thick.

\* In June,  
1688.

There \* are Masons hewing Stone, and Women spinning, sewing, and felling Fruit in the middle of the Church : Besides, 'tis dark, and many Parts of it imperfect : Which, with other Reasons, are the Cause that the Inside of it can neither Charm, nor surprize much the Beholder, at the first Sight.

We went up to the Steeple, from whence we had a view not only of *Milan*, but of four or five other Cities in the vast Plain of *Lombardy*. We discover'd also the *Alps*, which are united to the *Appennine Mountains* towards *Genoua*. The great Bell bears the Name of *S. Ambrose*; it contains seven Feet in Diameter, and weighs 30000 Pounds.

\* And there-  
fore call'd *Scra-*  
*da Marina*.

Over against the Church there is a pretty large Place, where in the Evening, I usually observ'd about thirty or forty Coaches, which mov'd and stopp'd from time to time, that the People within 'em might see those who pass'd along. The Place for taking the Air in Coaches is a great unpav'd Street in the Suburbs, which is sprinkl'd every day with Water \*, as the *Voorhout* is at the *Hague*; and the Course you call *the Ring*, at *Hyde-Park*.

Ph. Vanne-  
machero, and  
Ch. Torre af-  
firm, That this

The *Ambròsian Library* was so nam'd by Cardinal *Frederic Borromeo*, Archbishop of *Milan*, who founded it, and dedicated it to *St. Ambrose*. I read *Library contains Fourteen thousand Manuscripts*; but mention not the Number of the Printed Books. It was much augmented by the Addition of *Vincent Pinelli's Library*. *R. Laffels*. *Rufinus's Version of Josephus* is one of the oldest Manuscripts in this Library. *G. Burnet*. *Fabio Mangoni* built it. It contains several Apartments. The great Hall is 75 Foot long, and 30 broad. It cou'd not be made larger; because of the Churches and Houses that surround it. Besides the Books and Pictures, 'tis enrich'd with several Collections of very fair Medals, and with rare and curious Pieces of antique Sculpture and Architecture, with others moulded on the Originals. *Boschi* wrote a Treatise *De Origine & Statu Bibliothecæ Ambrosianæ*. *C. Torre*.

in a little Description of this Library; printed at *Tortona*, That it contains Twelve thousand Manuscripts, and Seventy two thousand printed Volumes; but we must not depend on that Author's Testimony, for it appears plainly to the Eye, that there are not so many; and besides, the Library-keepers told us, that there were not above Forty thousand in all. 'Tis absolutely impossible for Travellers, to know for certain, or even pretty near the Number of Books in a great Library: I don't remember if I have taken notice in another Place of the chief Reason that makes People speak so variously of it; but, in a Word, it is because to save Charges, they often bind up several little Books that treat of the same Subject or about it, in one and the same Volume. So that if some reckon the Authors, or the Works of each Author; and others only the Volumes, it must necessarily be that their Computation will be vastly different. But, besides, where are to be found Persons that are Exact, and Lovers of naked Truth? Do they not love every where, to amplify Things by which they believe they are able to acquire them any Honour? and do they not seek after that Honour even in Forgeries, and Vanity it self? This \* Library is kept open two Hours every Morning and Afternoon; there is a Fire in it during the Winter, and there are also Seats and Desks, with all the other Conveniencies that are to be found in the Library of *St. Victor* at *Paris*. However it is not much frequented: The Reason of which is chiefly because they have no new Books in it. I do not only mean new Works, but I mean new Editions of ancient Books of the greatest Use: or the Fond is wanting, or Money must be misapplied; and as for the *Mecenas's*, they are very scarce.

A a

They

\* I shall have an Opportunity of adding in the Supplement some other Remarks upon this Library; having had Occasion to visit it more particularly since the first Edition of this Book.



They shew'd us a great Book of Mechanical Draughts, which they told us *Leonard de Vinci* drew with his own Hand. The Writing is inverted, going to the Left, and cannot be read without a Looking-glass: There is an Inscription on the Wall, which says, That a King offer'd 3000 Pistols for this Volume, which is a common Custom, tho' always vain and very often false, to extol the Price of certain Curiosities in the Cabinets of Rarities, and in the Libraries. I will send you that *Inscription*, because the King that is mention'd in it, is a King of *England*.

LEONARDI. VINCII  
 Mann. et. Ingenio. Celeberrimi  
 Lucubrationum. Volumina. XII.  
 Habes. &. Civis  
 GALEAZ. ARCONATUS  
 Inter. Optimates. tuos  
 Bonarum. Artium. Cultor. Optimus  
 Repudiatis. Regio. Animo  
 Quos ANGLIÆ. REX. Offerebat  
 Aureis. ter. mille. Hispanicis  
 Ne. tibi. tanti. Viri. deesset. Ornamentum  
 Bibliothecæ. Ambrosianæ. consecravit  
 Ne. tanti. Largitoris. deesset. Memoria  
 Quem. Sanguis. quem. Mores  
 MAGNO. FEDERICO. Fundatori  
 Adstringunt  
 Bibliothecæ. Conservatores  
 Posuere.  
 ANNO M. DC. XXXVII.

Those Gentlemen, the *Conservatores*, have affected an ancient, but for that no less unreasonable Manner of separating every Word one from the other, by full Points. 'Tis the same Thing as if there were none at all.

Ad

Adjoining to this Library there is an Academy for Painting, where we saw many good Pictures. Among the rest, I remember the History of *Christ* washing the Feet of his Disciples, by *Raphael*; the Four Elements, by *Brugle*, and a Picture of *Clement* the Tenth, which resembles a Print so exactly, that we were all deceiv'd by it.

The *Citadel* is a regular *Hexagon*, well lin'd, furnish'd with store of Cannon, and surrounded with a good Ditch and Counterescarp; but the old Walls shou'd be pull'd down, with all those Towers, Forts, and other antique Works which are contain'd in the *Citadel*, besides a considerable Number of Houses; for, if all this useles Rubbish were taken away, the Place wou'd be infinitely better. After we had walk'd round the Ramparts, we enter'd into a Hall in the Governor's Lodgings, to see a Score of Soldiers who were exercising their † Postures, and practising *Spanish Sarabands* against the Solemnity of *Corpus Christi* Day, when they were to Dance before the Procession; 'tis one of the superstitious Follies that are practis'd in *Spain*, grounded upon 2 *Sam.* vi. 16.

The \* principal Buildings in *Milaw*, without mentioning the Churches and Convents, are the Archbishop's Palace; the Houses of the Marquess

† Here is what a good Roman Catholick says: We could observe, says he, several Abuses in Devotions at Lisbon; but without insisting on those which are tolerable, or at least that ap-

pear to be of no great Consequence, I'll mention one only, which savours much more of Impiety and Profanation, than Superstition, or Foolery; which is that in the most solemn Holy Days, the Holy SACRAMENT being expos'd, at the End of the Publick Service, they make Women richly dress'd sing profane Songs, Dance before it to the Sound of Guittars and Castanets; and perform a Thousand impudent Postures, which would better agree with the most infamous Places than with Churches. This Nation, however, is so us'd to these Sorts of Practices, that the most regular Persons assist with Pleasure, at these Prophane and sacrilegious Spectacles, without ever bestinking themselves to find Fault with 'em. (Dellon, in his Hist. of the Inquisition of Goa, printed at Paris. Ch. 4). p. 127.)

\*) Consult at the End the Instructions to Travellers.

† This Structure was founded by Charles Borromeo, and built by Joseph Mela. A double Portico 176 Feet and 3 Inches long, and 16 Foot 10 Inches broad, goes round the great Square Court on the Inside. The first Order is Doric, and the second Ionic Over the great Gate stands Piety, having on her

Breast the Sun, who is the Father of Light; and on the other side Wisdom, with swelling Breasts full of Milk for her Children. C. Torre.

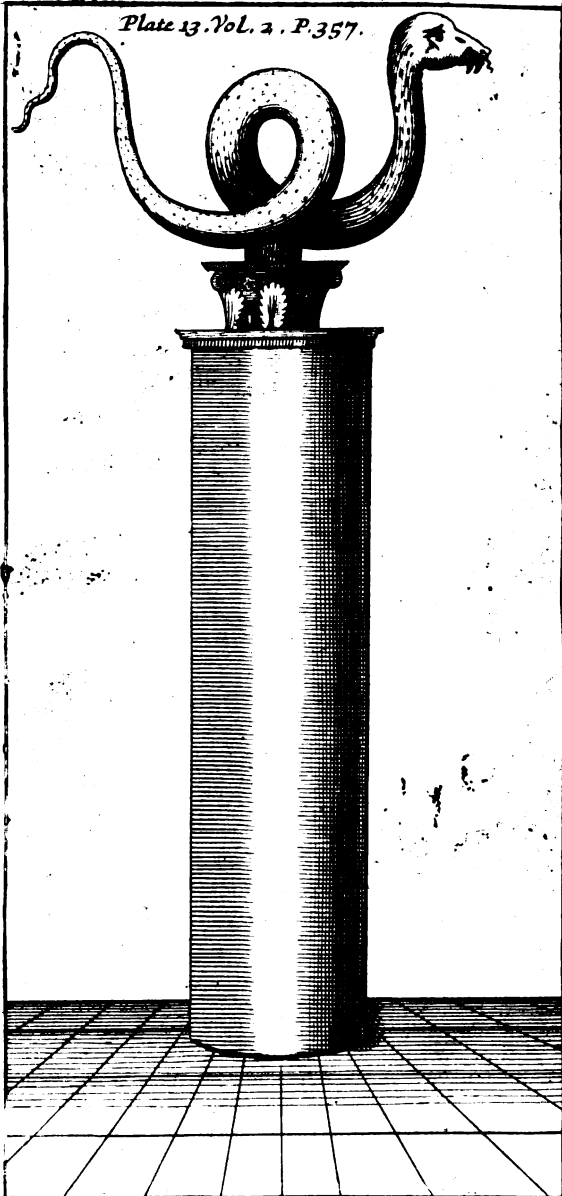
\* Begun 1489, by Duke Lewis Sforza, call'd the Moor, and finish'd by Lewis XII, 1507. Bramante was the Architect of this Structure.

Homodeo, of Count Barth. Arese, of Visconti, Durino, Marini, Anoni, Castelli, Odescalchi, Ciconia, &c. The † Seminary; The Colleges of the Switzers, of Breva, and of the Jesuits; the Town-house, and the chief-Hospital. The great Court of the last nam'd Structure is a Hundred and twenty Paces square, with two Rows or Stories of Portico's about the Inside, both which are supported on every Side by two and forty Pillars of a Kind of Marble found in the neighbouring Alps, every Pillar consisting of a single Piece. The Body of the Edifice is of Brick, moulded and fashion'd into several Ornaments of Architecture. The old Hospital is join'd to this, and both together make but one. The Governor's Palace is like a great Inn, and I can hardly forbear wishing that this ugly House were burnt as well as White-Hall, that they might be forc'd to build another.

The \* Lazaret or Place appointed for the Entertainment of those that are sick of Pestilential Distempers, depends on the great Hospital, and is situated about two or three hundred Paces from the City. It consists of four Galleries join'd in a Square, each containing Ninety two Chambers, and surrounded on the Inside with a Portico supported by Marble Pillars: Every Chamber being Twenty Foot broad, or somewhat less, 'tis plain, that the Length of each Gallery, comprehending the Thickness of the Walls, must amount to about Eighteen hundred Feet. The great Place within, is a Meadow wash'd by several Brooks of running Water; and in the Middle of the Square is an Akar under a Dome supported by Columns



Plate 13. Vol. 2. P. 357.



lums. The Doors of the Chambers are so contriv'd, that all the sick Persons may see Mass said from their several Beds.

The Church which at present bears the Name of St. *Ambrose*, is the same into which that ancient Doctor refus'd to admit † *Theodosius*. There are Pictures and Sculptures in it, which are the Productions of the most ignorant Ages. They made us also take notice of a Serpent of Brass, that stands on a Marble Column. *Donato Bossi* thinks it is a Figure of *Æsculapius's* Serpent: *Morigi*, *Besozzo*, and some others, say, That this is a Representation of the Serpent that *Moses* erected in the Wilderness; and produce some Passages of *Chronicles* that seem to favour their Opinion. Others pretend, that it was cast out of the Fragments of that Serpent: and the People are firmly perswaded that this is the Serpent of the Wilderness in proper Person, and in that Belief have recourse to it on certain Occasions, as to one of the most effectual Relicks. *Bossi* and *Charles Torre* declare, That they have been several times Eye-witnesses of the Adoration paid to this Image. However it be, and whatever one may imagine and say of this Figure, they have done a very unreasonable thing, when they plac'd it in that Church. Considering the Temper of the common People, especially in *Italy*, it was easie to foresee that this Serpent would soon become an Object of Superstition, as it happen'd formerly, when after the Use, for which the Serpent erected by *Moses*, was design'd, the *Israelites* made an Idol of it. This Fact is positively related by the Author of the Second Book of the *Kings* (xviii. 4.) in which Place these Gentlemen may read also that *Hezekiah* broke this Serpent in Pieces, upon Account of the idolatrous Worship that was paid

† This Prince had cruelly massacred several (seditious) Persons. *Tristan Calco* suspects that it is a Memorial of some extraordinary Event, like the Goose in the Capitol. See the Exercitationes Sacrae of *Georg. Mæbius*, de *Æneo Serpente*.

to it, by a Practice in every Respect like that of the indiscreet Bigots of *Milan*. If they had observ'd this Passage in the Holy History, they would certainly have taken Care not to have erected again this Statue which had been thrown down so long Time ago: and their pretended *Virtuoso's* would have been asham'd to say in Publick that their Serpent, was either the true Serpent that was erected by God's Command, (*Numb. xxi. 8, and 9.*) or else, an exact Copy of that ancient Figure. Who are they that have seen it before the King of *Juda* bruised it in pieces?

In the Church of *St. Eustorgia* they preserve the Tomb that contain'd the Bodies of the *Three Kings*, before they were remov'd to *Colen*. They pretend that the Odour of Sanctity which remains in this Sepulchre compleats the Cure of some Diseases, tho' it never undertakes any that are difficult. But you must not imagine that they are destitute of Remedies in such cases, for they have as good *Madona's* and as powerful Relicks at *Milan* as any are in *Italy*. At *St. Alexander's* alone there are some Bones, or other pieces of a Hundred and forty four thousand Martyrs brought from the Catacombs of *St. Sebastian*.

The other Curiosities of this Place are Works in Steel, and in \* Rock-Crystal; which is found not far off in the *Alps*; they make Looking-glasses of the largest Pieces, which rarely amount to a Foot square,  
 \* 'Tis a gross Error, not only of the common People, but also of a great Number of pretended Learned both Ancient and Modern, to imagine that Crystal is made of congeal'd Water: I will speak of this in another Place.

The Proverb says, that *He that would do better to Italy, must destroy Milan*; which some think alludes to the Inhabitants, and Trade of *Milan*, that should be dispers'd through the rest of the Country,

Country, as the same could be said, in some manner, of your *London and England*; but others believe this Apothegm was occasion'd by reason that many \* Wars fatal to *Italy*, have had their Original in this City.

We had the Curiosity to go two Miles from *Milan*, to the Marquess of *Simonetta's* House, to hear an † *Echo* that repeats the last Syllable above a Hundred times. We made the Experiment in a cover'd Gallery in one of the Wings of this Building, and the *Echo* answer'd from the other Wing. The Sound decreases gradually, like the Reboundings of an Ivory Bullet.

\* This City has been 40 times besieg'd, and 22 times taken. Du Val.

† *Lucretius* extols an *Echo* that answer'd seven Times: See many new Observations in the Supplement, upon *Milan and Munza*.

Sex etiam septem loca vidi reddere voces  
Unam cum jaceres ——— Lib. 4.

In our going to *Pavia*, we went a little out of our Way, through a straight Avenue, to see the famous Monastery of *Carthusians*, founded by *John Galeas Visconti*, first Duke of *Milan*. 'Tis a Place, that Travellers ought not to neglect seeing, tho' they have already visited all the other fair Churches in *Italy*. The Body of this is, on the Outside of a *Gothick* Structure; but the Front is fine, and has even something in it of Magnificence, tho' it is also of the same Sort of Work. To a certain Height that Front is all full of Statues in *Basso-Relievo's*, or other Ornaments according to the Manner of that Time; which now, I confess, appears confus'd to our better Taste. The uppermost Part of the said Front (which is of white Marble) is a more plain Work. In general, this Piece of Architecture is very agreeable.

All the Inside of this Church is very \* fine. The great Altar is a rich and an extraordinary  
the Beauty of this Edifice. The Pillars that support the Body, are not of Marble; and the Pavement is but Brick.

\* Two important Things however are still wanting to

A a 4

Piece;



Piece ; and there is not One of the fifteen Chapels, but what deserves to be curiously observ'd. The noble *Balustrade* that parts the Quire is extremely fine. The Tomb of the Founder is worthy of him. The Altar which is made of Sea-Horse's Teeth, (finer than Ivory) is a very rare Piece. They shew admirable Imbroidery-Work in the New Vestry. † The eight Marble Statues (which are the four Evangelists, and the four † Latin Doctors) are one of the greatest Ornaments of that Church. You leave on the right Hand, as you come into it, a fine Piece of Architecture, which is Part of the Convent. They have three Cloisters : The First, and one of the largest I ever saw, is not square, as the Father that was with us, told us. According to one of my Ways of measuring these Sorts of Things, (which indeed is not so exact as ready) it is about 420 Foot long (from Wall to Wall) and about 330 broad. In the Second, there is a Fountain that plays very agreeably, and the Water-spout rises from a Pyramid of Greens. Every || Monk has his own Apartment ; and these Apartments all distinct, are, even, at some distance from each other ; which they told us, is an observable and particular Thing to that Monastery. There is a Garden between every one of these little Houses. The great Garden, the fine Alleys, the Park, the Fish-Ponds, the † Arbours, &c. render this Solitude every Way charming. All this is in a Flat Country, naturally rich, and water'd by several large Brooks ; as in many Places in the *Milanese*, where they never know what a Drought is. Their Soil being almost everywhere level, especially between *Lodi* and *Milan* (through which Tract of Land I have also pass'd) they raise the Waters of their Rivulets which are very numerous, by the

† Observe the fine Candlestick of Cavaliero Fontana. \* Augustin, Ambrose, Jerome, and Gregory. The four Evangelists are by Joseph Lusignatti, a Milanese, who is still Living.

|| At present to the Number of 58.

† The Arbour which is supported by Columns, is above a Thousand English Feet long.

the Means of Sluces; so that these Waters overflow the neighbouring Lands, as much and as long as they please; and 'tis after this manner that they cultivate Abundance of Rice, a Plant which is almost always under Water. You must not suppose that the whole Extent of that Country, is upon the same Level: but what is to be understood, is, that every Meadow, or other Piece of Ground that is enclos'd, being generally \* Level, tho' one of the Parcels of Land may be higher than another, the little † Rivers that fall from the *Alps* upon these flat Grounds of a ‖ different Height, are divided and distributed in such a Manner into little Canals by the Artifice of the Inhabitants, that every one makes use of 'em to water the Ground that belongs to him. 'Tis a very particular Thing, and still more profitable than agreeable.

\* Whether Natural, or with any Assistance of Art.

† Besides those Brooks which I will call Natural, they have also made some Artificial ones, which are Portions of

*Waters separated from the great Rivers; which separated Portions, they convey to the right or to the left Hand, according as the lowest Ground can bear it, and admit of these descending Waters: And such is the Ticinello, between Milan and Pavia: 'Tis a Canal whose Water has been Stolen from the Tesino.*

‖ These Rivulets sometimes cross and roul over each other in a Sort of a Trough, that they may be capable of being distributed according to the Elevation of the Ground. (N.B. That this belongs particularly, as I have already said, to the Country between Lodi and Milan.

The poor City of *Pavia* has lost its ancient PAVIA-Lustre. 'Tis impossible to guess, by what remains of it at present, that it was once the Metropolis of a Kingdom, and the Residence of more than twenty Monarchs. The Castle is an old neglected Heap, and the Fortifications are in a very mean condition. A Traveller may satisfy his Curiosity by passing thro' the great Street, the rest of the City being almost desolate.

As far as we could judge, the University is much decay'd as well as the Town. It consists of Five Colleges, among which that of *Borromeo*

Ticinum. A *Lewis Mari-cisq; Conditum.* (A. Alciat. de Reb Patr.) an University; and Archbishoprick, immediately under the Holy See.

is

Founded by  
Charlemain,  
and re-esta-  
blish'd by  
Charles IV.

is chiefly remarkable for the Beauty of its Building. The Scholars walk through the City in their Gowns, and those of every College have different Stoles.

Over against the Cathedral, which is an old, low, and dark Structure, and built awry, there is a Statue on Horseback of Brass, commonly call'd there the *Regisole*, after some Latin Authors who call it too *Regia Salus*: for what Reason, I cannot guess. \* *Platina*, among others, uses that Name for it, and thinks that it was brought from *Ravenna*, when that City was taken and sacked by King *Luitprand*. *Paulus Jovius* (Hist. l. 25.) says that Statue is of *Antoninus Pius*, and some new Writers say the same after him; but such an Assertion only grounded upon some pretended Resemblance found in Medals, is a very weak Argument, as I cou'd demonstrate easily. Others believe, or suppose it to be the Statue of *Marcus Aurel. Ant.* not of *Ant. Pius*. Others, of *Odoacer*. Others, of *Theodorick*. And others, for somebody else, or for no body, but made by *Magick Art*, for a particular Design. As for *Jovius*, he is a Man of little Credit, generally speaking: and he gives us an Instance of his slender Judgment, in this very Place of his pretended History, when he says that *Lantrec* made a Present of this Statue to one of his common Soldiers, for a Recompence: a Thing improbable for more than one Reason. 'Tis plain enough that the *Bridle*, *Petrel*, *Spurs*, and *Stirrups* have been added, since the Statue was made: and added by People not at all acquainted with Antiquity. They keep in the said Cathedral a Kind of Mast of a Ship, about which I cou'd not receive any Information. They generally call it the *Spear* of *Orlando Furioso*, and turn it into a *Relick*.

\* In the Life  
of Pope Gre-  
gory the Se-  
cond.

A

A New and Honorary Tomb of the Wise and  
 † Unfortunate *Boëtius*, the Victim of *Theodo-* † He was Be-  
*rick* is to be seen there : it is supported by headed after  
 four Columns. I had not leisure to transcribe he had been six  
 the modern Epitaph written upon it, and com- Months Prison-  
 posed by *Balibasar Tachonus* ; but in lieu of it, ner, the 23.  
 I will impart to you the Ancient one, that Oß. 524.  
 was upon the first Monument, as I found it in a  
 curious Writer of this Country.

*Maonia, & Latine Linguae clarissimus ; & qui*  
*Consul eram, hic perii missus in exilium.*  
*Et quid Mors rapuit ? Probitas me vexit ad Auras.*  
*Et nunc fama viget maxima : vivit \* Opus.*

\* His Book de  
 Consolatione  
 Philosophie,  
 that he com-  
 pos'd in Prison.

It was the said King *Luitprandus*, who, ac-  
 cording to the Tradition, brought the Body of  
*St. Augustin* from *Sardinia* to *Pavia*, in the Year  
 504, and buried it in *St. Peter's Church*, which  
 at present belongs partly to the *Augustin Friars* ;  
 but the Place where the Body lies cou'd never  
 be discover'd since that Time : and the magni-  
 ficent Tomb of Marble in the Chappel, at the  
 Side of the Church, is only an honorary Monu-  
 ment erected by the Monks.

In a Bookseller's Shop at *Pavia*, I found by  
 chance the History of that City, written by *Ber-*  
*nard Saccus*, one of its Inhabitants, who, among  
 other things, gives an Account of the Transla-  
 tion of *St. Augustin's Body* ; the Story is thus, as I  
 transcrib'd it out of the Author: *In Templo D. Pe-*  
*tri a Luitprando edificato, conditum Augustini corpus*  
*fuit ; & ne facile resciri posset, ferunt Luitprandum*  
*tribus locis effossis, structisque sepulchris, alibi deinde*  
*nocte, paucis operi adhibitis, jussisse corpus condi ; om-*  
*nibus sepulchris eadem nocte occlusis, ut certâ corporis*  
*sedē ignoratâ, difficilior in ævum fieret occasio, ejus*  
*perquirendi rapiendique. Constructum deinde alio se-*  
*culo*

B. Sac. l. 10.  
c. 3. p. 104.  
This Book is in  
my Hands.

*culo Sacellum Divo Augustino fuit juxta Templum Divi Petri, in quo Sacello, Arca marmorea ac celebris composita est, Augustini Sepulchrum representans.* But I shall not ingage my self in any further Discussion of that Matter, leaving the Examination of it to the curious Zeal of some travelling Friar, who will take upon him the Task of doing it, in his visiting *Pavia*.

The same Author says, That the Land about *Pavia* produces naturally very good *Sparagras* twice every Year ; and, that the Country People for the most part eat them raw.

\* I shall take this Occasion to observe, That this fine River, as well as the Danube and the Thames, runs from West to East. There are several other Rivers that run the same Way ; nor can I guess upon what

He relates also, That the \* *Po*, which at present is five or six Miles distant from *Pavia*, did formerly change its Course ; and that its ancient Channel is still to be seen about five hundred Paces from the City. This gives Light to certain Passages in old Geographers, who place *Pavia* near that River. *Padus*, adds that Author, *sæpe totus ab alveo profiliens, alium sibi extemplo alveum sine fossoribus eruit. Si ab Apennino aquarum copia irruat, fluctus in adversam ripam torquet ; contra verò, si ab Alpium latere aquarum impetus fiat. Si ex*

Reasons some pretend, that there is no River that runs to the Eastward.

In the Year  
472.

*Pavia* was formerly call'd *Ticinum*, from the Name of the River that washes its Walls. *Saccus* relates, That its Name was chang'd when *Odoacer*, after he had destroy'd it, granted an Immunity of five Years to the Inhabitants, with Permission to rebuild their City : they call'd it *Papia quasi piorum Patria*, from the Piety of its Citizens ; not, as some vainly imagine, because they receiv'd the Christian Religion at that Time, for they were Christians long before, but to denote the Love, or (as the Word is sometimes us'd)

us'd) *Piety*; which those Patriots express'd for their Country, who went to *Ravenna* to beg the King's Mercy and Pardon. *Me si audieritis*, said one of those Deputies after their return, *nomen inveniemus quod nostræ pietatis officia in Patriam restituendam, paucis Syllabis Posteritati attestabitur; & Ticini nomen aquis restituetur. Papia piorum Patria, &c.*

I stay'd a Moment at the Gate of the Bridge, to transcribe the Inscription that was made for the late Queen-Mother, of *Spain*, Sister and Mother-in-Law to the present Emperor \* *Leopold*, when she pass'd through *Parvia* in her Journey to *Spain*.

\* This Prince married his own Niece for his first Wife, the Daughter

of this Queen his Sister; a Thing of which we have many Instances, by Leave granted at Rome by the Omnipotent that lives there, and has the Right of dispensing with Divine Laws; and the curious Power to make Vice Virtue, and Virtue Vice.

*Hæc dum egrederis*  
*MARIA ANNA AUGUSTA,*  
*Quos ingressu recreasti exanimas discessu,*

*Quia,*  
*Omnium tecum avebis Corda.*  
*Patimur, tamen, Urbem Cordibus inaniri,*  
*Quam tuæ Magnitudine Virtutis*  
*Plenam relinquis.*

*Interclusurus Tibi Viam*  
*Tanto pede calcatus intumesceret Fluvius,*  
*Nisi tuam submissè Majestatem veneraretur.*

*I Felix*  
*Es in Austriaca Prole quam Tibi auguramur*  
*Martiali face Solem illum accende,*  
*Qui utrique Orbi affulgeat,*  
*Et Iridem Pacis in hoc Bellorum Nubilo*  
*Nobis Coloret !*

I shall

I shall add only one Observation concerning this City ; That two Kings had the Misfortune to be taken Prisoners here : *Desiderius* by *Charles*, (in the Year 773.) and *Francis* the First by *Charles* the Fifth, (in the Year 1525, Febr. 24.) I am, ●

Pavia, June 12.  
1688.

S I R,

Your, &c.

I Have been inform'd since the former Edition, of these Letters, that the Augustins of Pavia, have at last discover'd their S. Augustine : but, considering the Manner in which I hear People talk of this Affair, it is to be fear'd that these Gentlemen, for all the Pains they have been at, have not had all the Success they expected ; since the Treasure they have found is envy'd by People who use their utmost Endeavours to discredit it. 'Tis true, the Multitude is so fond of Relicks, that according to all Appearance, it will in Length of Time prevail, and establish at last, in spite of the Envious, the Reputation of these Bones ; if, however, the Pope not being got by the Opposers, will let the Discoverers quietly do their Business, and perform the Work.

\* San Pietro  
in Cielo aureo.

† 'Tis a notable particularity, and even miraculous, that this Stain of Blood shou'd be preserv'd for 1265 Years ; for *Augustine* died in the Year 430.

The Fact is, in a few Words, that all Things being dispos'd a long Time before, the Augustine Monks put some Workmen into the subterraneous Parts of their Church, to make some Reparations there. These Men there discover'd a Tomb, or a great Coffin of Marble, in which were found, say they, the Bones of S. Augustine. This happen'd the First of October, 1695. With these Bones, there was in the Tomb a Silver Coffer about two Foot long ; and in this Coffer two little glass Vials † stain'd with Blood, and a Piece of thin Stuff almost quite Rotten : perhaps there was still

still something else. On the Out-side of this Coffin, there was some where an Image of our Saviour with the two Letters J. C. to mark his Name. And the Augustins say besides, that the Word AUGUSTINO, or according to others, AGOSTINO was lightly written upon the Tomb; but that the Letters were effaced by the Masons as they were at Work.

The Skeleton, or at least the Bones, was strictly consider'd by skilful Anatomists, and the whole Affair narrowly examin'd in Form. They found all the Bones except the great Bone of one of the Arms; but that helped the Cause of the Monks, because they prove by some English Chronicles that this Bone was formerly separated from the Body, and sent to King Canutus, who demanded it: which agrees very well with the Missing of that Bone. It is certain that an Inscription well Engraven on the Marble-Tomb, would have been something more positive than the Augustino written with Ink or scratch'd, which has been so easily effac'd, and which the Monks have not been able to shew afterwards! But we must consider, that the best contrived Inscription would have been \*disputed as well as the Rest, by those, who judging of others by themselves, suppose all this Fact to be a Cheat. The Indications above-mention'd are sufficient for the Augustins, especially when they join 'em to so many strong Presumptions they have elsewhere. And all that together is good Proof enough for them, and for a great Number of tractable People, who take great Pleasure

are the Bones of S. Augustin; and giving a long Account of like Contrivances. So that this Affair has been already debated with much Warmth in several Pamphlets. Some of those that speak against the Discovery, pretend that the Body of S. Augustin is in another Church in Pavia, and are in good hopes to find it, in proper Time. Others maintain, that it is in the Town of Mortara, not far from Pavia: and others contented with their other Relicks, alledge a Decree of Pope Gregory XIV, by which it is forbidden under Pain of black Anathema's, to search after those Bones, which are design'd, says his Holiness, for an Eternal Sepulture; or at least till the Resurrection.

and



and Comfort in having Old-fresh-new Relicks ; and care not much for those that speak against 'em. We need not doubt but that these Bones, will soon perform Miracles, which will bring 'em in Vogue, in spite of the Jealous : and then the honest Possessors of 'em, will make themselves Amends, for the Expence they have been forced to be at, in their managing all this Business ; and for the Insults they have suffer'd in these difficult Beginnings.

## L E T T E R    X X X V .

S I R,

**C**OMING out of *Pavia*, we pass'd the *Tecin* on a cover'd Bridge three hundred and forty common Paces long, and very solidly built (by *Galeaz: I.*) with Marble and Brick. The Roof, or Cover of it is sustain'd with Pillars of Stone on each Side. This River that comes out of the *Lago Maggiore*, is very \* rapid, and the greatest of all that fall into the *Po*. Its Inundations are dreaded by the People of the adjacent Country, if I may believe some Writers, because its Waters, say they, are fatal to the Fields which they overflow. When these Inundations last so much as a Week's Time, the Coldness of the Water kills the Herbs, and the Land hardly recovers its Fertility for some Years after. How different are these Waters, if it is true, from those of the *Nile* ! but, indeed, that Story cannot agree with what I have observed, and is certainly true, that Abundance of Rivulets are drawn from this River, to make fertile the Ground water'd by them.

\* The *Tecin* is so rapid, that in less than three Hours, with one Row-er, we sail'd above thirty Miles. (Dr. B) *Pliny* relates upon the Credit of another, that this River swims up on the *Lago-Majore* without mixing with its Water: which is a mere Fable, as well as that of the *Rhosne* in the *Lake Lemanus*.

The

The Land is Low, and a little marshy, in coming out of *Pavia*. At some Distance is the Canal that was made to turn the Waters of the *Tesin*; some say, by *Odet de Lautrech*, in the Year 1527, and others by the *Count de St. Paul*, sometime afterwards; who both took and sack'd this poor City. Some Part of the Water of the *Tesin* runs still into that Canal, which we pass upon a Moving-Bridge; and about two or three Miles further, we pass also the *Po*, (in a Ferry-Boat.)

Fifteen Miles from *Pavia* we din'd at the Town of *Voghera*, and the same Day arriv'd at the little City of *Novi*, which is seated at the Foot of the *Appennine*, thirty Miles from *Genoa*, and under the Dominion of that Republick.

Between *Voghera* and *Novi*, you pass thro' *Tortona*, a little, ruinous, and ill-fortified City, at the Foot of a Hill upon which the ancient City of *Dertona* stood: The Citadel, tho' irregular, and not kept in very good order, is pretty strong by its natural high Situation. Some time ago there was a large *Sarcophagus* dug up in this Place, which at present is to be seen in the Church at the Entry. 'Tis adorn'd with several *Basso Relievo's*, among which I observ'd the History of *Phaeton's* Fall. However a Priest that hapned to come out of the Church with me, assur'd me, that he had Reason to doubt whether this was the Sepulchre of a Pagan. I was hinder'd from examining this Monument by the extreme haste which oblig'd me to depart suddenly from thence. *Tortona* and *Milan* were both demolish'd at the same Time by *Frederic Barbarossa*. One of the Rarities of *Tortona*, is the Governor of the Place, *Dom Christophoro Pelayez*, who at the Age of ninety Years has all his Teeth, and twenty Wounds. He reads and writes without Spectacles; he carries boldly a Glass brim full

VOGHERA.  
NOVI.

TORTONA  
Bishoprick  
Dertona  
(Darthona, &  
Antibia false-  
ly.)  
There are several  
ancient  
Inscriptions,  
and other anti-  
tick Monu-  
ments in the  
Court of the  
Bishop's Pa-  
lace.

The Augusti-  
nian Nuns  
make curious  
Works in  
Straw, which  
you may buy  
if you please.

B b

without

without spilling a Drop, and drinks it up too. I know besides by Experience, that this Old Gentleman is a very civil and generous Person. (*This belongs to the Year 1695.*)

The Way between *Novi* and *Genoa* is very mountainous, and we met with nothing worth our Observation on all this Road.

**GENOA**  
*the Proud. An*  
*Archbishop-*  
*rick.*

*Genua. (False-*  
*ly Janua.)*

*Térua, Tévua.*

† Rabbi Ben-  
jamin de Tu-  
dele, one of

*the most extra-*  
*vagant Lyars*

*that ever has*  
*been in the*

*World, (but*  
*is however*

*cited as a*  
*great Man by*

*Father Simon*  
*and others)*

*saith in his*

*Voyage, that the City of Genoa is four Miles from the Sea; seated upon a Large and deep River, in which the Ships come up; and that there were ten thousand Towers in it.*

*From the Year 1494 to 1528, the State of Genoa was subject to above twelve Kinds of Government.*

You know the City of *Genoa* is situated at the End of a Gulph, partly on the Brow of a Hill which forms a Crescent round the Gulph, and partly on a little level Ground between the Foot of the Hill and the † Sea-shore. The Streets in general are extremely narrow, and the Houses consist of six or seven Stories, in the lower Part of the Town; but by degrees, as the Ascent rises, the Houses are lower, and built at a greater distance. This Situation is certainly very pleasant to the Eye, but in other respects very troublesom and inconvenient, especially for Coaches, which are not much us'd here: The Ladies are carried in Litters, and the Men of Quality have either Chairs, or Calashes which they guide themselves.

The Town is surrounded with a double Fortification, which covers it behind, and reaches on both Sides the Shore. The nearest and best of these Fortifications properly encompasses the City, and the second encloses all the rising Grounds that command it.

My Eyes have often convinc'd me of the Falseness of what I had formerly heard, but I never observ'd

observ'd a wider or more remarkable Difference between the Accounts I receiv'd from others, and my own Observation, than with respect to this City. 'Tis confidently reported, and generally believ'd, that *Genoa* is built of Marble. They who live at a distance from it, scarce ever mention it without adding this Observation concerning it, which is grown so common, that 'tis almost turn'd to a Proverb. But, which is still more surprizing, several Persons that have seen it, are so accustom'd to that way of Speaking, that they cannot forbear relating the same Story, either because they have seen it without considering it attentively, or because they chuse rather to leave the World in an Error, than to disturb so pleasant a Dream. And perhaps some are willing to take Advantage of this general Prejudice, which gives 'em so fair an Opportunity to embellish that Part of the History of their Voyages.

Rubens compos'd a Treatise of the Palaces of *Genoa*.

But, after all, I can assure you 'tis absolutely false, that *Genoa* is built of Marble: Brick and Stone, or both mix'd together, are the ordinary Materials of its Houses, and the Walls are generally cover'd with Plaister.

'Tis true, there are some Houses especially in the *Strada nuova*, that are richly adorn'd with Marble, and even the Fronts of four or five of 'em are almost wholly built of it, but these are all the Marble Houses in *Genoa*; and I leave you to judge whether this be a sufficient Reason to pretend that the *whole City is built of Marble*, or whether it might not be affirm'd on better Grounds, That *London* is wholly built of *Stone*, or *Paris* of *Brick*.

But tho' *Genoa* is not wholly built of Marble, it may justly boast of some very beautiful Structures; for the Houses are extremely large and

fair in the five or six Streets that are of a considerable Breadth, and in the magnificent Suburb of *S. Pietro d' Arena*. And besides, Slate and Glass are as common here, as they are rare in most other Parts of *Italy*.

I have heard so often of the *Gardens in the Air*, that are to be seen in this City, that I think myself oblig'd to give you some Account of 'em. If the Relations of Travellers were exactly true, and Things were call'd by their own proper Names, those who never saw *Genoa* wou'd not form such lofty Ideas of these pretended Gardens in the Air, as if they were Machins of an *Opera*, or Imitations of the famous Gardens of *Semiramis*. There is so little even Ground in this City, that, as I intimated before, they are oblig'd to make the Streets narrow, and the Houses very high; from whence you may reasonably conclude, that there is not much spare room for Gardens. To supply that Defect, several Persons adorn the Balconies of their Houses with Flower-pots, and some perhaps cover 'em with Earth, when the Buildings are able to bear the weight of it: These are the *Gardens in the Air* that make so great a Noise in the World, tho' there are many other Things that are not so much as heeded, which in this sense may be said to be *in the Air*.

The most beautiful Edifices receiv'd no Hurt by the *French Bombs*, which were levell'd directly at the Heart of the City, where the Houses were thickest; and 'tis but too manifest they were not thrown there in vain; for notwithstanding all the Reparations that have been made since, there are at present above Five hundred subverted Houses in one Part of the City: And most of the private Sufferers in that general Calamity had the double Misfortune to lose all that they had

had, by losing their Habitations ; so that they were not only incapacitated to rebuild 'em, but even were not able to pay the Charge of removing the Rubbish. 'Tis plain then, that they who have a Mind to see *Genoa the Proud*, must not look for it here.

In the Church of *Our Lady of the Vineyards* they show'd us a Bomb which fell there without doing the least Execution, and I believe wou'd gladly have told us, that this was an Effect of its Reverence to so sacred a Place, if some less respectful Bombs had not thrown down four or five other Churches, and as many Convents.

During that fatal Shower of Fire and Brimstone on poor *Genoa*, the Doge, with thirty thousand Persons more, took shelter in the great Hospital call'd the *Albergo*, which being very high and large, not only afforded a safe Retreat to a great Number of the Inhabitants, but preserv'd a considerable part of their Goods ; for they brought thither all that cou'd be carried. They are at present working on a Third Mole, which will stretch further into the Sea than the other two, and (they hope) secure 'em against the Danger of a second Assault.

The Haven of *Genoa* is Large, and of a convenient Depth, but it lies open to the *Lubeccio* or *African* Wind, which is almost South west, and is the most dangerous Wind that reigns in this Part of the *Mediterranean*. So that they were forced to make a little safe Harbour within the Port for their Gallies, of which at present they have only Six ; to so small a Number are the once formidable Navies of *Genoa* now reduc'd.

\* The *Pharos* or Watch-Tower is very high, \* *Built by Lewis XII,*  
which here, as at *Rochel*, is call'd the *Lanthorn Tower*. To see the whole City distinctly, we *King of France.*  
view'd it from three several Places ; from the

Top of this Tower, from the Sea about the Distance of a Mile, and from the Top of its Hill. These three different Prospects give a compleat Idea of the Town.

The Palace of the Republick, or the Publick Palace, call'd *Palazzo Reale*, is extremely large. Here the *Doge* and *Doge's* lodge, and two or three Senators, with their Families, besides some inferior Officers of the State. We visited the little Arsenal in this Palace, where we saw a *Rostrum* of the old Roman Ships, which is made of Iron, and ends in a Boar's Head: There is an Inscription at the Side of it, which says, That it was found in the Harbour of *Genoa*, by some that were employ'd to cleanse it. They also made us take notice of some *Cuirasses*, which they told us were worn by certain \* *Genoese* Ladies in a *Crusado* against the *Turks*; and really it appears from the Figure of the Breast pieces that they were made for Women.

\* See the Reflections at the End of this Volume.  
*All Laws both Divine and*

*Human, exempt the weak and fearful Sex not only from going into the Wars, but also from all Sorts of publick Employments. A Halbert becomes a Woman's Hand no better, than a Distaff does that of a Man. Women ought to take Care of the House (οικουμένη, says S. Paul to Titus) and look after their Family. This hath occasioned the Question between some Politico-Divines, If Women not immediately acted and inspired, as Debora was, (Judges Ch. 4.) ought to be admitted upon the Royal Thrones? Let 'em boast in France their Salick Law; and let 'em cry out that their Lilia neque laborant neque nent! But let us Exalt with Praises and Blessings, in Great-Britain, the glorious Memory of Queen Elizabeth, and the most glorious Reign, of our GREAT QUEEN ANNE!*

The *Ladies* usually appear in Gowns, after the *French* manner; and the ordinary Women wear little Fardingales. The fair Sex are not so invisable at *Genoa* and *Bologna*, as in the greatest Part of the Cities in *Italy*.

The *Noblemen* never wear Swords. They are not ty'd to any particular Sort of Habit, but they are usually cloath'd in Black, and in Cloaks.





*The Doge of Genoa*



Cloaks. They stile themselves Dukes, Marquesses, Counts, &c. whereas the Noble *Venetians*, as I told you before, assume none of these Titles.

We saw all the Members of the *Senate* assembled in a Body, and in their Formalities, at the Procession on *Corpus Christi* Day. The *Doge* was in a Crimson Gown, with a Sort of Square Bonnet. Two Maces and a Sword in the Scabbard were carried before him, and a Senator march'd on each Side of him, in black Gowns of the same Fashion with his own.

The *Doge* is stil'd, *His Serenity*; the Senators, *Their Excellencies*; and the Noblemen, *Illustrissimi*. 'Tis true, this last Title is not very honourable in *Italy*, where 'tis usually given to any Man that appears to be of some distinction to him that speaks; yet the *Genoese* Noblemen, as well as those of *Venice*, compose the Great and Sovereign Council, both these States being purely *Aristocratical*. They are admitted into the Council, not before they are full twenty two Years old. The Number of the Nobles, as they are register'd in the *Golden Book*, amounts (as our Consul assures me) to about 700. The Old and the New Nobles enjoy the same Privileges, and the *Doge* is chosen by turns out of each of these Bodies. But you may reasonably suppose, that here, as well as in all other Places, those who are descended from a long Series of illustrious Ancestors, pretend to some Honours above those who were lately ennobl'd. The *Fiesque*, *Grimaldi*, *Spinola*, and *Doria*, are the Four principal Families of the Ancient Nobility; and the *Justiniani*, *Savii*, *Franchi*, and *Formari* are the Heads of the New.

The *Doge* of *Genoa* has no more Authority than the *Doge* of *Venice*; yet the first is crown'd with a

B b 4

Royal

*The Doge ought to be Fifty Years old compleat. After the Time of his Government is expired, he remains perpetual Procurator of the Republick.*

Royal Crown of Gold, and a Scepter is put into his Hand, because of the Kingdom of *Corfica*, which is actually under the Dominion of that Republick.

When the two Years of the *Doge's* Administration are come to an end, Deputies are sent to the Palace to tell him, that *His Serenity's* Time is expir'd, and that *His Excellency* may retire to his own House. He cannot be continu'd longer, but he may be chosen again five Years after the End of his Government. None of his Relations can be elected immediately after him.

To return to our Procession; the Streets were hung with Tapestry, and spread with green Herbs; all the Windows were full of Ladies dress'd to the best advantage, and deck'd with the richest Ornaments they could procure; they had Baskets full of Flowers, which they strew'd on the Procession, according to the different Inclinations of their Hearts, sometimes out of Devotion to \* the *Santissimo*, and sometimes out of Civility or Affection to the young Gentlemen of their Acquaintance, who follow'd the Procession: All their Peruques were powder'd with 'em, and for every Handful of Favours they receiv'd, they made low Reverences to their fair Benefactresses.

\* So they call what is named the Sacrament by others.

The Church of the *Annunciata* is the finest in *Genoa*; but notwithstanding all its Beauty and Magnificency, 'tis far inferiour to many that I have already describ'd; and therefore I will not trouble you with a particular Account of it, I shall only observe, that it was built at the Charge of one † Citizen of *Genoa*, which is the most remarkable Thing that can be said of it.

† Of the Family Lumellino.

I will not lose Time in relating the Story of the Crucifix at St. *Ferom's*, which spoke to one St. *Bridget*; tho' the rare Discourse that pass'd between

between 'em might perhaps divert you for some Moments.

At *St. Mary's of the Castle* there is another Crucifix which is particularly honour'd by Maids, for the following Reason. A Gentleman who had for a long Time courted a young Lady with a Design to deceive her, resolv'd at last to have recourse to the usual Stratagem of gaining his Mistress by a Promise of Marriage, which he did, says the Story, in a Place of the City where this Crucifix stood at that Time : I will not underrake to describe all that pass'd between 'em since that Time ; but the Gentleman refus'd to fulfil his Promise. The abus'd Lady enter'd an Action against him, but cou'd produce no Witnesses to prove her Allegation. The Cause was just going to be decided against her, when she remember'd that the Promise was made in the Presence of a *Crucifix*, to which she appeal'd, and begg'd the Judge with Cries and Tears to go to receive the Testimony of her new Witness. Her Request was granted, and some Persons were deputed to interrogate the *Crucifix*, which answer'd only with a Nod ; but considering the manner in which the Questions were propos'd, that Sign cou'd not be otherwise interpreted than as a Confirmation of the poor afflicted Lady's Pretensions ; and therefore the Court ordain'd, that the Marriage shou'd be solemniz'd the same Day. Thus the injur'd Lady obtain'd her Desire, and to crown her good Fortune, the Gentleman's Heart was touch'd, he obey'd the Sentence with Joy, and the happy Couple became a memorable Instance of Conjugal Affection.

\* *St. John Baptist* and the *Emperor* are the two *Protectors* of this Republick. The Image of the former is stamp'd on its Coin, which is the fairest in Italy, and besides of the richest Alloy.

The Trade of *Genoa* is very much decay'd ; it consists particularly in Velvet, Point, Gloves, dry Confections, Anchovies, and several Sorts of Fruits. There are some private Persons very rich, but the Republick is poor. Neither Corn nor Wine are sold in the Markets, for the Government reserves that Trade for its self : There is not a Pint of Wine sold by the Inn-keepers, but what is brought from the Cellar of the State ; and since they gain nothing by the Sale of Liquors, they make the most of their other Commodities. The Bakers

\* The Ashes of this Saint are kept in the Cathedral, in a Shrine supported by four fine Columns of Porphyry, which were brought from Smyrna, An 1098 Cal. Guald, Prior.

kers are also oblig'd to fetch their Corn from the publick Granaries.

\* If you will believe the common Tradition, the Paschal Lamb was serv'd up when Christ eat the Passover with his Disciples. Venerable Beda says, the Lamb was brought in a Silver Dish; but Madam St. Bridget thought fit to substitute one of Ivory; and why might not you or I with as much reason venture to say, that it was an Earthen Dish. Du Val thinks this Emerald Dish was one of the Presents which the Queen of Sheba made to Solomon.

One of the Curiosities of Genoa which has made the greatest Noise in the World, is the great Dish of one single Piece of Emerald (whose \* History I omit) which is kept in the Church of St. Laurence. However, we have not yet seen this so much renowned Piece; our Design of doing it having been always interrupted till now, by some Accident. The Stone call'd Emerald, is nothing else but a green Crystal, of which very large pieces are to be met with, as I think I have already observ'd in one of my Letters from Milan, upon Account of the Crystal that they have, and work in that Country. I have seen a Rock of Emerald in the Emperor's Cabinet, which is, if I rightly remember, of the Thickness of one's Leg: But the great Business is to find this Emerald of a fine very green and clear Colour, without any Sand or Spots mix'd in it. If the Dish at Genoa be such, I am perswaded 'tis a Paste, a Composition that very happily counterfeits the finest Emerald, and is little less hard; for an Emerald is as tender a Stone as the Chrystal is. And if this Dish is not neat, and has not a Colour lively and equal; but is mix'd, as I have said, they must not boast much of it.

These are the most material Observations I have made during my short Stay in this City. The Canon Ferro has a † Cabinet of Curiosities. I am,

† I hear Mr. Scudamore, an English Gentleman, who lives at Genoa, has an extraordinary fine Collection of Shells, which Travellers may have the Satisfaction to see.

S I R,

Your, &c.

Genoa, June 20.  
1688.

The End of the first Part of the second Volume.

A  
NEW VOYAGE  
TO  
ITALY.

WITH

*Curious OBSERVATIONS on several  
Other Countries; As,*

GERMANY; SWITZERLAND;  
SAVOY; GENEVA; FLANDERS;  
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*Together,*

With Useful INSTRUCTIONS for those  
who shall Travel thither.

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*The Fourth Edition, with large Additions throughout  
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VOL. II. PART II.

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Dicitur & nostros cantare Britannia Versus.

( *Martial. L. xi. Epigr. 4.* )

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LONDON,

Printed for R. Bonwicke, J<sup>a</sup>. Tonson, W. Freeman, T<sup>m</sup>. Goodwin,  
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A NEW  
VOYAGE  
TO  
ITALY.

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VOL. II. PART II.

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LETTER XXXVI.

S I R,

**I**N our Journey from *Genoa* to *Cazal* we were oblig'd to return by the Way we came, to *Novi*, where we hir'd a Coach to *Turin*, and the next day din'd at the little City of *Alexandria*.

The Art of Besieging Towns was very little ALEXAN-  
known when *Frederic Barbarossa's* Army lay six MONTHS before *Alexandria*, without being able to DRIA, a New  
take it. Now a days, that the Art of fortifying Town : the  
Places is so much improv'd, those of *Alexandria* Seat of a Bi-  
cannot but be indifferent. shop.

That Emperor call'd it *Cesarea*, but Pope *Alexander III*, wou'd have it nam'd *Alexandria*. 'Tis false that ever any Emperors were crown'd in this City with a Crown of *Straw*; and I believe 'tis



'tis hard to prove the Truth of another Story, which says, that *Frederic* in Derision call'd it *Alexandria of Straw*. However, it retains that Name to this very Day.

Being forced to stay here a little longer than we thought, by an Accident, I employ'd that Time in looking after some Discovery; but what I found is hardly worth the Pains of transcribing.

As the King of *Spain* has driven the *Jews* out of all his Dominions; those that live in full Liberty here, are certainly one of the most notable Things of this Place. Interest is the great Mover of the World, and as *Alexandria* is a Place that never was well inhabited, a new and abortive Town; they have granted to the *Jews* Liberty in it, to people it a little more, and to drive there some small Trade at least. The Street where they dwell, is that which makes the best Figure. The Men never let their Beards grow. According to strictness of the Terms agreed with 'em, they are forced to distinguish themselves by grey Hats, but the Magistrates are not severe in that Point. The married Women wear very Grotesque Head-dresses, and the Maids or Virgins, wear nothing but their own Hair; that's their Distinction.

They have painted in the Cloyster of the *Dominicans*, the Lives of *St. Dominick*, *St. Peter Martyr*, *St. Hyacinthus*, and *St. Catherine of Siena*. There may be observed the History of the Marriage of this last with *J. C.* and under the Picture is written, *Per Privilegio particolare fu sposata da Christo alla prezenza della beata Vergine, & di quattro Santi suoi Devoti*: *David* is there playing upon his Harp to solemnize the Feast.

I copied the following Lines from the Front of the Church of *S. James of the Victory*.

Anno

Anno XPI. 1391. Die 25. Jul. Fefto S. Jacobi  
Apoft. Alexandrina Juventus, Duce Jacobo Vermenfi,  
Exercitum Ducis Aremoricæ profligavit; & Templum  
hoc inde ædificatum divo Jacobo dicavit; quod ab  
hac Victoria de Victoria appellatur.

Upon the Gate of the Barnabites Church, there  
is in a large Picture, the Seraphick Francis of *Affifia*, in a fine Calefh, mounting full fpeed to  
Heaven like another *Elijah*. A Priest feeing me,  
looking upon that Piece, drew nearer to me,  
and with a Smile told me, that 'twas a Sort of a  
Proverb at *Alexandria*, That it belong'd to none but  
to S. Francis to go to Heaven in a Coach.

Towards the Corner of the great *Piazza*, there  
is a Sort of a triumphal Arch, with a Comple-  
ment to the Queen of *Spain*, in an Infcription  
which contains pretty near the fame Things,  
that are exprefs'd in that at *Pavia*, which I have  
mention'd.

I took the following Epitaph in the Cathedral,  
from under the Organs, againft the Wall.

*Omnibus hic carus Musifque Bonifque quiefcet,  
Judicii ad summam Martius ufque diem.  
Excuciet longum tunc horrida Buccina fomnum;  
Calfacietque pius frigida membra calor.  
Felices quibus ô fit fas audire, Venite  
Accipite Æterni Regna beata Poli!  
(M.D. LXXXVIII.)*

In an Infcription which is in the Oratory of  
the Holy Crofs, one *Gaspar Gondulius* found a daily  
Mafs for his own Ufe; and leaves an annual  
Fund to endeavour to keep chafte, and guard  
from Temptation, the young Girls in danger to  
fall: *Nec non periclitantibus Puellis annuas dotes re-  
liquit*: 'Tis a good Work.

Upon

Upon the Tower of S. Cyr. D. O. M. *Elata ante An. Sal. 448. ruit 10. Febr. 1686. Ere publico & privato mox resurgens, hæc sacra Turris emicat.*

There is a little Stone Statue upon the Gate of the Cathedral Church, that the People call *Gaiaudi*. I ask'd an old Sexton, that we met there, what that *Gaiaudi* was? and he answer'd me, that it was a Memorial of one nam'd *Gallaudi*, a Coppersmith, or Tinker, and an Inhabitant of *Alexandria* who sav'd the City, one time, by a Stratagem, when it was besieg'd. He perswaded the Governor to fatten two Cows with good Wheat, and to turn 'em out of the City; that the Besiegers, who would certainly kill the Cows to eat 'em, would take notice of the Wheat in their Stomachs, and judge by that, that the Besieged had Corn enough to hold out much longer; and so would raise the Siege, which succeeded accordingly. Two or three other Men, one with the Figure or Dress of a Scholar, having told me the same Thing, I concluded that the Fact was true, or that it was commonly received as being true. 'Tis not probable that such a little fantastical Figure as this had ever been pretended for *Gaiaudi's*, as a Monument by any Order of the Magistrate, or of the Governor of the Place; but I could produce easily some Instances of such Fancies of many Architects: And I cou'd furnish you too, if you wanted 'em, with a-bundance of long Dissertations in the Muse's Language, not without learned Quotations in *Hebrew* and *Greek*, about such Trifles transform'd by Pedants in great and important Matters. The same old Man that spoke first of Mr. *Gaiaudi*, shew'd us a little Room, low and dark, in that Tower, in which one Marquess of *Montferrat*, nam'd *Francis*, saith he, was kept a long Time in Chains; For what Reason, and by what Misfortune,

fortune, my Author cou'd not tell to me, nor I to you : for, indeed, I am not inform'd of all the Misfortunes that all the Marquesses of *Montferrat* have run thro'. The old Man made very lamentable Reflections upon that Mischief, and upon the sad Fate of many great Lords and Princes ; but let us go to *Cazal*.

The *Tanaro* a pretty fine River, divides *Alexandria* into two Parts : and a cover'd Bridge (as that at *Pavia*) about four hundred Foot long reunites these two Parts. That which is of the Side of *Asti*, is call'd but a Suburb ; perhaps, because it is least inhabited ; but it is surrounded with Fortifications lin'd, and like those of the other Part.

We went out of our direct Road to go see *Ca-CAZAL*, the *zal*, which is, as you know, a very strong Place, Seat of a Bishop. and seated on the right Bank of the *Po*. The old Castle is not useless, but the new Citadel is a very important Place. It has six great Royal Bastions, Half-Moons before the Curtains, a broad and deep Ditch full of Water, and an Arsenal furnish'd with Arms for Ten thousand Men. There were formerly some Irregularities in the Fortifications, but the *French* have put all things in order. They have doubl'd all the Bastions ; for the old Bastions were so large, that there was room enough within 'em to make a second Rampart, which without the least confusion forms a new Bastion in the middle of the former. The Town belongs still to the Duke of *Mantua*, who receives some inconsiderable Duties from it, and the *French* Garrison keeps it for him. This Place was demolish'd by the French, in pursuance of the Articles of Capitulation with the D. of Savoy, who besieg'd it with the Confederate Army, 1695.

Leaving *Cazal*, we pass'd a fourth Time over the famous \* *Eridanus*, and our Coach for a long \* *The Po*. Time after follow'd the Banks of that River.

We

\* Tridinium.

We pass'd by the Gate of \* *Trino*, a little fortified Town, in that part of *Montferrat* which belongs to the Duke of *Savoy*. *Verrua* is a much stronger Place, on a rising Ground, which you see by the Way on the right Side of the *Po*.

Eight Miles from *Cazal* we enter'd into *Piedmont*, the Land being still Level. As we advanc'd further, we found our selves engag'd among the Mountains, in a large and flat Valley, almost entirely surrounded with the highest *Alps*. Where this Plain is good, nothing can be better ; but there are some Places in it that do not at all merit that Character.

Hail is the Scourge of *Piedmont*. As we pass'd along we observ'd two or three large Spots of Ground, where but two Days before it had made a prodigious Havock on the finest Corn-fields in the World. The Straw was chopp'd and driven into the Ground ; and even the Walnut-trees, Vines, and other Trees were half broken.

They reckon but Five and forty Miles from *Cazal* to *Turin* ; but the Miles in *Piedmont* and *Montferrat* are much larger than the common Miles of *Lombardy*.

#### T U R I N.

Taurinum.

Colonia Julia

Augusta.

Archbishoprick

and Universi-

ty, founded, ac-

cording to Ho-

spinianus, by

the Emperor

Sigismund, in

the Year

1410.

*Turin* is situated in a Plain, on the River *Daire*, Three hundred Paces from the *Po*. 'Tis a very pleasant Town, all its Avenues are chearful and delicious ; and that which makes us more sensibly charm'd with the free and sociable Manners of the Inhabitants, is our Abhorrence and late Experience of that intolerable Sourness and Unsociableness that reigns over all the rest of *Italy*, where we convers'd more with Statues than Men. The *French* Language is as commonly spoken here as the *Italian*. The People are generally civil, and there is not a Court in *Europe*, as they assur'd us upon our Arrival, more gallant and gay than that of

of the Duke of *Savoy* : we shall be Judges of it in a little Time.

The old Part of *Turin* cannot boast of much Beauty, but the new Half is built after a quite different manner. The Streets are broad, and straight ; the Houses large, high, and almost all uniform. There cannot be a finer Street than that which passes thro' the two open fine *Piazza's*, and reaches from the Castle to the New-Gate. Both these *Places* are large, and of a regular Figure ; but the new one is encompass'd with Houses in exact Symmetry, and a large *Portico* runs all about it.

The Duke's Palace makes not so fine an Appearance on the Out-side, as the Apartments within it are beautiful. The Palace of the *Jesuits*, and that of the Prince of *Carignan*, are but just finish'd, and shew magnificent Fronts. I name that of the *Jesuits* first, because it excels the other.

*There is the old and new Palace.*

Tho' this City was almost by one half enlarg'd under the late Duke, 'tis still of a very indifferent

\* Bigness : the same Prince enclos'd it with a regular and well-lin'd Fortification. The Citadel is very strong and handsom, tho' not yet quite finish'd. 'Tis countermin'd throughout, and has the Conveniency of a good Well, where Horses go down and come up without meeting, by a fine double Stairs without Steps, which wind about in such a manner, that the Descent is very easie.

*\* If you wou'd have a full Prospect of the City, you must go up to the Convent of the Capuchins, on the little Hill, on the other Side of the Po. It appears not very large from this Place.*

The Rows of Oaks on the Ramparts of the Town make a very pleasant Walk, which has also the Advantage of a very fine Prospect, especially towards the Rivers. But the *Cours* where they take the Air in Coaches, is usually in the fine Avenues of the *Valentin*, a House of Pleasure on the Banks of the *Po*, a

C c

Mile

Mile from *Turin*. I have transcrib'd thence this Inscription.

Hic, ubi Fluviorum Rex,  
Ferocitate depositâ placide quiescit,  
\* CHRISTIANA A FRANCIA  
Sabaudia Ducissa, Cypri Regina,  
Tranquillum hoc suum Delicium  
Regalibus Filiorum Ociis  
Dedicavit.

Anno pacato M. DC. LXVI.

\* Charlotte  
Chrestienne,  
second Daugh-  
ter to Louis  
XIII, was born  
the 10th of  
Febr. 1606.  
and married

Charles, Duke of Savoy. Elisabeth (her eldest Sister) married Philip IV, King of Spain; and Henriette, the younger Daughter, married Charles I. King of England.

This *Fluviorum Rex* (so named by *Virgil*) is still at *Turin* but a King Under-Age, or an appointed King; but after it has receiv'd the Waters, and the Homages of about thirty Rivers, or more, he may boast indeed of the Pre-eminence, among all those of *Italy*, in spite of the Grumbling of the proud *Tiber*, which, as well as its great Pontiff, is indebted to the great Name of *ROME* only, for its usurped Rank, and Fame. I say of *Italy*, (where this King exercises frequently a very Tyrannical Empire, beyond the Limits of his Dominions, by the fatal vast of his overflowing upon the neighbouring Grounds;) for, to speak the Truth, and to do Justice, the Poët *Lucanus* fell into a great Mistake, when he wrote that the † *Eridanus* is not lesse than the *Nilus*, nor the *Danubius*. (*Non minor est Nilo,—nec minor Istro.*) Other ancient Authors have been in the same Errour,

† *Padus* Fluvius ab *Pœtis Eridanus* divulgatus. (*Polyb. l. 2.*) *Padus* gremio

*Vesuli Montis profluens*, &c.—à *Græcis* dictus *Eridanus*, ac pœnâ *Phætonis* illustratus—(*Plin. l. 3. c. 15.*) *Virgil*, *Ovid*, and others call it indifferently *Padus* and *Eridanus*.

having

having but a very \* imperfect Knowledge of \* Bocacio  
Geography.

*was no less mis-  
taken, when*

*he said, in his Treaty of the Rivers, that the Po runs through Imola. T. Livius saith falsely too, that this (slow) River is more rapid and impetuous than the Rhone. And Pausanias speaks not only contrary to Truth, but against Possibility, when he talks of a Statue of Augustus, made with Amber that is commonly found among the Sands of the Eridanus.*

The other Houses of his Royal Highness without Turin, are *Montcallier, Mille-Fleurs, Rivoli, and la Vennerie*. I never saw the Three first but as I pass'd by 'em. But I have walk'd to *La Vennerie*, at different Times. Over one of the Gates is this Inscription.

† LA VENARIA REALE.  
*Questo è un Genio guerrier gradito Ostello  
Delle Caccie Regali  
Fundò il secondo Carlo Emanuello  
Per avvezzar gli strali.  
Della Dea delle Caccie à quel di Marte  
Che la Caccia, & la Guerra, è l'istesse Arte.*

† The last Time I was in that Place, (in 1695) it was but a few Days after a Detachment of the French Army had insulted the Apartments of this House: They had torn down and carried away the

*Picture, the Hangings, the Curtains of the Beds and of the Windows, the Cases of the Chairs, and even the very Covering of the Billiard-Table. I was never displeas'd in being known for a Frenchman, but twice in my Life; while a very Civil Gentleman of the Duke of Savoy's Court was shewing us those hard Hostilities committed said he, according to particular Orders: And when I saw my self reduc'd to the Necessity of falling into the Hands of a Dunkirk Privateer. I must own that I could have been willing to have been of some other Country for that Quarter of an Hour which was spent in visiting those Apartments. It was in vain for me to say, in order to endeavour to excuse the King of France, without being in Danger of Displeasing the Duke of Savoy, that Alexander the Great, the most Generous of the Conquerors, had reduc'd to Ashes the stately Palace of the King of Persia; (Q. Curtius.) That Excuse was not minded; and our angry Guide conducted us immediately into a Hall below Stairs, in the four Corners of which were still remaining the Marks of a Fire of Serass, to convince us that if the House was not burnt, 'twas only because the Incendiaries had not Time to finish their Work; for they had thus pillag'd and burnt the House of Rivoli. That put me in Mind of what the late Elector Palatine (the Old Duke of Neubourg) said to \* My Lord at Heidelberg, when we pass'd \* The Earl of Arran, there; that the French having sacked the Town and the Churches, robb'd the Altars, digg'd the Lead out of the Sepulchers; and empty'd his Tun, they plundered his House with an equal Rage and Insolence, and left him not so much as a Night Cap. I thought it was becoming a Frenchman to intimate some Distinction between the King and his Armies; but that was in Vain.*

\* The Earl of Arran, See P. 391.



I must also say something to you concerning the Chappel of the \* *Holy Handkerchief*, (*le Saint Suaire*) since it is reckon'd to be one of the Rarities of *Turin*. 'Tis a very pretty Piece of Architecture (by *Guarini*.) Whereas the magnificent Chappel of *St. Laurence*, at *Florence*, is compos'd of a great Number of different Marbles, or other Stones which are reckoned among the Precious Stones of the second Order, this is all of black Marble.

John) by a

*Maid nam'd Veronica*. They pretend that *Jesus Christ* wip'd his Face with it, and gave it back to her who had presented him with it; and that the Face of *J. C.* remain'd imprinted upon it with some Colour. This is the *Holy Handkerchief*: (*Sudarium*) And as for *Veronica*, the *Devout Virgin*, 'tis a pretty diverting Stroke of Ignorance. With these two Words, *Vera Icon*, that is to say; a true Image, or Representation, (Viz. Of the Face of *Jesus Christ*.) these curious Doctors have made *Veronica*: and afterwards they took a Fancy that that *Veronica* was the Name of a Woman: of the pretended Young Woman suppos'd by themselves to have presented her Handkerchief to our Saviour. This *Sudarium* was carry'd from *Chamberry* to *Turin*, in the Year 1532. The Chappel where it was at *Chamberry* having been accidentally burnt.

† *Mr. Relskius* has written a Dissertation de Imaginibus Christi, where you may find many curious Remarks on this Relick: He demonstrates, that neither this, nor several others, were ever heard of, till *Venerable Beda* publish'd his vain Imaginations in his Treatise de Locis sanctis. This Reverend

English Priest died about the Middle of the Eighth Age.

This † pretended *Sudarium* is the most important and valu'd Relick in *Turin*, as you may judge by the Honour that is shown to it. But tho' it ought to be the only one of its Kind in the World, according to the common Story, it has been produc'd or multiply'd in five or six several Places at the least, to mention only such as I know. There are, I think, two of 'em at *Rome*, at *St. Peter's* and *St. John de Lateran*, one at *Cadoin* in *Perigord*, one at *Besancon*, one at *Compiègne*, one at *Milan*, and another at *Aix la Chapelle*. I can't imagine how the Controversie between these Competitors can be decided, since they all produce Papal Bulls to confirm their Titles: However the *Sudarium* of *Cadoin* seems to have the Advantage over the rest, as being authoriz'd by 14 Bulls, whereas that of *Turin* can only shew four.

The

The following Inscription is upon one of the  
Gates of the Town ; (the Gate of the Po.)

*Ambitum Urbis*

*Ad Eridani ripas ampliorem*

CAROLUS EMANUEL II.

*Dum Vitam et Regnum clauderet,*

Inchoavit.

MARIA JOANNA BAPTISTA,

*Dum Filius Regno adolesceret,*

Auxit.

VICTOR AMEDEUS II.

*Dum Regnum iniret,*

Absolvit.

*Aeterno Trium Principum Beneficio*

*Aeternum Monumentum*

Grata Civitas Posuit,

Anno M. DC. LXXX.

(See the Memoirs for the Travellers, at the End of this Volume,  
concerning Turin.)

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S E V E R A L  
OBSERVATIONS

Concerning

I T A L Y.

**S**INCE we are just going to take Leave of *Italy*, I have a Mind to entertain you with some Observations which I either forgot, or had not the Opportunity to insert in my former Letters.

Our short Stay in the Place thro' which we pass'd wou'd not suffer us to spend much Time in making Acquaintance with the People of the Country, and consequently we cou'd not be very particularly inform'd of their Customs; neither do I intend to enter on that Subject, but only to communicate some Remarks to you, without any other Order, than as they shall offer themselves to my Memory.

I said little or nothing of the Princes or Courts either in *Germany* or *Italy*, because I thought it not convenient to describe 'em with all that Sincerity and Freedom which I must necessarily have us'd to acquaint you with their true Characters. When a Prince is the Subject of a Discourse, 'tis almost impossible to avoid Flattery and Lies; and therefore I chose rather to be silent, than to hazard the being guilty of either,  
I shall

I shall only tell you, that My Lord was every where \* receiv'd with all the Honour and Respect that are due to his personal Merit and High Birth; and these Civilities were sometimes redoubl'd, by reason of the Acquaintance and Friendship between some of those Sovereigns and his Grandfather the Duke of Ormond, and the Knowledge they had of his Father the late Earl of *Offory*, and several other Persons of that illustrious Family.

The Duke of *Modena*, Francis II, is of great Stature, well shap'd, and resembles the Queen his Sister, tho' he is of a brown Complexion. He is Master of several Qualifications that are able at once to inspire both Love and Respect. He discours'd with My Lord above Half an Hour concerning some particular Observations we had made in our Travels; but especially concerning *England*: and honour'd me with some particular Questions, with the most ingaging Manners. (He was pleased to speak *Italian*, and desired us to speak *French*.)

I cou'd not give you an Account of those Academies of the *Virtuosi*, that are establish'd in almost all the Towns of *Italy*, because I had not Time to enquire particularly about 'em; but, if I may give Credit to the Information I receiv'd from several Persons, they are certainly very inconsiderable Societies; as I have intimated before. The affected Oddness of their Titles is very singular; they are not much unlike to the Names which the Grooms, in *France* give to their Horses; I shall only mention a Dozen of 'em:

Thus the *Academists* of *Genoa* call themselves (a) Drowfie; those of *Naples*; (b) Burning; those of *Alexandria*, (c) Immoveable; those of *Rome*, (d) Fantastical or Humorous; those of *Viterbo*, (e) Obstinate; those of *Siena*, (f) Giddy-Headed or

(a) Addormentati.  
(b) Ardentissimi.  
(c) Immobili.  
(d) Fantastici & Humoristi.  
(e) Ostinati.  
(f) Intronati.

**Block-Heads.** At *Perusa* they stile themselves

(g) *Insenfati*. (g) *Mad*; at *Parma*, (h) *Pamelets*; at *Bologna*,  
 (b) *Innomi-* (i) *Idle*; at *Milan*, (k) *Conccal'd*; at *Ancona* (l)  
 nati. *Obscure or Confus'd*; at *Mantua*, (m) *Amorous*;  
 (i) *Otiosi*. at *Rimini*, (n) *Casse or Pliable*; and at *Macerata*,  
 (k) *Nascosti*. (o) *Chain'd*. I perceive I have skipp'd from  
 (l) *Caliginati*. Place to Place, without observing any Order;  
 (m) *Invaghiti*. but that is not material.  
 (n) *Adagiati*.  
 (o) *Catenati*.

Antonio Bru-  
 ni has laugh'd  
 at all those  
 People, when  
 he nam'd him-  
 self, *Infasti-*  
*dito* *Acade-*  
*mico di nulla*  
*Academia*.

We were treated with a great deal of Civility  
 and Kindness by the *Italians*, as far as we cou'd  
 judge by outward Appearances; but, to deal  
 plainly, their Complaisance is a Mixture of Flat-  
 tery and Design. We found also by Experience,  
 that the People of this Nation are very sober.  
 The Inns in the little Towns, especially on cer-  
 tain Roads, are very ill furnish'd with Provisi-  
 ons. The first Course, they call the *Antipasto*,  
 is a Dish of Giblets boil'd with Salt and Pepper,  
 and mix'd with Whites of Eggs. After which  
 Course, come two or three small Dishes one af-  
 ter another of different Ragous.

Some Histori-  
 ans relate, that  
 the first *Buf-*  
*falo's* that  
 were seen in  
 Italy, were  
 brought thi-  
 ther An. 595.

Between *Rome* and *Naples* the Traveller is  
 sometimes regal'd with *Buffalo's* and *Crows*, and  
 he's a happy Man that can meet with such Dain-  
 ties: The *Buffalo's* Flesh is black, stinking, and  
 hard; there are none but the most beggarly *Jews*  
 at *Rome* who eat it, and the Beast must be hunt-  
 ed, otherwise 'tis impossible to chew its Flesh.

They have all the various Kinds of *Wine* in *Ita-*  
*ly*, but the best Sorts are least abundant. About  
*Rome* there is the *Wine* of *Gensano*, *Albano*, and  
*Castel Gandolfo*, in all which Places the Soil is  
 the same. The *Greco* of *Naples*, and the \* *Lac-*  
*ryma Christi* are strong; but the small *Asprino bi-*  
*anco*, and the *Chiarello piccante* seem'd more agree-  
 vus; *Lacry-*  
*ma Leggiero*, of *Grajano*. The *Lacryma* of *Pausilypus* is not so strong and heady  
 as that of *Vesuvius*. And besides, there are two other Sorts of excellent *Wine* at  
*Naples*, the *Greco* of *Relina*, and the *Vernatico bianco*.

\* *Lacryma*  
*de Gallici* of  
*Mount Vesu-*  
*vius*; *Lacry-*

ma *Leggiero*, of *Grajano*. The *Lacryma* of *Pausilypus* is not so strong and heady  
 as that of *Vesuvius*. And besides, there are two other Sorts of excellent *Wine* at  
*Naples*, the *Greco* of *Relina*, and the *Vernatico bianco*.

able

able to our taste, tho' they are much less esteem'd. At *Florence* and *Montefiascone* the richest Wines are pleasant, and have no more Fire than what is convenient for ordinary Drink; but there is no great Quantity of 'em. The *Great Duke's* delicate *Moscadello* grows in a little Vineyard, and is consecrated to his own Use, or to be sent as Presents, but never dispers'd thro' the Country. There are also some good Sorts of Wine near *Verona*, and in the State of *Genoa*.

About *Loretto* the Casks are made short and broad, like a Dutch Cheese; but towards *Pavia* their Length amounts to seven times their Diameter.

Towards *Parma* and *Placenza*, where there are excellent Pastures, they make Cheese of all their Milk. Butter is scarce in *Italy*, instead of which they use Oil in all their Ragous and Fricasies; but tho' they draw it from their own Olive-trees, 'tis oftentimes worse than in those Countries where none of these Trees grow; for what will yield the best Price, and keep longest, is always transported.

We have not seen the chief Season for Fruit in this Country. At *Venice*, where we staid two Months in the Winter, we had white Grapes of *Bologna* very firm, and of a most delicious Taste. At *Naples* we eat Winter-Melons; and at *Genoa* we were entertain'd with all Sorts of small Fruits, and I never saw so good and large Cherries as there. The *Riviera di Genoa* is peculiarly excellent for Fruit.

It may be truly said of *Genoa*, That its \* Hills are without Wood; but all the rest of the Proverb is false, Men without Faith, Ladies without Shame, and a Sea without Fishes. There are both Rogues and

Leand. ALBERTI says, he saw at *Parma* four Cheeses which weigh'd Five hundred pounds each.

† Currants, Strawberries, Raspberries, &c.

\* The *Riviera di Genoa*, towards the Seacoast, is an excellent and delicious Country: But when you advance within Land, you meet with barren Mountains.

and

and honest Men every where, and we found by Experience, that there are very good Fishes in the Sea of *Genoa*. I took pleasure two or three Times to go in the Morning to see the Fish-market at *Naples*, *Venice*, *Ancona*, *Leghorn*, and other Places, where I observ'd several Sorts of Fishes that I had never seen in other Places. The Gulph of *Cajeta* abounds with Sturgeon, some of which are also found in the *Tiber*.

In all our Travels thro' *Italy*, we never saw either a *Hare* or *Partridge* in the Fields; and I might also add, that we saw as few in the Inns. 'Tis very strange, in my Opinion, that these Animals are not more plentiful, since the Country is not wholly destitute of 'em. There are large Extents of Ground in *Italy*, which are almost uninhabited, and consequently ought to abound with Game, proportionably to the like Places in the New World. And, secondly, it might be reasonably suppos'd that the Game shou'd be more plentiful here than in other Places, because the Lords of those Grounds are never wont to reside on 'em, and yet are no less jealous of their Rights than the Gentlemen of other Countries.

In *England* and *France* there are many Persons of Quality who pass their Time in the Country; but that is not the Custom in *Italy*, where all Persons of Note live in the Cities, out of which there are very few Castles or great Houses to be seen, which belong to private Persons; or at least they are very rare, especially if we compare this Country with *France*, and with *England*.

To return to our Game; it must be acknowledged, that *Quails* are not so great Rarities here as *Partridges*; for when the Spring approaches, they come in Flocks from *Africk*, and cover the whole Country. These poor little Creatures are  
so

so tir'd with their long Voyage, that they throw themselves into Ships, and wheresoever they can find a Place to repose themselves. They may be caught in Heaps without the least Trouble ; but since they are extreamly lean, those who take 'em usually feed 'em for some time before they eat 'em. I believe 'tis a Question not yet resolved, whether these Birds fly over the Sea all at one Flight, or whether they do not sometimes swim to take Breath? 'Tis indeed hard to conceive, that the *Quail*, which has not a strong Wing, and flies heavily, shou'd be able to continue its Flight so long. But, on the other side, I'm inclin'd to believe, that the Water wou'd so moisten and drench its Feathers, that it cou'd never spread its Wings again. And, besides its Leanness and Weariness, the Dangers to which it exposes its self, and its Eagerness to find a Resting-place, are, in my Opinion, convincing Arguments that it flies all the way without intermission.

I saw but one *Scorpion* in *Italy*, and I cou'd not learn that these Animals are very mischievous in this Country. There are several Ways to guard against 'em ; but I never saw any of those hanging Beds that are usually talk'd of. The People about *Verona* make use of Iron Bedsteads, which they place at some distance from the Walls, that those Insects may neither breed in 'em, nor be able to come up on the Beds ; and the Feet of the Bedsteads are fil'd and polish'd, partly for the same Reason. If the Animal it self can be caught, and bruis'd on the Part which it stung, 'tis a certain Remedy ; and there are also Salts and Oils extracted out of it, which produce the same Effect. But after all, the stinging of Scorpions is not mortal in *Italy* ; and besides, such Instances happen so very rarely, that they who are desirous



desirous to travel into *Italy* ought not to be discourag'd by 'em.

The Tarantula had its Name from the Territory of Tarentum, where there is Abundance of 'em. See at the End of this present Volume, concerning this Insect.

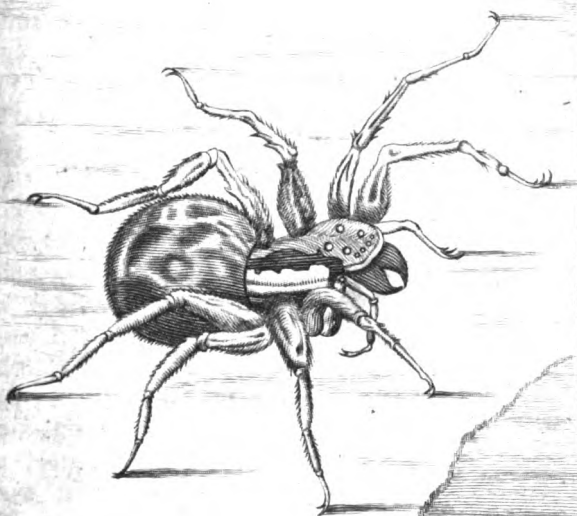
Alex. ab Alexandr. assures us, that he was an Eye-witness of the same; and relates several curious Instances on this Occasion. Dier. Genca. l. 2. c. 17.

I Sam. 16. 23.

There are two Sorts of Animals to whom the *Italians* give the Name of *Tarantula*; one is a Sort of *Lizard*, whose Biting is reputed mortal; 'tis found especially about *Fondi*, *Cajeta*, and *Capoa*; but this is not that which other Nations call the *Tarantula*: The true *Tarantula* is a Spider, and lives in the Fields. There are many of 'em in *Abruzzo* and *Calabria*, and they are also found in some Parts of *Tuscany*. They that are stung by this Creature make a thousand different Gestures in a Moment; they weep, dance, vomit, tremble, laugh, grow pale, cry, swoon away, and after few Days of Torment, expire, if they be not assisted in time: They find some Relief from Sweating and Antidotes, but Musick is the great and only Remedy. A learned Gentleman of unquestion'd Credit told me at *Rome*, that he had been twice a Witness both of the Disease and of the Cure: They are both attended with Circumstances that seem very strange, but the Matter of Fact is well attested and undeniable. I think I cou'd produce natural and easie Reasons to explain this Effect of Musick; but, without engaging my self in a Dissertation that wou'd carry me too far, I shall content my self with relating some other Instances of the same Kind. Every one knows the infallible Efficacy of *David's Harp* to restore *Saul* to the Use of his Reason. I remember *Lewis Guyon*, in his *Lessons*, has a Story of a Lady of his Acquaintance who liv'd a Hundred and six Years without ever using any other Remedy than Musick, for which purpose she allow'd a Salary to a certain Player on Instruments, whom she call'd her Physician. And I might add, that I was particularly

Plate 13. Vol. 2. P. 396

*Tarantula*





cularly acquainted with a Gentleman very much subject to the Gout, who infallibly receiv'd Ease, and even sometimes was wholly freed from his Pains, by a loud Noise. He us'd to make all his Servants come into his Chamber, and beat with all their force upon the Table and Floor, and the Noise they made, in conjunction with the Sound of a *Vielle* was his sovereign Remedy.

Albert. Krantz writes, that Henry IV, King of Denmark, hearing that a certain Musician boasted that he could either vex or please those

who heard his Musick, and even lay 'em asleep, or put 'em into a Fury, was desirous to try the Experiment in his own Person; which succeeded so effectually, that the King in the height of his Fury kill'd several of his Courtiers with his Fists. Theophrastus and A. Gellius affirm, That Musick charms and asswages the Pains of the Gout.

High-way Robbers are no more dangerous in this Country, than *Scorpions* or *Tarantula's*; for there have not been any *Banditi* at Rome since the Pontificate of *Sixtus V*; and I think I told you, that the *Marquess del Carpio* has extirpated 'em out of *Naples*. I do not remember that ever any Person was put to Death in all the Places thro' which we travell'd, during the time we staid in 'em. There is not a City perhaps in the whole World where Executions are so rare as at *Venice*. They who are under the Patronage of a Nobleman, which is a Thing very easily obtain'd, may do what he pleases, only they must take care never to commit a Villany in a Publick Place, or that may make too great a Noise.

At our Entry into most Cities \* our *Pistols* were taken from us, but we always found 'em at the other Gate at our Departure. This is a troublesome Thing; for at the End of the Voyage the Charge amounts to as much as the Pistols are worth. 'Tis not lawful to wear *Swords* either at *Genoa* or *Lucca*; but that Privilege is readily granted to Strangers when they desire it. The *Bayonet* is prohibited in Cities; but in the Country

\* I am since inform'd that this Custom begins to be less off.

try every one may wear what Arms he pleases, and even they who travel on Horseback oftentimes carry *Fusces*. The *Stiletto's* of *Milan* are famous for the genteel Stab, and they do their Work effectually.

*Love* and *Jealousie* are the two Furies that shed most Blood in *Italy*. The *Italians* are said to be jealous without any Reason, and the least Suspicion puts 'em into a Fit of Rage.

Not only at *Venice*, as I intimated before, but every where else, the Girls are sent to Nunneries in their Infancy, and they are usually married, or at least betroth'd, without seeing their future Husbands. The Girls of the lowest Rank are suffer'd to remain with their Parents; and for that Reason 'tis not without much difficulty that they are able to find Yoke-fellows. I am not so well acquainted with the Customs of other Places; but at *Rome* there are several Funds establish'd, either to marry poor Maids, or to confine 'em for ever to a Convent. These Charities are distributed with almost the same Ceremonies that are observ'd in the *Minerva*, which I describ'd in one of my former Letters.

I observ'd in the Churches at *Rome*, that in *Lent* the Women, hearing Sermons, are shut up in a Place under the Pulpit, enclos'd with an Enclosure of well-join'd Boards six Foot high.

There are several Trees and Plants in *Italy*, which grow neither in *England* nor (for the most part) in *France*, unless perhaps in the Southern Parts of it. The Palm-tree is a Stranger in *Italy*, and rarely bears Fruit there. In the Garden of Simples at *Pisa* there is a Male and Female Palm-tree planted together, agreeably to the ancient Error of those who thought such a Marriage was necessary to make those Trees fruitful. But this is a meer Fable; for I observ'd a *Palm-tree* alone

The greatest  
Palm-tree in  
Rome is in  
the Cloister of  
St. Peter ad  
Vincula.

alone full of Dates, at the *Villa Madome* on *Mont-Mario* near *Rome*.

We went to the Pope's Chappel on *Palm-Sunday*, where all the Cardinals were assembl'd, and he who officiated for the Pope presented a *Palm-branch* to every one of the rest; these Branches were almost five Foot long, and the Leaves were woven together into Knots of several Figures, with great Art: We saw that which was sent to the Pope: All the Prelates and other Ecclesiasticks had also Branches which were either greater or smaller, according to the Dignity of those who bore 'em. The Laicks use only *Olive-branches*.

I have already told you, that we observed several Sorts of Trees commonly planted in the Ground in *Italy*, which they are forc'd to put in Pots, or Boxes, in the colder Countries, that they may carry 'em in Winter into cover'd Places, to preserve them from the Rigour of the Season. Such are the Orange-Trees and Lemon-Trees; the Pomegranate-Trees; the Olive-Trees; the Myrtles; the *Ficus Indica*; the *Caper-Trees*; and many others. They have commonly also the Plane-Tree, the Cork-Tree, the Scarlate-Oak, the Jujub-Tree, the Carob-Tree; Cypress, Sena, Lentisk, &c. The Ways are border'd in several Countries in *Italy*, with white Mulberry-Trees, for the Nourishment of Silk-Worms.

Those who love *Simples* will find enough to gratifie their Curiosity on the *Appennine* Mountains, between *Loretto* and *Rome*, and every where in the *Alps*; but they must have more Leisure than we had.

I gather'd certain sort of \* *Sponges* on the Seaside, towards *Terracina*, of which two were in a manner rooted on very hard Flints, the rest lay loose on the Shore.

*In M. Badoveri's Garden at Verona there are Cypress-Trees a Hundred Foot high, and two hundred Years old. The Citrons of Florence, called Cedratti, are the most excellent of all these kinds of Fruits. Silk Worms were brought into Europe from Japan and China.*

\* There are Abundance of 'em in the Archipel, about *Simios*.

These *Sponges* put me in mind of *Pumice-Stones*; and I must not forget to tell you, that I spent some Time to no purpose in searching for these Stones on Mount *Vesuvius*, tho' 'tis generally said, and even by very Learned Men, to be full of 'em. This is a very great Mistake. There are indeed many porous and calcin'd Stones on that Mountain, which have some resemblance with *Pumice-stones*; but the great difference is soon perceiv'd. The *Pumice-stone* is a Production of Nature: And 'tis so far from being true that they are made so by the Fire of *Vesuvius*, or any other, that such a Fire wou'd certainly destroy 'em, as it destroys all other Substances that are within its Reach. Over against the Cape of *Mycena*, there is a little Island where these Stones grow. When the Sea is agitated by a Storm, it loosens and carries away some of 'em that are swimming, and the Wind drives ashore a great Quantity of small Pieces betwixt *Puzzoli* and *Cuma*, especially towards *Bajæ*, where I have gather'd some that were very fine. You may then be certainly assur'd, that there are no *Pumice-stones* to be found about *Vesuvius*; and that all that you have read about it in the Books of Travellers and Naturalists, ought to be reckon'd among the grossest popular Errors.

The Mountains of *Italy*, and particularly the *Apennine Hills*, are well stor'd with *Metals*, *Mineral Waters*, *Crystal*, *Alabaster*, a Kind of *Agat*, and several Sorts of *Marble*; but the *Marble* of the *Archipelago* has brighter Colours. The *White Marble* of *Carrara* is one of the finest Sorts in *Italy*, and a great deal of it is transported to *France*.

The Winter has been very sharp and long, almost all the *Oranges* and *Citrons* were frozen, and the Ground under the Trees was cover'd with 'em in the above-mention'd Places, where those Fruits are most common. I ob-

I observ'd that they take a great deal of Care at *Rome* to preserve themselves from the Inconveniences occasion'd by the Heats, which are usually very troublesom in that Place. The great Lords have low Apartments, where the Sun never appears, which are pav'd with Marble, and furnish'd with Fountains and Water-spouts; and besides, the Doors and Windows are so contriv'd, that they are never without a Kind of cool Breeze. The Beds are encompass'd at some distance with a Curtain of Gawze or Tiffany, which is join'd close to the Boards of the Floor and Cieling above and below, and hinders 'em from being tormented with Gnats.

'Tis also the Custom to sleep two Hours immediately after Dinner; but they never lie down, for they have a Sort of folding Chairs which are usually garnish'd with Leather, and have Backs that rise and fall with a Spring.

The use of *Umbrello's* is common every where.

The *Serain* or Evening Dew in the *Campagna di Roma* is esteem'd mortal during three or four Months in the Summer, and great Care is taken to avoid it. Travellers double their Pace to arrive at *Rome* in time, or stay at the distance of eighteen or twenty Miles from it.

I found the following Verses over the Gate of a House at *Rome*; they contain the Rules that ought to be observ'd for the Preservation of Health in that City, according to the Opinion of the Author.

*Enecat insolitos residentes pessimus Aer*

*Romanus; solitos non bene gratus habet.*

*Sospes ut hic vivas, lux septima det \* Medicinam; \* Mark 2. 17;*

*Absit odor fœdus; sit modicusq; labor.*

*Pelle Famem & Frigus; Fructus, Femurq; relinque;*

*Nec placeat gelido fonte levare sitim.*

D d

That



That is, *The Roman Air is fatal to Strangers, and troublesome even to the Natives.* If you wou'd live securely here, observe the following Rules: Take Physick the seventh Day, after your Arrival; avoid stinking Smells; use moderate Exercise; fence your self against Cold and Heat; abstain from Fruits and Women; and quench not your Thirst with cold Water. (See Dr. George Baglivi's *Praxis Medica*, l. 1. c. 2.)

(You may observe by the By, that the Author chose rather to run the hazard of a false Quantity, than to lose the Jingle of his four *F*s. He might have said *Venerem* instead of *Femur*, the first Syllable of which is short; *Et corpus quærens femorum, &c.* Mart.)

I have not given you an Account of the Antiquity of several Cities, tho' Enquiries of that Nature are sometimes curious; but, besides that they require a great deal of Time and Labour, and have been prosecuted already by very able Pens, I find that these Controversies are very often Questions only about the Places where those Cities stood: for in many of 'em there are not the least Remainers, or any Proof of their first Foundations: They have been subject to the same Alterations which the Vessel of the *Argonauts* underwent of old. Besides, the Sight of the Places might perhaps raise a Traveller's Curiosity, but wears off by degrees, when they are the only Objects of his Imagination.

I must tell you, now I think on't, that in all *Italy* we observ'd but one Wind-mill, or rather the Ruins of one at *Leghorn*.

They use no Tin Vessels in this Country, and likely because of the Scarcity of that Metal. All their Vessels are made of Earth leaded, or of Earthen Ware. We have seen it made in several Places; but they have none that resembles *China Porcelain* so exactly as that of *Delft*.

**Whereas**

Whereas we place the Beginning of the Natural Day immediately after *Midnight*, the *Italians* make it begin after *Sun-setting*, and their Clocks strike always Four and twenty Hours from one *Sun-setting* to another. You may easily perceive that according to this Computation, the Hour of Noon varies daily ; for when the Sun sets at Four a-clock according to our Calculation, they reckon One when we count Five, and consequently the next day 'tis Noon at Twenty hours. And in like manner, when the Sun sets at Eight on our Dials, 'tis One a-clock with them, when we reckon Nine, and 'tis just Noon at sixteen hours. Nevertheless, with respect to the Artificial Day between *Sun-rising* and *Sun-setting*, they use the words *Yesterday* and *To morrow*, as we do.

*The Babylonians began their Natural Day at Sun-rising, and the Jews at Sun-setting, as the Italians do at present. The Inhabitants of the Province of Umbria, with Ptolemy, and some others in former Times, reckon'd the Beginning of the Day at Noon, and the Egyptians at Midnight, as we*

*do. The ancient Romans did also begin the Day at Midnight, but their Hours were unequal.*

I cannot forbear acquainting you that we left *Rome*, without having seen the *Pope* ; there were doubtless some Reasons that would not permit him to appear in Publick, and there were others that hinder'd us from paying him a Visit.

*I have seen his Successor IN. NOCENT XII, a fine, and good Old Man.*

I shall conclude this Letter with telling you, that we bought some modern Medals at *Rome*, from the famous *Hameranus*, who is reputed to excel in that Sort of Workmanship. Of all the Medals we saw of *Queen Christina*, this, in my opinion, is one of the most \* heroical and most worthy of that great Princess : Her Dominions are on the Reverse (with the whole Hemisphere) and this Motto, '*Ne mi bisogna, ne mi basta ; I don't want 'em, and they are not sufficient to me.* *Alexander the Great* could use the last Part of this Motto, but instead of reigning over himself, his Ambition made him desire more Worlds.

\* Supposing that what she did was really voluntary.

D d 2

I shall

I shall only add an Inscription, which one of my Friends transcrib'd just now from the Pedestal of a Statue of Justice in the Convent of the Jesuits, here : (at Turin.)

*Quæ Dea? Sacra Themis. Quæ Patria? Regna Tonantis.*

*Qualis Origo? Fuit Sanctus uterque Parens.  
Cur Frontem Facies aperit formosa severam?  
Nescio corrumpi, non amo Blanditias.  
Aurium aperta tibi cur altera, & altera clausa est?  
Una patet Justis, altera furda Malis.  
Cur Gladium tua Dextra gerit? cur læva Bilancem?  
Ponderat hæc Causas, percutit illa Reos.  
Cur sola incedis? Quia copia rara Bonorum:  
Hæc referunt paucos sæcula Fabricios.  
Paupere cur cultu? Semper Justissimus esse  
Qui cupit, hic magnas vix cumulabit opes.*

*What Goddess art thou? I am Sacred Justice.  
What happy Region boasts thy Presence? Heaven.  
Whose Offspring art thou? I'm of holy Race.  
What sullen Glooms hang o'er thy lovely Face?  
I cannot fawn nor bribe, nor will be brib'd.  
Why hast thou one Ear shut, and t'other open?  
This to the Good, that to th' Unjust I turn.  
What mean thy brandish'd Sword, and well-pois'd Balance?  
That strikes the Guilty, this gives righteous Judgment.*

*Why standst thou thus alone? All Men avoid me.  
Why in so poor a Garb? Few Just are Rich.*

Since the former Edition of these Letters, I have found this Dialogue otherwise related in the Book of Mr. J. H. Dalhufius, the Title of which is, *De Regum Regnorumque Mutationibus, &c.* Edimb. 1692. (p. 275.)

*Quæ Dea? Justitia. At cur terro lumine spectas?  
Nescia sum flecti, nec moveor pretio.*

Unde

*Unde Genus ? Cœlo. Qui te genuere Parentes ?*  
*Mi Modus est Genitor, clara Fides Genetrix.*  
*Aurum aperta tibi cur altera, & altera clausa est ?*  
*Una patet Tuftis ; altera furda Malis.*  
*Cur Gladium tua Dextra gerit ? cur Leva Bilancem ?*  
*Ponderat hæc Caufas ; percutit illa Reos.*  
*Cur folâ incedis ? Quia copia rara Bonorum eft.*  
*Hæc referunt paucos fecula Fabricios.*  
*Paupere cur cultu ? Semper iuftiffimus efle*  
*Qui cupit, immenfas nemo parabit opes.*

Juft as I was going to feal my Letter, I heard  
 a great Noife in the Houfe, occafion'd by the  
 Rejoicing of the People upon the Advice of the  
 Birth of a Prince of *Wales*. There is a Courier  
 come to this Court with that happy News, and  
 there is nothing to be heard but Acclamations of  
 Joy. That precious Infant being a Prefent from  
 Heaven, and a free Gift of the Holy Virgin of  
*Loretto*, from whom the King and the Queen  
 had begg'd a Son with great Zeal and Devotion,  
 there was no great Reason to fear that ſhe wou'd  
 put 'em off with a Girl, eſpecially ſince the *Je-*  
*fuits*, who are the principal Favourites of that  
 Queen of Paradife, had very earneſtly interceded  
 in their behalf. The important Bleſſing was  
 expected with ſo much Confidence here, that  
 ſeveral Perſons, during the Queen's being with  
 Child, offer'd to lay Ten, Twenty, and Thirty  
 to One, that Her Majeſty wou'd be brought  
 to Bed of a Son : as there were ſome whoſe  
 Faith was ſo weak as to doubt of it, many Wa-  
 gers were actually laid. You may eaſily ima-  
 gine, that the Courier was very welcome to the  
 Winners. I am,

S I R,

Turin, June 29.  
 1688.

Yours, &amp;c.

D d 3

LET

## LETTER XXXVII.

S I R,

Veillana, or  
Avillana.  
S U S A.

Novalesa.  
Mount Ce-  
nis.

**W**E lay at *Veillana* the first Night after our Departure from *Turin*. Next Morning we pass'd by the Gate of *Susa*, a little City, seated among the Mountains almost on every Side, and din'd at *Novalesa*, at the Foot of *Mount Cenis*.

This is one of the highest Mountains of the *Alps*, over which there is a Passage ; but you must not conclude from thence, that it is another *Caucasus* or *Tenerif* ; neither must you fantasie it to be a single Hill, over the Top of which lies the Way. For when a Traveller comes to the highest Part of the Passage, he finds himself in a Plain, or a new Valley, with respect to the lofty Mountains that surround it.

Near this Place you leave on the Right-hand, the high Mountain of *Rochemelon*. *Villamont* writes in his Travels, that he ascended it ; and the Description he gives of it is at once terrible and pleasant. He says, there are some Places where they were forc'd to tie a Sort of Iron Hooks to their Feet and Hands, that they might be able to climb with less trouble. There is a Chappel on the Top, from whence one may discover a vast Extent of the *Alps*.

At *Novalesa* we took Mules to ascend the Hill. The Way is broad enough, and free from Precipices, but uneven, and full of Stones. On the highest accessible Part of it there is a Cross that divides *Piedmont* from *Savoy*, and consequently is one of the Boundaries of *Italy*. In the Middle of the Plain there is a Lake of so great a Depth, that if we may believe the common Report, its Bottom cou'd never be reach'd by sounding ; it is a large Mile in compass, and sends forth a great Brook, which falls into the little *Doire* near *Susa*.

The

The Snow was almost all melted on the Hill; 'tis true, the highest Tops of the Mountain on both Sides were cover'd with it, but there were only some Heeps left here and there in the Passage. The tumbling of the Snow makes the Passage dangerous in some Places, and in some Seasons of the Year, otherwise there is no Danger at all in it.

The Side of the Hill towards *Savoy* is much rougher than the other, and Travellers are usually carried this Part of the Way by Men, tho' they might pass it on Horseback, as *Charlemain's Army* did heretofore. They made us sit down in ordinary Chairs, to which they had fastned Arms like the Shafts of a Litter. We were each of us attended by four Men, two who bore the Chair, and two more to relieve their Fellows.

*In Winter they cause themselves to be drawn in a Sort of Sleds. Those who draw 'em are call'd Mar- rons.*

At the Foot of the Hill we pass'd the little River *Arche*, on a Bridge of Wood, to the Village of *Lafneburg*.

I have almost nothing to relate concerning *Savoy*. The Country is generally mountainous, and we found hardly any thing remarkable in that Part of it thro' which we pass'd.

*Chambery*, the Metropolis of the Dutchy, formerly the Residence of the Dukes, and now the Seat of a Parliament, is a very small and unfortified City, seated at the Foot of the Mountains, where the *Lessa* and *Orbana* meet, neither of which are navigable. We were told, that its Inhabitants are very civil, and the Ladies handsom. They have fine pure Waters.

CHAMBERY.  
Cameriacum. Camberium.

*St. John de Maurienne* is situated in a pleasant Valley of the same Name. We pass'd by within two hundred Paces of the Town without entering into it, being credibly inform'd that it was not worth the while to go out of our Way to see it.

S. JOHN DE MAURIENNE.

## MONTMELIAN.

*There is a very deep Well dug in the Rock.*

## AIX.

*Augusta Allobrogum.*

Neither did we stop at *Montmelian*, which is a little Town on the right Bank of the *Isère*, defended by a Citadel, whose principal Strength consists in its Situation.

*Aix* is much frequented by reason of its Baths. I know not whether you have observ'd that the French Name of those Towns that are call'd *Aix* is deriv'd sometimes from *Aqua*, and sometimes from *Augusta*: *Aquæ Sextiæ*, *Aix* in *Provence*; *Aquisgranum*, *Aix la Chapelle*; *Augusta Alorum*, *Aix* or *Auchs* in *Armagnac*.

About *Annecy* we found the whole Country in a general Consternation for fear of the *Vaudois*; there was a Report, That above two Thousand of these poor Exiles were enter'd into *Savoy*, towards *Evian*, and had already burnt five or six Villages: but there was not the least Ground for such an Alarm.

The Dutchy of *Savoy* is separated from the Territory of *Geneva* by the River *Arve*, over which there is a Wooden-Bridge, half a Mile from the Gates of *Geneva*. It was formerly a great deal nearer, but as it is subject to very \* great Overflowings, *la Seigneurie de Geneve acheta un fond de Terre avec omnimode Jurisdiction, plein & parfait Empire*, says *Michael Roset* in his *Annals*, *pour lui faire un † Nouveau Cours & pour l'éloigner*.

\* The Overflowing of the *Arve* was so great in the Year 1651, that the Quantity and Rapi-

dity of the Water that entred into the *Rhône* stopped the Course of it, and even made it run back to the Entrance of the Lake.

† They turn'd also the *Thames*, (notwithstanding its Flux and Reflux, and the Abundance of Waters of this River.) when they Built that famous and only Bridge of *London*. The New Canal began at *Battersea*, and enter'd the *Thames* at *Deptford*. Stow.

That great Torrent, always brings some Gold-dust along with it, but it happens very rarely that a Man is able to refine so much of it in a Day, as he might earn at some other Work; and

and therefore this Gold is neglected by Avarice it self. It is also the same with the Gold of the *Rhine*, of the *Aar* (which runs by *Berne*), and of the greatest Part of the Rivers that fall from the Mountains, as *Arve* does.

I will neither undertake to send you an Account of the Antiquity, Government, or History of the Ancient and \* Imperial City of *Geneva*; nor to make an exact Description of its present State. I shall content my self with giving you a general Idea of that Place; to which I shall add some particular Observations, having been some few Years ago (as *hujus Academiæ Alumnus*) very well acquainted with it.

GENEVA  
Geneva.

Gebenna. Gebenna.

Formerly an  
Imperial City  
and a Bishop-  
rick.

La Bou laye  
le Gouz says

*in the Relation he has publish'd of his Travels, that the Word Geneva is form'd from Gex la neuve, because this City is newly built in the Country of Gex. This happy Etymologist has also written (so well he is inform'd of Things) que C'est par politique, et non par charité, that the Preachers pray for the French King at Geneva. Other very able Men, like this Author, and who do not deserve to be nam'd, have written that Geneva is in Savoy.*

\* This City and Bishoprick of Geneva, is often call'd a Noble Member of the Empire, in the Letters and the Diplomas of the Emperors. I shall content my self with putting here one of those Pieces; and I shall do it so much the more willingly, as it is a very agreeable Complement of Charles V, to the Seigniorship of Geneva.

*Honorabilibus nostris & sacri Imperii Fidelibus,  
Dilectis, Nobilibus Syndicis & Consiliariis  
Civitatis nostræ IMPERIALIS Gebennensis.*

CAROLUS Divinâ favente Clementiâ, Electus Romanorum Imperator semper Augustus, &c. Honorabiles, Fideles, & Dilecti; placuit Deo Opt. Max. qui suâ gratuitâ benignitate, magna nobis Munera nunquamnon elargitur, hunc nobis diem duplici nomine hilarem felicemque præstare, servatâ ab angustiis partûs Serenissimâ Imperatrice Coniuge nostrâ; novoque nobis præstito Successore: Hodie enim (quod faustum felixque sit) Filium (*Philip.*) nobis in lucem emisit. Quod cum exploratum habeamus quàm jucundissimum vobis futurum sit, vos minimè latere voluimus. Quo nobiscum hoc gratissimum Dei donum gratulemini, ut hunc partum quàm felicissimum esse velit toti Reipublicæ Christianæ.

Datum in oppido Nostro Vallisletti die 20. Mensis Maij:

Anno Domini M.D.XXVII.

Mandato Cæsareæ & Cathol. Majestatis,

Alfonsus Valesius.



The *Rhone*, at its coming out of the Lake, divides its self into two Branches of almost equal Breadth ; and by rejoining 'em soon after, forms a little Island in the Town. On the right Bank of the right Channel, the Ground is low and almost even ; but on the other Side at the left of the Island, it rises very sensibly and forms an Hillock, upon the Top of which is the Cathedral Church. The whole, without any \* Suburbs, is encompassed with pretty good Fortifications generally garnish'd with Free-Stone, and fenced with Pallisadoes ; so that if this Place is not defended by such Ramparts as those of *Namur* and *Luxembourg*, its Inhabitants can however sleep in Peace between their Bulwarks, without Fear of a Surprise : And in case of an open Attack, which they need not much fear, their † Garrison, their Artillery, their Zeal, and their || Courage, all that seconded by the ready and assured Assistance of the (\*) Confederate *Swiss*, and of (†) *France*

---

\* They demolish'd the Suburbs of *Rive*, *S. Victor*, *S. Leger*, and the *Corraſterie*, four great Suburbs, immediately after the Establishment of the Reformation, the better to fortifie the City, which was then expos'd to Enemies highly exasperated.

† Nine Companies of seventy Men each, and born Subjects to the State. They wear uniform Habits. When they think, at Geneva, they have an Occasion of a Re-inforcement, those of Berne send it upon the first Notice.

|| I should be afraid of shocking, as it were, the Modesty of the Good and Brave Genevois, if I should say with the great *Monsieur d'Aubigné*, who knew them very well, That they are the most resolute Soldiers in Christendom ; (*Hist. Univ. To. 3. de la Prem. Edit. pa. 417, 202, 203.*) but it would be easie for me to prove that their small Armies have often signaliz'd themselves by great Exploits.

(\*) The ancient Alliance and Combourgeoisie, that was made for a Time with those of Berne, in the Years 1526, and 1536, was solemnly declar'd perpetual the First of January, 1558. And  
a like

(†) *France* it self, (always generous to, and never jealous of this State) would deliver them without doubt from their Enemies. Let us Remark by the By, that by the Manner in which some Writers have express'd themselves, one would be inclin'd to believe that *Messieurs de Geneve* shou'd be protected by *France*, but by owing it some Sort of Homage, or on Condition of some Dependency; but we must not take the Thing so, this Republick being absolutely Free and Sovereign: especially since the Changes that happen'd in the Affairs of Religion, have in some manner, or indeed entirely freed it from its ancient Submission to the Empire; to the Head of which, both it and its Bishop on certain Occasions, pay'd an Allegiance.

They have pretty good Store of \* Cannon, \* *Those that show Strangers the Arsenal, never fail to make 'em take Notice there, of some Pieces of Cannon, with several Colours and Standards, which bear the Arms of their Enemies.*

---

a like Alliance was concluded with the Canton of Zurich the 18th of October 1584; as is to be seen by the following Inscription, which was set up in that Time at Geneva in the Town-House.

D. O. M. S. Anno à vera Religione Divinitus cum veteri Libertate restituta. Quasi novo Jubilæo ineunte, plurimis viratis Domi & foris Insidiis, & superatis Tempestatibus; Quodd Helvetiorum primarii Tigurini, Bernarum Exemplo, æquo jure in Societatem perpetuam nobiscum venerint, & prius vinculum novo adstrinxerint, S. P. Q. G. quod felix esse velit, D. O. M. tanti Beneficii Monumentum consecrarunt. Anno Temporis Ultimi. M. DC. XXCIV.

(†) One might produce several Treaties of Alliance between the King of France and the Signiory of Geneva. Henry IV, granted them at two different Times, Letters of Naturalization, on Condition of a Return; One dated January 1596, at Falembray: the other in June 1608. at Paris.

by

\* *The 1<sup>st</sup> De-* by the *Savoyards*, in the \* *Escalade*, of which you  
*cemb. 1602;* have doubtless had some Account. In the same  
*the longest* Place they keep the *Petard* that was design'd to  
*Night in the* burst open the new Gate, *la Porte Neuve*. These  
*Tear: See an* are two lasting Monuments of their Deliverance,  
*Abstract of this* in Memory of which they still continue to so-  
*History at the* lemnize a Festival, with Thanksgiving, and ex-  
*End of this* traordinary Sermons, suitable to the Occasion,  
*Volume.*

† *I have read* and also with little † Feasts, or rather with join-  
*in some Hol-* ing the Meals of several Families, according to  
*land-Gazette,* the various Tyes of Relation and Friendship,  
*that in the* by which they are united : They never part  
*1706, the Syn-* without singing the *most devout* and merry Can-  
*dics and Coun-* ticle, or Spiritual Song, which comprehends all  
*cils of Gene-* the Circumstances of the Attempt of the Ene-  
*va celebrated* my, and of the Deliverance of the Assaulted.  
*the Feast of the*  
*Escalade af-*  
*ter a very so-*  
*lemn Manner*  
*in the fine*  
*Hall of their*  
*Town-House,*  
*which they had*

*Sus ! qu'on chante, Genevois,  
 D'une voix  
 Cette heureuse Deliverance. &c.*

*lately repair'd and enlarg'd. But I believe that Gazette Maker was not well in-*  
*form'd; and I had rather to rely upon what a Friend of mine wrote me from*  
*Geneva, a few Days after that Feast was solemnized; and who assured me that*  
*Publick Rejoycing was made the Second of December, and not the Twelfth, as it*  
*is mention'd in the Inscription, which is set up in the same Room where the Feast*  
*was kept (or perhaps in some other of the same House.)* DUCENTI (the Council  
 of Two Hundred) REIP. GENEVENSIS Viri Primarii, solenne Convivium  
 in unanimis ad publica Commoda Consensus Symbolum, auspicio  
 celebrant II Dec: M. DCC. VI. *There is no Mention of the Escalade in this*  
*Memorial. They also struck a Medal two Inches Diameter (or something more)*  
*upon this Account. On one Side there is an Hive, about which Abundance of*  
*Bees swarm with this Motto out of Virgil very well apply'd, Mens omnibus*  
*una est; and on the Reverse, a great Number of Men sitting round a Table co-*  
*ver'd with all Sorts of Meat, with these Words, (the Design of which I own I do*  
*not understand very well,) Ducentos unit unus.*

The Republick of *Geneva* has three or four  
 small Frigats with Sails and Oars, which they  
 have often bravely made use of in military Ex-  
 peditions; and which have also serv'd them  
 for

for a *Gallant Use* several Times, when they have had an Occasion to entertain some Princes, or other Persons of great Distinction, upon their *fine Lake*. The Duke of *Savoy*, and the Canton of *Berne*, have also some such little Gallies. I say upon their *Lake*, for if Mr. *Spon* is to be heard to, when he transcribes and explains a certain ancient Inscription, of which we shall speak in another Place; the Lake was formerly given as a pure Gift to the Colony of *Geneva*: not directly indeed by the Senate of *Rome*, but by an Intendant or great Officer of the Army, who was also a Magistrate, and had Right to make such a Present as would cost no body any Thing.

The Account given by some ancient Authors, as *Pliny*, *Pomponius Mela*, *Ammianus Marcellinus*, *Polybius*, and some others, that the *Rhone* passes thro' the Lake, without mingling with its Water, is not only fabulous, but absurd, and IMPOSSIBLE, considering the Length and crooked Figure of the Lake; without mentioning other Circumstances. And therefore, there is Reason to wonder that the *Academicians* of *London* have register'd and publish'd, as not improbable, the Relation that has been † sent 'em of this pretended Fact. It will be permitted me to say here, defending my self, that one ought not to doubt, that what is contrary to the *Laws of Nature*, and *Rules of Motion*, in good Philosophy, is physically and absolutely impossible. More another time.

† In the following Words. Having heard the Sentiments of the Curious of *Lausanna* and *Geneva*; and the Opinion of the most knowing Fishermen that are there in great Number, and especially at *Coper*, I be-

lieve with the latter, that tho' the *Rhone* entering the Lake loses its Violence, yet does it still keep some sensible Motion in some Places, and every where observable: and that no *Trouts* are taken any where in this Lake, but in this Current of the *Rhone*. It will be easie for me to shew (in the Volume that will come after this) that the Thing affirm'd in this Relation is necessarily False: but this Discussion would take up too much Room here. (See the Abstract of the *Philosophical Transactions*, To. 2. pag. 318.)

The

The Pound of  
Geneva con-  
tains eighteen  
Ounces.

The Water of this Lake is extreemly pure and limpid ; it affords several Kinds of excellent Fishes, but its *Trouts* are most famous. I have seen several of 'em that weigh'd Fifty Pounds each, and I know there have been some found bigger than these by a Third part. These Fishes are seldom found so big in other Places ; but this is not a Thing without Example, as some imagine. In one of the Halls of the Arsenal at *Munick*, I saw a Figure of a Trout that was taken out of a little Lake in that Country, and weigh'd Seventy three Pounds. The other good Fishes that are found in the Lake of *Geneva*, are the Perch, \* Carp, Tench, Pike, the Ombre, *Ombre-Chevalier*, *Dormille*, *Gravanche*, *Chavenne*, and *Moutelle*. It may be look'd upon as a Kind of Singularity, that it produces no Eels. They say, that 'tis but a little while since the *Moutelle* appear'd in the Lake : and 'tis thought they came thither by some subterraneous Canal from the † Lake of *Yverdon*. The Addition of this new Species of Fish is rather a Misfortune than an Advantage ; for 'tis more ravenous than the Pike. There are prodigious Fries of young Fish, call'd || *Mille Canton*, which swim about in innumerable Multitudes, and usually serve to furnish the Table with one of the most esteem'd Dishes. Care is taken to prohibit the Consumption of 'em, that the Breed may not be too much diminish'd ; but People do not much observe this Prohibition. 'Tis remarkable, that the several Kinds of Fish do not mingle together: the Shoals that appear are always of one Sort.

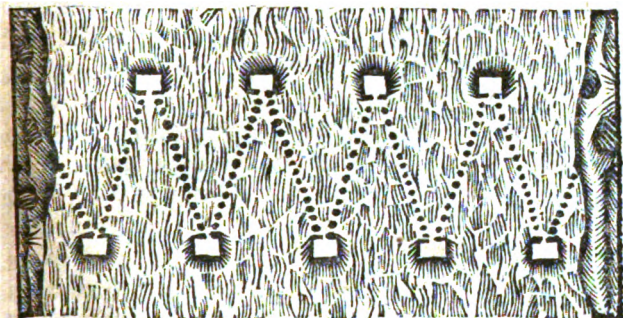
Perhaps an Account of the most usual Way of catching *Trouts* at *Geneva* will not be unpleasant to you. At certain Times of the Year that Fish descends from the Lake to the *Rhone*, and at other Times returns back to the Lake ; Now,  
to

\* At the other  
Extremity of  
the Lake to-  
wards the Town  
call'd la Ville-  
neuve, there  
is a Place  
where some  
Reeds and  
Flags grow ;  
and I am in-  
form'd, that  
they find some  
Carps in that  
Place only.

† There are  
none in the  
other Lakes of  
Switzerland.

|| They are  
known by that  
Name, when  
they are about  
the Length of  
a Pin.

to take advantage of these Goings and Comings, which constantly happen at the usual Times, they have planted Piles cross the River where it comes out of the Lake, at such a distance, that the great Fishes, whether ascending or descending, cannot pass thro' 'em, unless at the open Places which are the Mouths of great Weels of Wire, where they come in, and from whence they cannot get out. This Fishery is Lett out to Farmers by the State, and makes a Part of its Revenue. The Piles are thus dispos'd:



They kill great Store of Fowls on the Lake in the Winter. It was frozen in the Year 1572. Sometimes it rages like a little Sea.

*Geneva* is neither large nor very fine; yet it may be justly call'd a very lovely Place. 'Tis impossible for a Stranger that has staid some Time in it, to leave it without Reluctancy. It has the Advantage of very pleasant and different Walks, not only about the Town, but in the \* Town it self. There are certain Families of Distinction, which are as it were so many *Rendezvouses*; something like the *Societies* at the *Hague*, where choice Persons, Men of Learning, Travellers, and Ladies, &c. resort. Generally speaking, those of the Inhabitants that

\* The Treille, the Ramparts, the Corratierie, and the Square near the Pont du Rhone.

that have had any Education, are extremely Civil.

They boast at *Geneva*, and not without Reason, of an Elogy that a Prince of *Hesse*, who had a great Affection for this City, made on it in Latin Verses: and I believe I have seen 'em printed somewhere; but those that publish'd 'em, had not a good Copy; I will then insert them here, according to the Original, that nothing may be taken from the Design of the Author, nor from the Honour he did to *Geneva*.

*Bonæ, Doctæ, Pulchræ Genevensium Civitatis Laus:*  
MAURITIO, HASSIÆ LANDGRAVIO Auctore.

*Qui, pia corda gerens, sobriam vis ducere vitam,  
Sit tibi perpetuò casta Geneva domus.  
Doctorum Socius traducere leniter Ævum  
Qui cupis, esto tibi clara Geneva locus.  
Vivere si vitam quæras utramque beatam,  
Te rectum doceat Sancta Geneva modum.  
Hic, vitæ invenies quicquid conducit utrique:  
Hic Cælestia sunt Munera; Ruris opes.  
Hic Virtus; Pietas; & qualibet Arte periti  
Cives: Hic Aër purus, & Unda levis.  
Hic lautæque Dapes; atque inclyta \* Servaniani  
Pocula; læta Seges: Agmina muta Lacûs.*

\* Or Cervaniani. ( Il est bon ! )

† This present Letter was written 1688. See the Postscript.

The greatest Part of their Houses, especially those that have been built † these twenty or thirty Years, are of Free-stone. They have two Sorts of Stone, one hard and white, which they call *Roche*, and which is hardly ever us'd but in Foundations; the other pretty soft, and of a greyish Colour, which is call'd *Molasse*. The latter Sort is commonly taken out of the Quarries

Quarries that appear in the Lake, when the Waters are low in the || Winter.

|| The Water of the Lake rises only in the Summer, when the Snow, melts upon the neighbouring Mountains.

'Tis a Fact singular and curious enough to be observ'd, that before the *Reformation*, the City of *Geneva* accompanied their Arms with this Device or Motto, POST TENEBRAS SPERO LUCEM: (*I expect or hope Light after Darknefs.*) as if they had foreseen by a Sort of secret Impulse that a Time of Knowledge and Truth should at last succeed their Superstitions, and Ignorance, of which they seem'd conscious. And indeed, as soon as Providence had dissipated the thickest Clouds which diffus'd so black an Obscurity over the Religion of this Republick, she fail'd not to change her Language, and to say, POST TENEBRAS LUX: (*Light has succeeded Darknefs*, Eph. V. 3. Rom. XI. 13.) Some manuscript Annals which were communicated to me, import, that the 24th of November M.D.XXXV. they coin'd some Money at *Geneva*, on which was engraven the last Device instead of the former; tho' several Practices of the *Papi-culture* (as some express'd themselves at that Time) were still remaining: For all that was not absolutely forbidden and abolish'd in the City and out of it (with some Punishment against the *Rebellious Miscreants*) till the Middle of the Year 1536. The Annals say also that the Name of *JESUS* which

they abridge thus **IHS**, was join'd with

the Coat of Arms, upon the City-Gates, in the Year 1542, by Order of the Council. Before the *Reformation* they made at *Geneva*, the same Use, or pretty near it, of those Characters, except putting a Cross upon the

E e

H




H as the Jesuits do now **IHS**,  
 of a Mark of Abbreviation upon the  
**IHS**.

I will take notice here, since an Opportunity offers it self, that the *Latin* Letter S, has insensibly taken the Place of the *Greek* Σιγμα (Σ, or Σ) in this Word, by the Inadvertency of those who have not observed that the Figure H, in this Word, is an H, (a *Greek* Ητα,) and not a *Latin* H. The *Ecclesiastical Company* of Geneva, who have for their Seal the Name of *JESUS* in the Middle of a Sun, fell into this Mistake, when they put there an S, instead of a Σ. For it shou'd be in vain for 'em, wou'd they say with several mis-inform'd Persons, that the ancient Use of these three Letters put together, is to signify *IESUS HOMINUM SALVATOR*; They never were us'd but for the Name of

*JESUS*: and we also see this **IHS** with a Σ, in several Books printed at Geneva it self: (I have an ancient List of the Council of the *Two-Hundred*, and an old Edition of their *Sumptuary Laws*, with the Σ.) 'Tis a very common Thing at London, to write the Name of GOD, in *Hebrew*, *Greek*, *Latin* and *English*, in the Churches, above the Communion-Table, which is also call'd the Altar: and I could have set down several of these Churches, where by a like Inadvertency, the Word ΘΕΟΣ is written with an S, instead of ΘΕΟΣ, or ΘΕΟC; A Mistake which indeed appears pretty often upon the Antick Monuments

uments themselves, when they were engrav'd by Latin Carvers. In one of the old Windows in *Westminster-Abbey*, (towards the West over the great Door) there is a Golden Chalice, immediately above which are the three Letters IHC *Just in the Middle of the great Window.*

in *Gothick* Characters  The Name of

JESUS is never written in Ancient Greek Manuscripts but with an I and a C, after this manner ; but afterwards they added the

*eta*; and instead of a *Sigma* so form'd, C, they made use of this  $\Sigma$  again.

Since the Brightness of that happy Ray of Light which we have just now mentioned, that dissipated so many Prejudices, and dispos'd at last Abundance of People to consider that reasonable Men ought to examine Things themselves, before they judge of 'em, and admit 'em as true, the City of *Geneva* has always had many Learned Men. One might boast of their Divines, and Philosophers, more than I shall have leisure to do it here, if the \* Disputes between the First, about certain Speculations, were not a visible Proof that the System of the Reformation is not quite in Order yet; nor consequently all the Ideas of the Doctors themselves, among the Reform'd: and if the Academick

\* We are chiefly speaking here of certain Controversies that disturb'd the Academy at that Time, and

which our famous Peter du Moulin, call'd Vaniloquia and Logomachies, according to St. Paul's Notion, who not being able to endure these Sorts of Disputes, calls them Prophane Clamours and the Vain-babbling of the Disputers of the Age, whose Science falsely call'd so, is full of Contradictions; these pretended Doctors of the Law not knowing what they say.

\* One gropes with his Reason; he does the best he can with the Light he has; with his Conjectures and Probabilities. The other gropes like a Blind man, having impos'd on himself the hard Necessity of being (in spite of all the World) a Follower of Aristotle. I am inform'd in (1712) that the first of these two Philosophers, who has taught formerly those Things with a general Applause, is at last become a true Philosopher, in beholding them with quite other Eyes; and making a great

Quarrels of the \* two Professors in Philosophy did not very plainly shew us, that the Word Philosophy, as well as that of Orthodoxy, (and many others) is an obscure and equivocal Term. Truly, the Discord that divides the Divines, is not without a certain Use, since it is proper to undeceive simple People, and to make them easily understand that those who undertake to teach and conduct others, have often need to be taught, and conducted themselves: From whence it very naturally follows, that we must take Care not to hearken to 'em as Oracles, but that on the contrary we must † reprove 'em charitably and carefully, when they have Occasion of that Assistance, as it but too often happens. The Divines, so vulgarly call'd, busy themselves with a Sort of strange Zeal, in endeavouring to sound the Depths of God, whose Judgments are incomprehensible, and Ways impossible to be found out; presuming, as the Apostle says, to become more wise than they ought to be. And those who take the Name of Philosophers, fall into the like Mistake, when they inconsiderately lose their Time in striving to unfold the Mysteries of Nature, whose secret Springs, or first Movers, as one may say, are without doubt imperceptible and impenetrable.

deal better use of his good Understanding, in spite of || Epicurus. (Florent Civitates cum Philosophi imperant, aut Imperatores philosophantur.)

( || Epicurus, say they, was not willing that a Wise-man should concern himself with the Government of the Republick: But who should then? Fools? (At present this Philosopher is the first Syndick )

† Those among Men, that without any Calling, or immediate Commission from God; without any particular Gift of Inspiration or Revelation, go about by themselves, to communicate their Thoughts to other Men, whether by Preaching or otherwise; if those Men are reasonable, if they are without Prejudice, they ought to acknowledge, that there is nothing extraordinary in 'em: They ought always to remember, that those to whom they speak may have as much, or perhaps more Knowledge than themselves; and consequently, those Teachers ought willingly to hearken to those who will give 'em Instructions reciprocally.

The

The Ecclesiasticks of *Geneva* are so much the more to be commended for their good Intentions, and at the same Time the more to be pitied, because they labour very hard for a little Matter: They receive but small Salaries, and however, they preach incessantly: 'tis a Circulation of *Presches*, or Sermons, that is never ended; and even of Sermons repeated by Heart: which every where else, but in *England*, to observe it by the By, is a Particularity essential to that \* *Publick Spectacle*, tho' this Practice draws

\* *The extraordinary Ministers immediately sent, formerly censur'd the others for profaning the Sanctuaries of God; for making the Temple of Jerusalem a Receptacle of Unclean Spirits, and a Den of Thieves; for*

along with it no less than Eight or Nine great Conveniencies. When *Farel* and *Calvin* preach'd to the Gentiles of their Times, these Discourses, besides filling up the Vacancy occasion'd by the Want of *Masses*, were of some Use, because they were new Things, commonly true, and reasonable. And besides, the making of Sermons was not difficult in that Time, because they were nothing but Extemporary Pieces, whose Circumstances pleas'd the People enough, without Ornaments of Language, and other Embellishments of Declamation.

Converting the sacred Pulpits into Theatres of Declaimers and Scoffers, sometimes to corrupt the People, and sometimes to gain themselves Applause, by Discourses rather to divert the Hearers: and all, only with a Design to get Money and Power. \* *Jesus Christ often reproached the same to the false Pastors and Teachers in his Time: and every good Man ought to oppose now with all his Strength, such great Disorders reigning more than ever.*

The late Revolution in *France* has been prejudicial to *Geneva*, in lessening the Number of young Gentlemen of the Protestant Religion, who came from that Country, to perform their Studies in this Academy. But to recompence that Loss, those of *Geneva* have taken care to draw other Strangers thither, by establishing Masters of all Exercises that young Gentlemen

are us'd to perform. There are many of the Protestant Countries, as, Germany, Swedeland, Denmark, &c. who for Religion's Sake chuse rather to go to Geneva (where they may speak *\* The Savoyard Language* *\* French*) than to France.

*\* The Savoyard Language is commonly*

*spoken here, but all that are above the most common People, speak French and as good as any that is us'd in most Provinces of France. If any Credit may be given to the little Book call'd Scaligerana, the Savoyard Language was us'd in all the Councils in Jos. Scaliger's Time; and 'twas prohibited to use any other in the Courts.*

Tho' the Purity of Manners is not perhaps so perfectly agreeable to that of their Moral Doctrine at Geneva, as it shou'd be; yet, I may say in doing Justice, that if we compare this Place not only to some abominable Towns we have seen not long since, but to many others this will appear much more sober and moderate.

† Athenienses depilabant Nates cinere calido; & rufinos prægredes in podicem immittebant, quam pœnam vocabant *ἡ δὲ παλαιὰ, ἡ παλαιὰ*; but in the Tax of the Roman

I had heard a hundred Times at Geneva, that in the Time of the Reformation they punish'd Adultery there, with Hanging and Drowning; as they still do in some Parts of Switzerland; and I should never have doubted of it, had I not found that Beza positively assures us of the contrary. There never was, says he, a well-governed Republick in which Adultery was not thought to deserve Death; however, it was never known that Simple Adultery was punish'd in the City of Geneva with a Capital Punishment. (Hist. de la Vie de Calvin.)

Chancery, this Sin is look'd upon but as a Trifle, in Comparison to striking a Monk, or a Livry-Man of the Pope.) Pancirol. Tit. 2. de Porcellanis.

|| Since the former Editions of these

The Publick Library is at the College: It consists of about Three thousand Volumes. There Letters, they have made new Regulations in order to augment and maintain this Library: It was made Publick on the 14th of August 1703, and since that Time, it has been open'd every Tuesday.

is no establish'd Fund, either for augmenting the Number of the Books, or maintaining a Library-keeper : And this, doubtless, is the Reason why the Library is not kept in very good Order, nor open'd at appointed Times, as it ought to be, that it may be really a *Publick Library*.

They made me take notice of a *Manuscript Bible*, of *S. Jerom's* Translation, which is reputed to be Eight hundred Years old. After *Pope Gregory the Great* had approv'd this *Version*, and even preferr'd it before the old *Vulgate Italic*; and especially, after it was revis'd by *Charles the Great*, Two hundred Years after, there were many Copies of it taken in all Places. I know there is a considerable Number still remaining of those that were written in the Ninth Age, and I have seen some of 'em. But tho' I have bestow'd a great Deal of Time in all these Kinds of Searches, I will make no scruple to tell you freely, that I would not undertake to speak of those Things with any Certainty : and, to say more, I will add with Liberty, that it is what no Body can do ; persisting here in the Opinion I have already given you on the same Subject. Tho' the Rules and Instructions that have been propos'd by *Cassiodorus*, for distinguishing the best manuscript Copies of this Version of the Bible, are not unknown to me, yet I have been convinc'd that those Rules are of a very short and incompleat use, if one has not Recourse to some other Method, which is the Examining and Comparing several Manuscripts, to form some Judgment by the Variation or Resemblance between the Articles, Sections, Divisions or Chapters, Prefaces, Summaries, Pointing, Characters, Ornaments, Order or Disposition of the Books.

It is certain that St. *Jerome's* Translation has been much alter'd : several Additions have been made to it, and several of those who have taken Copies of it, have disfigur'd instead of embellish'd it, by adding to it several pretended Ornaments which they have invented, and which are not according to the common Use of the Time of the first Copies. Therefore, without venturing to give a positive Judgment concerning this Manuscript, I will only tell you, that I find several Things in it agreeing with the Copies that were written soon after the Time of *Charlemagne*. But not to be quite dry upon this Article of this Book, I will communicate to you a Singularity they made me take notice of in it.

The Title of the first Epistle of St. *John* runs thus, *JOANNIS EPISTOLA AD SPARTOS*. If I had known this at the Beginning of my Travels, 'tis probable that the other Manuscripts I have seen without taking particular notice of this Place, might have furnish'd me with some Light for explaining this Passage. But since I have lost these Opportunities, I must give you my Thoughts of that *SPARTOS* rather as a Historian than a Critick. 'Tis known that S. *John* govern'd the Church of *Ephesus* for some time, and consequently, 'tis more than probable that he was acquainted with the State of the other Churches of *Greece*. Now supposing that in those

\**Lacedæmon*. Days there was a Church at \* *Sparta*, which, can neither be positively affirm'd nor deny'd, 'tis plain, that he might have written to that Church, as S. *Paul* wrote to the Churches of *Corinth*, *Ephesus*, *Philippi*, &c. But the Probability of this Conjecture seems to vanish, when we consider, that 'twou'd imply a Sort of Contradiction to call this Epistle of S. *John*, *Catholic* or

neral, as 'tis always stil'd in the Title, if it only directed to a particular Church. For Epistles to the *Romans*, *Corinthians*, *Timothy*, &c. neither are nor can be call'd *Catholic*, they were directed to particular Persons or Churches. If it be objected, That this Epistle be term'd *Catholic*, tho' it was directed to a particular Church, because it was perhaps about as a *Circular Letter*, and read in several Churches, like the Epistle of *S. Paul* to the *Colossians*, and his First Epistle to the *Thessalonians*. I answer, first, That we do not find *S. John* gave any Order to read his Epistle in the Churches near that to which he wrote ; whereas there is an express Order for that purpose at the End of the above-mention'd Epistles. In the second Place, tho', according to this position, *S. John's* Epistle shou'd be look'd upon as a *Circular Letter*, it wou'd by no means follow that it cou'd be properly call'd *Catholic*, since the two said Epistles of *S. Paul* were never so call'd by that Name.

*Mr. C. Patin* (of whom I have already given some Account) makes mention of this *Manuscript*, in the short Account he has publish'd of his Travels : But he speaks very slightly of it ; repeating what \* *Mr. Sartoris* told him in the following Words. 'Tis presum'd, continues he, that the Subscriber might write SPARTOS for Sparfos, since *Peter* directed his First Epistle to those who were dispers'd in Pontus, Galacia, Cappadocia, &c. or Parthos, because *S. Augustin* mentions an Epistle of *S. John* to the Parthians. I can perceive nothing but what is very natural in *Mr. Sartoris's* Conjecture ; for not only the First Epistle

\* A learned Minister, who was at that time Library-keeper. (I embrace the Opportunity of adding here, that his eldest Son, my honoured

and School-Fellow, has follow'd the Steps of his worthy Father ; and has in a great and general Esteem by his true Merit.)

of



of S. Peter, but that of S. James, is directed to the Jews that were dispers'd thro' several Parts of the World. And this Epistle of S. John, being of the Number of those that were call'd *Catholic* or *General*, 'tis not unreasonable to suppose, that the *Translators* and *Commentators* have frequently assum'd a Liberty to alter the Titles of the Sacred Book, wrote *Epistola Sparfos*, instead of *Epistola Catholica*. But notwithstanding the Probability of this Opinion, I shou'd rather chuse to embrace the second conjecture: For S. John preach'd the Gospel in the East, before his Banishment to the Isle of Patmos, and his second Journey to *Ephesus*. And what S. Augustine says of the Epistle which

† —etism  
illud dictum  
est à Joanne  
in Epistola ad  
Parthos; Di-  
lectissimi nunc  
Filii Dei su-  
mus, & non-  
dum apparuit  
quid erimus,  
&c. Quæst.  
Evangel. l. 2.  
Tom. 4.  
|| Bishop of  
Calamos, and  
Disciple of S.  
Augustine.

Apostle wrote to the † *Parthians*, || *Parthos* who was S. Augustine's Disciple, and wrote his Life, mentions in the *Index* he compos'd of the ancient Doctor's genuine Works, the *Testimonies* on the First Epistle of S. John, among the Works that compose the Ninth Tome, and these Words: *De Epistola Joannis ad Parthos, volumines Decem*. 'Tis true, neither S. Augustine nor Possidius distinguish this Epistle by the Name of the *First Epistle*; which, by the way, might serve to confirm the Doubts of those who are not convinc'd that the two following Epistles were written by the same S. John, the Apostle and Evangelist: But 'tis plain that S. Augustine speaks of this First Epistle, because he cites several Places out of it.

'Tis to be wish'd that, both for the adorning and enriching of the Library, they wou'd unanimously agree, according to the commendable Custom of other Places, to carry thither all the Medals, Urns, Lamps, Statues, *Basso-reliefs*, ancient Inscriptions, and other Monuments that have been discover'd in and about the Town, and

and which are now dispers'd in the Hands of several of the Inhabitants. 'Tis certain, they might make a considerable Collection of such Curiosities; and 'tis no less true, that such a Collection wou'd be an Honour, and an Ornament to the City, and particularly to the Library.

The Demolishing of Convents, and the Zeal of the New Iconoclastes, Breakers and Burners of Images at the Time of the Reformation, have deny'd Posterity of a great Number of Monuments of several Sorts, that we may reasonably be sorry for the Loss of 'em. There are still remaining several Epitaphs of Canons at \* St. Pe-

ter. There is also the Tomb of Henry Duke of Rohan, with a pretty long Inscription which Mr. Spon has mention'd (*Tom. 2. p. 238, and 239.*) Which he calls a Stately Tomb, is but an indifferent Thing, on which Side soever we look on it. This Illustrious General was wounded at the Battel of Rhinsfeld (where however he got the Victory) in March 1638, and died of his Wounds at Kuningsfeld, the Month following, in the Fifty-ninth Year of his Age. Margarete de Bethune, his Wife, was Buried in the same Grave the Third of January 1661.

\* The old Cathedral, (whose Foundations, to mention it by the By, are not very good.)

The Annals say that this Church was first built by Gontran, King of Burgundy, towards the End of the Sixth Century. But it has been de-

stroy'd since, and rebuilt at several Times. The following Words are to be read at the Foot of one of the Towers:

HÆC TURRIS A FUNDAMENTIS INSTAURATA EST.

ANNO M V X (1510.)

† He made some Stay at Geneva, and lov'd that City extremely. 'Tis to him that they are oblig'd for the Favour of the Mall. Some Years after his Interment, his Son Tancrede (of whom the History of that Time has made such a Noise) was buried in the same Tomb with him, with a New Inscription; but this Inscription was taken away after Tancrede was declar'd Illegitimate.

The

\* She was oblig'd to retire, says Spon, after the Spaniard became Master of Portugal. She had settled her self with her six Daughters at Geneva, but having bought a Castle at Nyons, she retir'd thither. This Princess liv'd many Years at Geneva in a Condition much below her Quality and Desert. Her Daughters were married to common Gentlemen; She that married Colonel Grol, was inter'd near her Mother in the Year 1647.

The Princess \* *Emylia of Nassau*, Sister of Prince *Maurice*, and Widow of *Don Emanuel* Son of *Anthony K. of Portugal*, was interr'd in the Year 1628 in a Chappel on the other Side of the Quire.

The same Spon mentions the Epitaph of the famous *Theodore Agrippa d'Aubigné*, (Grand-father of the Marchioness of *Mainenon*) one of the brave, vertuous, and learned Men of his Time. However, Mr. Spon commits a double Fault in calling him *Historiographer of France*; because, in the first Place, it is not true, that he wrote the *History of France*, as others have said too; and secondly, so far was he from having a Pension from the Court for writing any History, or that they set him about it; that they did what they could to hinder his writing of his *Universal History*, and afterwards the Publishing of it. He informs us himself, that *Henry IV*, at the Instigation of a Jesuit, forbid him to write it: Indeed that Prince changed his Advice, but the Ministry in the following Reign would never

† *Moreri* and others are guilty of the same Fault, 1. The *Universal History of Monsieur d'Aubigné*, contains as he says himself, the *Affairs of the East, West, South, and North*. 2. This Fragment of History does include but the Space of about Sixty Years, from the Birth of *Henry IV*, to the Time of his Death.

(As a Friend of mine had Occasion to take Notice of several Errors of Mr. Spon, and other Authors, in the private Memoirs, and Anecdotes that are to be shortly publish'd concerning *Monsieur d'Aubigné*, I shall content my self with saying here, that *Moreri* has as falsely as indiscreetly asserted in the very defective Rhapsody of his Historical Dictionary, that *Mr. d'Aubigné* was a Bastard. I may shew the contrary, and I could give new Proofs of this Falsity. *Monsieur d'Aubigné* was born of a Father and Mother that were married in the Sight and Knowledge of the whole Province, both of noble Extraction, and whose Name and Arms are very well known to me. He was born (in *Xaintonge*, and not in *Gascony*) the 8th of February 1551, and died at Geneva (or at his House at *Crêt*, that he had built in the Territory of Geneva) the 29th of April 1630.

allow

show him the Privilege of Printing the Third Volume : and at last order'd the whole Book to be condemn'd and burnt publickly. Which was done on the Second of *January* 1620, a few Months before he retir'd to *Geneva*.

I wish now I had not neglected some Years ago the Opportunity I had to transcribe the Epitaph of another famous *Theodore*, the Illustrious *Theodorus Beza* : for the Characters of that Inscription, which began then to wear away, are not legible now, ( 1688 ) and I have not met with 'em since, in any Book. The *Anti-Savoyard*, says he died on *Sunday* 13th of *Oct.* 1606. in the Eighty seventh Year of his Age. He adds, that it was immediately after an Eclipse of the Sun ; and he gives us the Four following Verses on that Subject, without naming the Author of 'em.

*Eclipsi Solis visâ, jam viximus, inquit*

*Beza satis ; leti, nunc moriamur, ait.*

*Postera lux oritur. Moriens, Theodore, Sepulchrum,*

*In claustris Petri, primus & \* unus babes.*

\* That of Mr. d'Aubigné, and several others, have been placed there since.

The same Author tells us, in his *Answer to the Cavalier Savoisien*, ( See Pages 34, 35, and 258, of the Edition of 1606, ) that *Monsieur de Besze* wrote his Name in *French* with *sz* : *Besze*, and not *Beze* : and I have one of his Books, ( his *Answer to the Conference of Montbeliard* ) in which he is also nam'd *Besze* ; ( P.262. ) So that the Anagram that was made for him, is just, if he wrote *Besza* in *Latin* ; which I do not believe.

THEODORUS BESZA † VESELIUS.

DEI ZELO USUS, BEATUS HEROS.

† He was Born at Veselai (or Vezelay) in Burgundy.

The

\* Marmoreo  
Tumulo Li-  
cinus jacet  
(the Barber)  
—Pompeius  
nullo, says  
Varro, very  
sorry for it.  
(Horat.) Leu-  
caspis, Orons,  
Palinurus,  
(Æneid VII.)  
Mortis hono-  
re carentes.

The great **JOHN CALVIN** was interred in a Church-yard out of the City; and his Ashes yet lie \* without a Tomb, or an Epitaph. 'Tis not that he had forbidden it in his Will, as Mr. Spon and others have written; for these are the Words of his Will; *I desire that my Body, after my Decease, may be buried, according to the common Custom, in Expectation of the Day of a blessed Resurrection*: He specifies nothing else. The Reason then why they have not erected any Monument for him, is perhaps, because his Brother who was as poor as himself, could not make such an Expence; but besides, it is probable that the Seignior of Geneva, who would willingly have been at that Charge, if convenient, judg'd it proper to affect nothing that was beyond the common Simplicity. However, private Persons that are willing to honour the Memory of that rare Man, may be allow'd to place in their Writings some Elogies that he has deserv'd; and with this Design we will only here add three Testimonials that are given him by Persons of Gravity and Distinction; and whose Words, in the Form of an Epitaph, would have been proper to be Engraven on a Tomb.

**JO ANNI CALVINO**  
|| **Genevensi Ecclesiastæ,**

*In publico † Cæmetrio Genevensi  
Nullo Sepulcri apparatu condito;  
Carmen ὀμνῶντορ.*

|| This Expression is Equivocal: John Calvin was not a Genevois. He was born at

Noyon in Picardy; (the X. of July 1509. of Gerard Chauvain and Joane le Franc.) He arrived the first Time at Geneva, in the Beginning of September, 1536. He was driven from thence by a Cabal about two Years after: and he return'd, having been honourably recall'd, towards the End of the Year 1541.

† In the Church-yard of Plain-palais, five or six Hundred Paces from the Town.

*Rome*

*Romæ Ruentis Terror Ille maximus,  
Quem mortuum lugent Boni horrescunt Mali.*

*Ipsa à quo potuit Virtutem discere Virtus  
Cur adeo exiguo, ignotoque in Cespite clausus  
CALVINUS lateat rogas?*

*CALVINUM assidue comitata Modestia virum  
Hoc Tumulo manibus condidit ipsa suis.*

*O te beatum Cespitem, tanto Hospite !  
O ! cui invidere possent cuncta Marmora !  
(Theod. Beza.)*

# IDEM EIDEM.

*Te vivo, CALVINE, fuit mihi vivere dulce :  
Hei quam dulce foret te moriente mori !  
Et tamen est, fateor, grata hoc mihi nomine vita,  
Quod tibi quas fundam sufficiat lachrymas.  
Vive igitur, Beza in luctus ut usque perennes  
Calvini in Tumulum vita ministret aquas.  
Functura absenti donec Te rursus amico  
Mors pariter vitam finiat, & lachrymas.*

*(Vixit Ann. LIV. Mens. X. Dies XVII.)*

Mr. Tronchin, Professor of Divinity, being pleas'd to shew me some ancient Original <sup>†</sup> Pictures, which are in his Study, I transcrib'd <sup>† See the Supplement.</sup> the following Words which are under Calvin's.

*Hoc vultu, hoc Habitu CALVINUM sacra docentem  
Geneva felix audiit.  
Cujus Scripta Pii toto venerantur in Orbe,  
Frustra Impiis regentibus.*

*Vixit*

*Vixit laudatiff. Annos LIIII. .*

*Menses X. Dies XVII.*

*Mortuus religiosissime, Anno Domini  
CICD IS LXIII. die Maij XXVII.*

The Equitable Persons that did not approve of all the Opinions of Calvin, have not fail'd to do him Justice ; in acknowledging that he was a Man so highly to be valu'd, that it would hardly be possible to name another that was comparable to him. We shall see a Proof of this Truth in the following Elogy, which was compos'd by a Professor of History, in one of the famous Universities in Europe, tho' that learned Man had severely (†) reprov'd Calvin for several Things.

M A C

(†) Among other Things, this grave Censurer be-

lieves that he has clearly shewn, that the Reformers, ( and especially Calvin who have so much complain'd of the Pope's Usurpation of an Ecclesiastical Power ) are fallen themselves into the like Disorder : That indeed they have condemn'd the Pope, and dethron'd him, as in their Power, but that they have immediately put themselves in his Place ; arrogating to themselves, like him in their whole Conduct, those Prerogatives which do not belong to any but extraordinary Ministers immediately sent by Heavenly Orders. They attribute to themselves, as the Pope does, says that excellent Man, a Divine Power, and an Authority that comes from Above ; every one of 'em having taken a Fancy (by a strange and prodigious Illusion) that he, Peter, or John, is personally appointed, and delegated by God. They carry the Keys, say they, (after a Manner that would provoke Laughter, if not Pity :) They open and shut Heaven and Hell : they bind and unloose : They absolve and excommunicate. Sometimes, they lay their Hands on, and communicate, say they, the Holy Ghost ; (having forgotten the Axiom, *Nemo dat quod non habet* :) and sometimes, they deliver over to Satan, which thing they do not understand. In the same Drunkenness, that made the Pope stumble, carrying even Matters farther, they make People hearken to their Discourses from the Pulpit, the most confused and silly (to use the Words of the good Minister John d'Espagne) as if it was the Word of God. They compose Formularies of Confessions of Faith, as they call 'em, according to the Thoughts of their own Brain, and impose on others, with an Anathema, the Necessity of subscribing to 'em ; requiring even Signatures and Oaths : And in case of Disobedience, they dart their Thunder-bolts at the Rebellious, and cut 'em off, as they say, from the Body of Christ, as rotten Members. And besides, they hasten, according to them, the eternal Misery of these poor Creatures, whom they declare

to be Reprobates, in burning them without any Mercy. And all this, add these Gentlemen, without exercising any Dominion over the Consciences; without taking from any one the Right of Examining and Determining all Questions and Controversies, according to the Liberty of his own Judgment; without imposing upon the People la Foy du Curé; and without ever tormenting any Body by the Punishment of any Tribunal like that Execrable Tribunal call'd The Inquisition.

The Reader will observe the Author here quoted is a Frenchman; and consequently the several Things that are here collected out of his Book, (and are historically related here,) concern chiefly those of the French Nation; except perhaps the Place where he speaks of Communicating of the Holy Ghost by the Imposition of Hands; for they have not so positively express'd themselves upon that Subject, in the Reform'd Churches of France, as they have done in the Church of England, when they use the Ceremony of Ordination, or Consecration of Priests. The Bishop laying his Hands on the Priest, says to him, Accipe Spiritum Sanctum, ad Officium & opus Presbyterii in Ecclesia Dei, quod tibi committitur per Impositionem Manuum nostrarum. Quorum remittitis peccata, remittuntur, & quorum retines peccata, retinentur. Our Author, in all appearance, pretends that this is a mistaken Imitation of what was practis'd formerly by the Holy Ministers who were really endow'd with spiritual and miraculous Gifts, and did actually communicate them to the Believers with the Sign and Ceremony of laying their Hands on 'em; as one may see in the eighth Chapter of the Acts, Verses 15, 16, 17, 18, and 19; and in Chap. XIX, of the same Book, Verse 6, and in other Places. See also Mark VI. 13. and Jam. V. 14, and 15, and draw your self the Consequence. Those sacred and extraordinary Ceremonies, (both of Anointing, and Imposing the Hands with prevailing Power, &c.) belong'd to the Living, Spiritual, Efficacious Ministry of the holy Apostles, and other Disciples of Christ, sent by himself, and doing Miracles, (as it is fully related in the Tenth Chapter of S. Matth.) not to others.

## MAGNO CALVINO

Inerat Θεός η

Quod nulli Mortalium post Apostolos concessam :

Et ideo,

Tanquam alter Apostolus suscipiendus. Deus illum Orbi suffecit, ut Reformationis opus à Luthero incapotum, à Zuinglio auctum, ad eum apicem in quo jam Seculum duravit proveheret. Nemo, hætenus, ut par est CALVINUM excussit; aut centesimam partem ejus Meritorum assecutus est, Virum non promiscuis Laudibus prosequendum, & in quo omnia summa fue-

F f

tuns.



runt. Scientia eorum quæ docenda sibi proposuerat, ut Homines ad salutem instrueret, & produceret, reconditissima. Judicium acerrimum & defæcatissimum; cui hæc Ætas debet & postea debebit, quod Theologiæ Patrum, & Ecclesiasticorum hætenus infirmi, impeditæ, obscuræ, sentibus horrenti, Succum, Sanguinem, & Formam, Ipsique Reformationi ultimam Limam dederit. Orationis Dotes, & Eloquentia tanta ut non prævaleret, sed prævaleret & triplex effunderet; nec tam fulguraret quàm tonaret: Leniter tamen in quosdam influens, repugnantes ducens, aut impellens, vocibus minimè accersitis, sed simplicibus, atque ab ipsa Veritate profectis. Hæc Dotes Vir magnus condiebat Prudentiâ perspicacissimâ, Zelo Dei ferventissimo, Pietate sanctissimâ, Labore indefesso; ut nec opera, nec corpusculo totâ vitâ Animam vix sustinenti parceret: sed oblatae Occasionis properus, vigiles ubique, & quâ patebat rimâ, ad Reformationem Oculos circumferebat; ut Magnates, Reges, & Principum Administratos moveret, immo, permoveret ad veram cognitionem CHRISTI amplectendam. Tum, nutantes in Religione firmaret; Defectionem meditantes revocaret; Afflictos consolationibus mulceret; Hostibus Veritatis os obstrueret; ut pene unus & solus plus contulerit ad Regnum CHRISTI ampliandum, quam tota Turba Protestantium Theologorum, fueritque quasi communis Ecclesiarum Pater. Pro omnium salute laborans, & anxius, omnes pari teneritudine, pietate, & affectu complectens, nec aliter curam eorum gerens, ac si illas humeris impositas gestasset: in id totus incumbens, ut Hominem non tam doctiorem quàm meliorem redderet, &c.

Calvin born with a great deal of Wit; studious, sober, diligent, and endow'd with a rare Memory, has render'd himself particularly Praiseworthy for his Piety, Charity, Candour, and Generosity: for the Contempt which he always had

had for the Vanities of the World, and its pernicious Riches: for his great Courage in making War upon Error, and all Tyranny of Custom and Prejudices, in spite of popular Clamours, and the Reproaches of the *Multitude*: trampling under Foot all these Sorts of Difficulties, and doing his best with a good Conscience, and a steady Perseverance. And certainly we may well say that the Rest of the Things which are declar'd in that long Elogy we just now read, have but very few Places that are exaggerated. One might almost consent to all of it, if the Panegyrist had not advanced too precisely, what he himself refuses to grant in several other of his Books, that *Calvin* has perfected the *Reformation*; that he has finish'd the Work with his *soft File*, to make use of his own Expression. One cannot deny that *Calvin*, and those that went before him, whose Follower and Partner he was, have altogether propos'd a very good Principle to re-establish Christianity in its Primitive Purity; and to reunite *Christians* that are divided into so lamentable Sects: But we must own also, and the Matter is too evident, that they have not carried the Work to its End.

NB. So many unexpected Affairs perplex'd them in a World of Contradictions, and Persecutions of all Sorts, that among these Distractions it seems to us now, that they forgot their first Design, and the only Way there is to be taken of reconciling Parties, by enclosing 'em all within the just Limits of the ancient Simplicity. Instead of following this Method, they went out of the Way, as *S. Paul* says, ( 2 Cor. XI. 3. ) and quitting their Project, they engaged afresh in new Labyrinths, out of which they never have been able to get; and in which all the \* Sects are

\* *The weak unthinking Persons whomight be offended at these important Truths for want of comprehending them; their Business is to find out some knowing and rational Friends, to assist 'em in freeing them from their Prejudices, and to instruct 'em if possible.*

now wandering and groaning. By Labyrinths, I mean those Lists of Opinions, or Sentiments, that are commonly call'd *Confessions*, or *Articles of Belief*, which containing a Multiplicity of complicated *Dogma's* and Controversies that are inaccessible to the Understanding of the People (who, besides, have other Business) present him with *Religions* stuffed up with a thousand Fancies, a thousand superstitious Imaginations, and so many vain, childish, and even pernicious Practices, which instead of Peace, Charity and Concord, have engender'd Schisms, Hatred, Wars, and Massacres.

During the Persecutions in *England* in the Reign of Queen *Mary I.* as there were Abundance of People who sought after several Places of Refuge in the neighbouring Countries, there was a considerable Number of 'em, that chose that of *Geneva*. That State granted them a Place to meet in, and perform Divine Service in their own Language, and after their own Way. They had already done the same Favour, or Justice, to the Profelytes of the *Spanish Nation* (in Oct. 1558.) to the *Germans*, and the *Italians*. The Meeting of these last is still in being.

Since I have already taken notice (in my Letter from *Lucca*) of some of the *Italian Families*, that have taken Root at *Geneva*, and which are now fix'd there, I will here add the others of the same Country, that I know of; and I will first name that of *de la Rive*, not only because it is one of the best distinguish'd, but because there is no Family originally from *Italy*, that hath been settled at *Geneva* since so long a Time. *Diodati*. † *Bonet*. *Franconi*. *Sar-*

† Or Boneti  
(of the Valley  
of Piedmont)  
one must not

confound the Families of Bonet and Bonnet: both are very honourable.

toris. Gallatini. Pelissari. Buttini. Leger. Minutoli. Puerari. Stoppa. Martini. Rubbati: They nam'd to me besides, Offredi. Cerduini. Malcontent. Bartolone. Carnelli. Cervini. Mirollio. Lambercier. When the English return'd into their own Country, after the Calm had succeeded (under Elizabeth) the preceding Storm, they left in a Register which is still preserv'd, a List of their Names and Qualities: Stanley, Spencer, Musgrave, Pelham are among the First in it, as they ought to be. The Title of Citizen, which several had obtain'd, was continu'd to 'em by an Order and Compliment of the Seignior; so that several Earls, and Peers of England may as well boast of being Citizens of Geneva, as S. Paul did of being a Citizen of Rome.

I will finish this long Letter by filling the Paper that remains with two Inscriptions of a very different Nature; the \* first of which ought not to be forgotten among the Rest of remarkable Things that are to be seen at Geneva.

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† This Inscription is engraven in Brass, on the Front of the Town-House. Michael Roset has written in his Chronicle, that they had put another like it, upon the Gate of the Corraterie: and the Historical Calendar which is placed before the greatest Part of the old Editions of the French Psalms translated into Verse by Marot and Beza, takes Notice that it was the XXVII of August, (1531.)

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QUUM ANNO M.D.XXXV.  
PROFLIGATA  
ROMANI ANTICHRISTI  
TYRANNIDE,  
ABROGATISQUE EJUS SUPERSTITIONIBUS,  
SACROSANCTA CHRISTI RELIGIO  
HIC IN SUAM PURITATEM,  
ECCLESIA  
IN MELIOREM ORDINEM  
SINGULARI DEI BENEFICIO REPOSITA ;  
ET SIMUL,  
PULSIS FUGATISQUE HOSTIBUS,  
URBS IPSA IN SUAM LIBERTATEM  
NON SINE INSIGNI MIRACULO  
RESTITUTA FUERIT :  
SENATUS POPULUSQUE GENEVENSIS  
MONUMENTUM HOC PERPETUÆ MEMORIÆ  
FIERI,  
ATQUE HOC LOCO ERIGI  
CURAVIT.  
QUO SUAM ERGA DEUM GRATITUDINEM  
AD POSTEROS TESTATAM FACERET.

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\* A curious and ingenious Man at Geneva, gave me a Copy of the Inscriptions upon all the Bells in the Town, telling me, that if Things that cannot be obtain'd but with Trouble, become on that Account precious, the Present he made me deserv'd some Esteem : And one may be assur'd, that indeed he has not climb'd up to the Top of these Towers, and carefully survey'd all these Bells, without giving himself a great deal more Trouble than Abundance of People would be willing to take. But I let alone the Criticism that one might make upon the Maxim alledg'd by that *Virtuoso*, (tho' it might reasonably afford Room for Reflections) to say in the first Place, that it is not more ridiculous to take Notice of the Inscriptions on Bells, than to transcribe and collect others ; as *Gruter*, *Reinesius*, *Fabretti*, and an hundred famous Men have done. And secondly, that as these Breakers and Burners of Images, which we already mention'd, spar'd nothing that had any Relation to Popery, when it was in their Power to destroy it ; the Inscriptions that have escap'd em, as these have done, have acquir'd some Sort of Value, by that Adventure. However I shall content my self with what is written upon the † greatest of these Bells.

\* Mr. John Magnin, Keeper of the Church still call'd of S. Peter's, in spite of the Rigour of Anti-Popery. (This Mr. Magnin is a Lapidary ; he also makes Dials, and Mathematical Instruments.)

† It is six Foot three Inches and eight Lines of Diameter : at St. Peter, in the Tower call'd, La Tour de Bise.

*Ego vocor Clementina. T. Ave Maria Gratia plena !  
Dominus tecum ! Iesus Filius Salus Mundi ! Dominus  
sit nobis Clemens & propitius !*

\* See Hieron. Magii Miscell. L. 4.  
--- Dæmones olim etiam Aëris tinnitu fugari creditum esse : hujus rei cum

*Laudo Deum Verum. Plebem voco. Congrego Clerum.  
Defunctos ploro. Pestem fugo. Festa decoro.  
Vox mea cunctarum sit \* Terror Dæmoniorum.*

apud nos, tum apud Ethnicos quæ ratio adduci possit, (The Title of Ch. 14.)

*Fusa die XXV. Mensis Octobris. Anno Dom. M, CCCC. VII.  
M. Guerry de Martley fecit. (or, me fecit.)*

\* (l'Horloge  
de Sapience  
written in the  
Year 1417.)

in the following Words. *Fuerunt fundata (in this Latin, melted) duo magna & grossa Cymbala: Cœpitque ignis pessimâ horâ, in quadam Grangia prope ripam Lacûs, fortissimo Borea tunc regnante.*

The Author of the Answer to the *Cavalier de Savoye* takes Notice, that the greatest Part of the Bells at *Geneva*, were melted at the Time of the great Fires 1321, 1330, and 1334. and for it he cites a \* Manuscript, which he says is kept in the Library at *Geneva*.

About four small Leagues from *Geneva*, between the Fort of *Chiusa* (*La Cluse*) that belongs to the *French*, and *Mount-Credo*, a little farther, the *Rhone* tumbles down a Precipice among the Rocks, and disappears entirely for some Space in Winter-time, when Water is low: so that those who design to go from *Geneva* to *Lyons* by Water, are forced to embark at *Seissel* below the Fall and Rising again of the River.

*Geneva*, July 12.  
1688.

S I R,

Your, &c.

Several great Changes have happen'd at *Geneva* since the former Editions of these Letters. The City has been greatly adorn'd by a considerable Number of Publick Buildings, and of great Houses of Free-stone that some Private Persons have built: By the important Reparations that have been made to the Fortifications: By the Enlarging of *la Treille*, which is a charming Walk

Walk within the Compass of the Walls: And by several other Works which are for Profit and Ornament together; among which we must not forget what I took Notice of above, concerning the Publick Library. They have also made some Alteration in the Constitution of the \* Govern-

\* It would not be proper for me to undertake to describe the Particularities of the Government of

Geneva in these Letters. I have already taken Notice, that this little Republick is absolutely sovereign: and I will add here, that the People are treated with a great deal of Mildness: which in the first Place is owing to the Justice of the Saigniory, and secondly to its Politicks; for such must be the Condition of the Inhabitants of Geneva, that they could not expect greater Advantages, either in the Canton of Berne, or elsewhere, than those they enjoy at Home. The Office of the Procureur General well understood and well exercis'd, (for several have endeavour'd to render it equivocal) is in my Opinion the noblest of the State of Geneva. But to acquit him worthily in it, this Officer of the Republick must not have an Ambition to rise to any higher Employment; he must devote himself Generously to the doing his Duty in that only.

(1.) They have at last left off the ordinary † The Verses and publick Use of the ancient French Version that have been of the Psalms; and have substituted and put in substituted, are their Room † a Revision of those very Verses, which has made them intelligible to the People. according to the Rules of good Poetry in some of the Psalms, because of the Old Musick: but they are intelligible. || Course Cloth and Velvet, (Bure & Velours) as Patin said; We call People, and foolish

Multitude, Persons of every Condition and Figure, that are Slaves to Custom; and that govern themselves without any true Knowledge; throwing Stones and Dirt at others; with as much Brutality and Wickedness, as Prejudice and Ignorance.

so



\* Those who are willing to know what these simple People alledge, that will keep the barbarous Language of the old Version of the Psalms, with a lamentable Superstition, they need only hear what the Roman-Catholics

so simple, so stubborn, and often so wicked, that they have been forced to use great Precautions in managing this Reformation; in remedying a notorious and shameful Abuse, even already highly \* condemn'd by the Reform'd, when they dispute with those of Rome. *Intelligenter debemus, ut humanâ Ratione, non quasi Avium voce cantare. Nam & Meruli, & Psittaci, & Corvi, & Picae, sæpe docentur sonare quod nesciunt.* That is to say, *We ought to understand what we say like reasonable Creatures, and not to sing as Birds do, says St. Augustine; for Black-birds, Parrots, Crows, and Jack-daws, (as well as Children that say their Catechism) can do as much as we, if we only sing by Rote, without understanding what we say. (Aug. Expof. 2. in Psalm 18.)*

say, when they have a Mind to defend the Use of Latin in their Liturgy. *Claudius Villette among others, who has compos'd a Treatise of the Reasons of the Office and Ceremonies of the Romish Church, says, that indeed those that have not studied the Latin Tongue, do not understand it, (a Truth plain enough) but however he assures his Readers, that every good Catholick understands very well this secret Language of the Church: that he understands it well enough, by the old Reverence he has for it; and that accordingly, he answers Amen, and Deo-Gratias. And afterwards he adds, that the People cannot reverence but what they are ignorant of; that the vulgar Language provokes Laughter and Mockery, instead of Devotion and Edification; but that the ancient venerable and Mother-Tongue of the Church (tho' not understood) fills the Souls of the Faithful with holy Conceptions. These are exactly the Reasons of those who are willing still to sing the Old Version. To confute 'em by their own Argument, one may only retort the Answers they have made use of against Claudius Villette, in their Controversies. (See P. du Moulin in his *Anti-barbare*.) *Cantores nostri in Templis nostris Constrepunt, & de vi verborum nihil Curant.* Our Singers make a Noise in the Churches, but they don't care whether they understand what they sing, or not. (Polyd. Virg. de Inv. Rer. L. VI.)*

They have also lately introduced at Geneva, the Use of some Hymns in the Publick Service; but there is one Thing which they have not done, and which would be reckon'd among the more agreeable ones, according to the Opinion of judicious Persons; which is their always singing

ing the entire Collection of the CL Psalms, instead of chusing some of 'em, and omitting those that are not proper for that Use. In this, as in a great many other Things, they have captivated themselves too scrupulously to what was done at first by the Reformers, in the Confusion and Hurry of Affairs at that Time.

(2.) The Second new Reformation that has been made at Geneva, is their Retrenching some Part of their superfluous Sermons: we ought to hope they will conduct this good Beginning to an happy End. \* *To speak freely*, said one of these Gentlemen, *we have too many Sermons: if these Discourses were less frequent, no Prejudice wou'd follow from thence to the † Divine Worship, which consists*

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\* Quid-ni enim liberè dicamus, præeunte potissimum Synedrîi nostri judicio, nimia concionum *Sacrarum* Frequentiâ in Ecclesiis nostris (Genevensibus) peccari? quæ si aliquantò rariores essent, neque ullum inde detrimentum divinus Cultus reciperet, utpote qui in Oratione, & Scripturæ Sacræ Lectione potissimum situs est; neque omnes facrorum Interpretes huic uni Arti exercendæ, sæpe invitâ Minervâ se dederent, &c. *These Words were spoken in Publick at Geneva in the Year 1705; and printed immediately afterwards, by the Consent and Desire of the Council of State, and of the Ecclesiastical Chamber.*——

A great Part of their Devotions at Geneva, is placed in Hearing Sermons: *This is the Remark of an English Gentleman, in the Account of his Travels, printed in 1691. It is certain that the French People call'd Protestants, have for what they call le Presche, a Respect very like that which the Roman Catholicks have for what they call la Messe. The Prayers, the Reading, the Singing-Psalms, and all the true Service or Liturgy, do not appear to the People (I mean the Generality of 'em) but as Things deserving little Attention in Comparison of le Presche, which is deliver'd with great Ceremonies, and is truly the Word of God, so the common Preachers do not blush to say.*

† *They ought to consider that Sermons make no Part of Divine Worship: All that is employ'd in the Churches, as being Part of the Liturgy, is and must be chosen, and allow'd to be certainly Good and*

*consists chiefly in Adoration, in Prayers, in Praises, &c. without this Method of Preaching so much, a thousand Persons, who force Nature, to exercise this Art, (tho' not furnish'd with the necessary Talents) would apply themselves to some other Trades, &c. These Reflections which are good, have also had some good Consequences: But let us say here, since we have an Opportunity, that they have but lightly touch'd upon this most important Matter: For one may truly say, that there is nothing more fatal in the World, whether to the Body or Soul, than the False and ill Use of Preaching. 'Tis a poison'd Source of Prejudices, Superstitions, and Errors; of unchristian Divisions, and Acts of Cruelty. And nothing is more common in every Sect than this ill Use. It is true, we ought not to expect, in all likelihood, the Reformation of this great Abuse, from those we call Ecclesiasticks; because the great Number of those Men who think of nothing but exercising over their Brethren a certain Dominion which to them seems much honourable, and is at the same Time gainful, will not voluntarily renounce the Ways they make use of, to acquire*

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*and Holy in it self, without any Equivocation, by an unanimous Consent, in all Sects. But what Thing in the World more equivocal than those Discourses that are call'd Sermons, especially before they have been spoken and publish'd. How do these People know what the Preachers will say, when they mount the Pulpit? If it happens that they reason ill; if they fall into Contradictions, and gross Mistakes; if they give false and dangerous Interpretations of the Sacred Text; if they utter, even, calumnious or seditious Words, &c. (things which every one knows are too frequent,) shall we look upon such Discourses as making Part of Divine Worship? I would I had no cause to say, that many Sermons are made by the Devil, (said one of the wisest and most Pious \* Ministers of the last Ages.) Now, indeed, Sermons of this Nature do not at all belong to Divine Worship. (\* Rich. Baxter in his World of Spirits, Page 239.)*

to themselves those two great Advantages. As it was neither a Zeal for God, nor any Love for their Neighbour, that first made 'em undertake the *Trade* that they follow, (for 'tis a true *Trade*;) and as, besides, the Simplicity of the Vulgar is favourable to them; it is improbable that they will let go their Hold for any good Motive whatsoever. But it is the Duty of Princes, of the true Governors of the People, to use their utmost Endeavours to hinder such fatal Evils. Certain States that we could Name, have prevented the politick ill Consequences: And when *Elizabeth*, Queen of *England*, could not do the same, but by having Recourse to the extreme Remedy, she, at last, took the Resolution to forbid entirely the modern and so fatal Use of those Discourses commonly call'd *Sermons*, which were the Occasion of such great Disorders, without doing any Good. \* *Since this Pra-*

*ctice of Preaching*, said she, produces nothing but vain Disputes about Matters of Religion; and at the same Time disturbs the Publick Quiet; we have thought fit absolutely to suppress the Use of it,—&c. to the End that we may maintain Peace in the State, and restore Vertue, Piety, Charity and Concord, (which the Insolence and Impiety of the Incendiaries that preach, had banish'd.)

\* *Since from*  
PREACHING  
there rises a-  
mong the com-  
mon Sort of  
People, not only  
unfruitful Dis-  
putes in Mat-  
ters of Reli-  
gion; but also  
Contention, and  
Occasion to

break common Quiet, Her MAJESTY has, for the quiet Governanc<sup>e</sup> of Her Subjects, thought it necessary to charge and command all Her Subjects, Clergy as well as Laity, that they do forbear to preach or teach (viz. from the Pulpit) or give Audience to ANY MANNER of Doctrine or PREACHING: Her MAJESTY desiring by all means possible to procure and restore Vertue and Godliness with universal Charity and Concord. (Queen Elizabeth's Proclamation related by Stripe, in his Annals: and by Others.) The Wise People of those Times, were in doubt who had done the most Harm, either that Princess, in permitting to those Disturbers of the Publick Tranquillity to resume Vigour; or Henry IV, in recalling the Jesuits. But we must suppose, that the Use of Preaching was not re-establish'd but by the Ministry of good and wise Preachers, such as England now affords several of, especially the City of London.

We must confess, that if too long and too frequent common Preachings are in all Countries extremely tiresome, as well to him that speaks, as to those who come to hear, there is a great Number of other Inconveniencies that inevitably arise also from the establish'd or suffer'd Licence, in those *Pulpitical Discourses*, of which it is certain the common People make to them true \* Idols. They ought to consider the almost infinite Distance that is between the ancient Use, and all the Circumstances of the Apostolical Preaching, and what is practis'd in our Time; between the Condition of the first Preachers immediately sent by God, fill'd with

\* Our Modern Christians and Superficial pretenders to Religion, have four dumb Idols, which they Worship: The first is the PULPIT. (Joach. Mil-  
ler. D.D.—

See the Short History of Pietism, pag. 10. by A. W. Boehm. Lond. 1707.)  
— The Degeneracy of Christianity is such, says another famous Dr. in D. (in the same Book, pag. 22) that most of the Pulpits, in all Sects, are fill'd with false Prophets.---We cite this, chiefly to do Justice to the honest Men of the Clergy like these two good Divines, who performing with Diligence and Fidelity what they think is in their Power, exclaim against others, and endeavour to remedy the Abuses. But since an Opportunity invites us to it, we will here give a plain Proof that the common People among our Protestants really adore two Idols. Those good People who are now in France, have printed-Sermons in a sufficient Number, which they Lend one another. They have other good Books, with the Bible: and they don't want Old Persons that are well instructed, but with all these Things, they must have with the HAZARD of their LIVES, Sermons deliver'd by Heart, and spoken with Gestures, in a Sort of Pulpit, by the Mouth of some Men they call Ministers (however ignorant they be; and commonly looking but for Money.) They consent to give their Blood and their Lives, to hear with their Ears some Sort of Preaching of this Nature, and to see the Preacher, with their own Eyes; they are ready to suffer Martyrdom for these two IDOLS d'ARGILE (Idols of Potter's Earth.) Let us not deprive those poor People, either of their good Intentions, or their Orthodoxy; and even let us suppose also for a Moment, that these Speeches commonly call'd Sermons that are preach'd to 'em, are compos'd with good and reasonable Thoughts; but they ought to know, that we may Idolize as well excellent Things, as Evil and Ridiculous; (see thou do'st it not, said the Angel to S. John;) and that he is a true Idolater, and also a Murderer of himself and his Family, who exposes and gives his Life through such a blind Zeal as theirs is. Never was any Thing so ill manag'd as these Practices: Why do they not go then and Preach as well at Antioch, at Jerusalem, at Rome, at Corinth, at Ephesus, &c.? Could they not have Teachers and Comforters, in the common Way of Conversation, without the Idols of Pulpit-Preachers, since that sort of Preaching is so severely prohibited?

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the miraculous Gifts of his Spirit; publishing what they had seen; proclaiming the Messiah that had been expected and was come; teaching with Zeal and with Certainty the pure, simple and wholsom Doctrine which *Virtue from Above* effectually put into their Mouths: and the sad Estate of the poor Clergy of our last Ages, the most learned of whom have none of those Advantages; and the greatest of whom \* is lamentably creeping (as we every Day see) in the thickest Darkness, and the deplorable Weakness of an extraordinary Incapacity. And what could we expect from those Men, especially when their Bad Manners are equal to their Ignorance? What shall they preach, if the most able of 'em, deliver to us nothing but Conjectures, of which they are forced to make us † Judges, since they have no more than we  
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\* *Those that have a Mind to be inform'd of the very little Capacity of the greatest part of the \* Clergy-men, in one of the most flourishing Protestant States in Europe, (and even of the most fruitful for producing learned Men,) need only read a fine Preface that a celebrated and learned Prelate has placed at the Beginning of a Book, entituled, Pastoral Care, &c. This Preface was look'd upon to be so very well worth Attention, that it has been printed lately (1713.) by it self. The lively Representation that this pious Bishop has been pleas'd to make of THE MUCH GREATER PART of those who take upon 'em to teach others, and whose extream Incapacity is beyond all Imagination, contains some remarkable and indisputable Particularities.*

☞ The Preachers of an ill Character, being convinced in themselves of their own Unworthiness, are always Angry at the Censures that are design'd against Men of their Kindney, and would fain have it understood if it were possible for 'em, that they regard the whole Body of the Clergy; but the good Ministers do not use this Method, as one may see by the just Complaints of that worthy Bishop whom I just now cited. (See above, pag. 305.)

† — Si quid vobis tradam quod à Deo non acceperim (that is to say, quod à Deo me accepisse non crediderim) per

an inspir'd Knowledge ? I omit an Hundred other Things, which however should be consider'd, if one were to discourse of this large Affair. But we must add, that tho' the Discourses deliver'd in the Pulpits should contain nothing that was not true, nothing that was not good; and even excellent, yet these Discourses have however ( generally speaking ) a very essential Defect, which is that they are neither

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per Deum Immortalem, fidem. mihi non commodetis ! ( *Act. Turretin. De Theologo Veritatis & Pacis studioſo, Orat. Inaug. dicta Kal. Dec. 1708* ) One cannot ſay any Thing more reaſonable. That a Profeſſor of Divinity no more than a Profeſſor of common Religion commonly named a Preacher, does not pretend to the Prerogative of Determining ; of Pronouncing like an Oracle ; of ſaying, He that hears me when I am in the Pulpit, hears God ſpeak ; 'tis an Act of Humility and common Senſe, of which we have few Examples among the Doctors of that Character. We have new French Sermons, in which the ~~preaching~~ Wretch, drunk with Illuſions and Vanity, gravely complains with Iſaiah, that People do not hearken with Faith, and with Docility, to the Things he pronounces ; that we do not believe his Predications ; which certainly, ſays he with the great Apoſtle, ( 1 Theſſ. 2. 13. ) are the true Word of God, and not of Men ; that we do not give Attention enough to the Voice of his Embaſſy ; to the Leſſons, to the Commandments, of ſuch Miniſters as they, who as they ſay, are ſent by God, and eſtabliſh'd by God, &c. Impieties greater than that of Herod's. ( *Act. XII. 22, 23.* ) ( See the Book entituled, Sentimens D  ſintereſſez de divers Theologiens Proteſtans ſur l'etat des Prophetes, &c. Art. IV. pag. 88, &c. 103, 104, 105. 106, 107, &c. read the whole Article. The proud and vain Idea of the pretended Embaſſy of theſe that have not perſonally any Commiſſion from a Prince is entirely Overthrown in the ſame Book, p. 117. and the three following ones : As alſo in the p. 100, 101, 102, 103, &c. (†) See alſo the ſame Book, ( Sentimens D  ſintereſſez, &c. p. 106, and 121. ) To transform human Diſcourſes, very commonly deſpicable, and often criminal or pernicious, into divine Words ( as the common French Preachers are raſhly wont to do, ( and among the Reſt he who was juſt now tacitly cenſured, for Charity ) is the blaſphemous Language either of Pride, or Folly, or of Both. 'Tis to pretend to make a Metamorphoſis more ridiculous and more odious than the pretended Tranſubſtantiation of the Romaniſts.

conceiv'd,

conceiv'd, nor express'd after a manner proportionable to the Capacity of the greatest Part of the Auditors. Whereas the Design of a Preacher ought chiefly to convey Light and Knowledge into the Minds of those that want both, and who undoubtedly are the greatest Number; instead of conforming himself to the Condition of the Weakness of the common People, and even of their Prejudices (which are commonly oppos'd to his Doctrine) in shewing them the Truth of those Things he declares, by Arguments that should at once be evident and easie; instead, I say, of conforming themselves after this Manner to the Simplicity of the simple Hearers whom they must desire to instruct, these Preachers, (or to speak more justly, these *Declaimers*) affect to be understood but by the Learned: they Preach to make a Show of what they imagine is capable of gaining them the Reputation of being Eloquent and great Scholars. Their Thoughts, their Style, their very Words are, as far as they can raise 'em, above the Capacity or Understanding of common Auditors; and from thence it proceeds in great Part, that \* Sermons produce but little good Effect, or none at all. One might shew here by Proofs of Matter of Fact, and which perhaps would divert the Reader at the same Time they wou'd afflict him, that of all the Croud of People that frequent Sermons, (as others run after Masses) there is but a very small Number that can give an Account of their own Faith; but almost all of 'em, when they explain themselves, have such strange Notions, even of the most important Matters of Religion, that if they did not bear the Name of *Christians*, and had not a Sort of general Intent, or Meaning of being so indeed, one should find nothing in 'em

\* The Poor simple People think, that hearing a Multitude of Sermons is the Way greatly to improve their Christian Knowledge, at the End of which however they do not find themselves a jot more learned, than they were before they heard 'em. Err. Popul. Sect. 4. c. 5.

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that distinguish'd them from the other ignorant Wretches that are scatter'd over the Face of the whole Earth, not excepting the Savages of *America*.

(3.) The *French* Translation of the Bible by *Peter Robert*, call'd *l'Olivetan* in 1535, was publickly receiv'd at *Geneva*, upon *Calvin's* Approbation of it, who, nevertheless, did acknowledge several Faults in it. Some Alterations were made to this Version, as having been made in haste, in the following Editions: But the Revival of it in 1588, being done with more Care and Circumspection than the First, by several famous Ministers, the Protestants of *France*, (as well as those of *Geneva*,) conceiv'd such an advantageous Opinion of it, that they imagin'd it (without any other Examination) to be a perfect Work; and they took such an Habit to say, *That it ought not to be alter'd* \* any more, that this *Vulgate French* was consecrated, in a manner, by an unanimous consent, as the *Vulgate Latin* had been after another. 'Tis after this Manner, that a general Prejudice, that meets with no Obstacle in the Beginning, is very often the Occasion of the Reputation of Abundance of Books of which we should have made another

\* This Sort of Consecration ought not to be attributed to the Translators, or new Editors of *Geneva*, who never had any such Design; (tho' several have fancy'd it to be so)

and as a Proof of this Truth, we need only look upon the Epistle to all the true Lovers of God's Truth (which is at the Beginning of the Bibles of the preceding Edition) and see how the Ministers of *Geneva* answer'd those that murmur'd at some Alterations that were made in that very Edition. It is more than probable that they have always been in the same Principles, and one cannot prove the Contrary. Here are the proper Words with which they express'd themselves in that Time. ☞ The Reason of our comparing again the preceding Version with the Original Text, was to mend some Passages in it, to explain it, and to polish it, according as it has pleas'd God to distribute his Gifts to those who have endeavour'd to employ themselves faithfully in that Work; and not (as some Repreheurs) Carpers have said and written) in Order to introduce several Bibles, by this Diversity of Translations.

Judgment,

Judgment, if we had taken Care to have examin'd 'em at first, in as dis-interested a Manner. We must confess then, (to speak freely of this Version so much respected,) that it is not barely defective, but that it is so in several Respects, and material Things.

The Divines of *Geneva*, now living, the greatest Part of which are not so much Slaves to popular Opinions, as their Predecessors were, have at last gotten over the Threshold that seem'd to be forbidden. They have publish'd some Years ago an Edition of it, with some Corrections; and this is the third Reformation that has been made there, since the last Edition of these Letters. We ought to hope that the several Reproaches that have been cast upon 'em on that Account, by Persons little deserving to be minded, will not hinder them from proceeding, and carrying on their wise Undertaking much farther.

It is true, that those who are inform'd of the History of the Originals of these Books, and know also what the present Condition of 'em is, will never expect in any Language what 'tis not in the Power of any one to give 'em. They will not require that one should show a perfect Interpretation of Originals that are imperfect in one Sense, and which the whole World together cannot restore. And we must say also that as the Things relating to Salvation, are to be found with a sufficient Light in the most defective Versions of those Sacred Books, it is not absolutely Necessary, nor even extremely important that we perfectly understand the Rest: those who fancy the Contrary, are mightily mistaken, and do not observe the Absurdities that are necessary following. We must then never hope to obtain such a Translation of the

Bible, as the curious Readers may flatter themselves to find the ancient Originals in it, in their Primitive State ; but if we take Care not to add Ruin to Ruin, by corrupting anew the Text, in a manner, as bad Translators do every Day, we shall be able to make the Version we have already, much more agreeable to the Truth of the most authentick Extracts that are remaining in our Hands. It will become us, without doubt, incomparably better, when with an entire Candour, we shall have taken from it several Sorts of \* Diffimulations superstitiously affected, and even Disguises, the Use of which indeed is chiefly against Atheists, Arians, and

\* It must be acknowledged that our French Translation is not free from those Sorts of Faults: but they are a great deal more frequent in some Commentaries, and even in those of Beza, on the New Testament; so true is it, that the greatest Men, like others, have their Infirmities.

In every Sect, the Spirit of Party insinuates itself with that of Religion, after such a manner, that the subtle

Poison of Vanity join'd to a certain Zeal, every one thinks to favour his own Orthodoxy, and oppose the contrary Opinions by all the Means he can think on, without taking a sufficient Care not to make use of any but those that are lawful

Papists; But 'tis not with a Lie, that Truth ought to be taught and prov'd; and even this Practice is much more prejudicial than it is profitable. *Falsitas*, said Pope Innocent III, very honestly, *tolerari non debet sub velamine Pietatis*. Any Translation of the Bible, that gives a clear and determinate Sense of it from the Beginning to the End, is necessarily a false Translation ; because it is certain that those Books have a Thousand and a Thousand equivocal, and uncertain Places in 'em, with Abundance of others that are not understood at all. To give in a Translation, what is not to be found in the Original, is to lie, and abuse those who are not capable of consulting the Text, that is to say, almost every Body. This pious Cheat is attended with very dangerous Consequences ; and it is, probably, what has given Occasion to the over-stretch'd Complaint of Mr. Humbelot, Doctor of Sorbonne, who says, that all the Translations of the Bible are

*the Work of Satan transform'd into an Angel of Light, so false and corrupted are they: —Opus Satanæ se transfigurantis in Angelum Lucis: (Sacr. Bibliorum Notitia generalis.)*

This first Sort of Mending, or Repair, is alone a hard Task to those that would be careful in thoroughly correcting the *Geneva-Bible*: one might take notice of many other Sorts, but let us only add a Word concerning the Language.

Without striving to please the too ticklish Ears of those who perhaps are too great Lovers of a certain Beauty of Words, of a certain cadenced Disposal of 'em, and other Delicacies of that Kind, we must acknowledge, that it is a great deal more Necessary than Abundance of People think it is, to speak clearly and correctly: Want of Exactness of Expression in Contracts and Wills, &c. have been the Occasion of a Million of Law-Suits. Since Words are to paint the Thoughts, they ought to draw 'em to the Life: and in a Word we ought to speak what we mean, without Equivocation and Confusion; but our Translators have too often done quite the Contrary. They spoke bad *French*, as People did at that Time, and worse without doubt than many others; for their Language is full of Negligences and of Barbarisms; of disagreeing Constructions, of improper Terms, and false Use of Words; of Transpositions, and Equivocations. They heap up the *For's*, the *But's*, and the *Then's*, which were never in the Text, to join, as it were, the Discourse together; not considering that they render it by that means, monstrous, and inaccessible. As they express clearly sometimes, certain Places, which in themselves are very obscure, by the

† These Words which are added to the Text, and distinguish'd by a different Character, may sometimes be judiciously employ'd; but there is often in our Version some that we might very well have made a shift without 'em; and

there are also a great many of 'em that are too boldly made use of, because they determine the Sense of the Passage, and Paraphrase upon it. Then the Translator, with his Conjecture, confounds his own Thought with that of the sacred Author's: and ventures to alter the Text, either by Falsifying, or Adding to it.

\* They were wont to say, that the Bible ought to be more literally translated than other Books; that is to say, worse: But upon what do they ground this Imagination? Why should a Translator not be permitted to

express his Thoughts as boldly in a Version as in a Sermon, or a printed Commentary? If this Liberty is lawful in one, why not in the other, since the Originals subsisting may be consulted at any Time? It must necessarily be indeed either that the Translator, as such, expresses the Sense of the Original according to the true and sincere Thought of his Heart; or that he expresses it by telling Falsities voluntarily, and insulting after that manner the sacred Text; or else, he must affect to assemble Words that have no Sense in 'em; And which, pray, of these three Things will they have him to do?

† Liberty which they have taken of adding here and there some Words; so it often happens, on the Contrary, sometimes for some secret Reason, and more commonly, for I know not what Want of Skill, (and, if I may dare say it, of a right Judgment in this Affair,) that some Passages which are clear in the Original, become in their Translation so intricate and so ambiguous, that the most intelligent Persons cannot understand 'em: What then shall the common People do, to whom they recommend so earnestly the Reading of the Bible? what shall all those do, who cannot have Recourse to the Original?

The \* unreasonable Necessity, which those Doctors impos'd on themselves, of a literal Translation, was one of the Things that gave 'em the greatest Trouble, and which inevitably engag'd them in several of the Confusions that fatigue us in our Turn. The Hebrew Language, particularly, is incapable of a literal Translation, that would be tolerable, generally speaking. But it was much worse still, when an absolute Obscurity cover'd 'em, and their added Words in *Italick* Letters could not give Light to the Difficulty: or when the Period presented them with

different

different Senses: For, then, instead of informing the Reader of the State of the Matter, they had Recourse to the Knack of Translating \* Obscurity by Obscurity; an unwarrantable Practice upon all Occasions whatsoever, but most intolerable in a Translation of the Bible: in a Translation that is put into the Hands of the People, for them to examine by this Rule, the † Forty Articles of their Religion, and to judge of all the Doctrines that are debated between the Calvinists and all the other || Sectaries in the World. But let us here quickly finish this Digression, which has already taken up too great a Length; for one might fill a Volume with important Things that could be still said on this Subject. To enliven it a little, for it is indeed, a melancholy one; and at the same Time to make use of that just Thought of a famous and very judicious Poet, — *Ridiculum acris*

*Fortius & melius magnas quandoq; secas Res.* (Hor.)

I will entreat the Reader to represent to him-

\* *Tu chiefly when one takes Care to compare the Translation with the Original Text, that a great Number of these Faults may be observed.*

† *Each of these Articles is a Complication of Matters, which extremely multiplies 'em: — (We speak of the Confession of Faith compiled by Calvin.)*

|| *These are Sectaries, who enslaving*

themselves by making a Publick Profession of Believing, (as Articles of Faith,) Things which (true or false) may be left aside as unnecessary; and who, not being satisfied with the simple, pure and truly saving Doctrines that constituted the Religion of the first and perfect Christians, break and divide, by their superstitious Imaginations and Practices, the Simplicity, and the Unity of the Faith, (notwithstanding it was so expressly forbidden to do so by the Holy Apostles;) and destroy by these unhappy Schisms, the Blessed Communion of Saints. Suppose, that the XL Articles of some, and the XXXIX of others, contain nothing but what is true, do all the Truths that concern Religion in a Manner, and indirectly, belong to the essential and necessary Parts of it? A Jew that comes to you with his Decalogue, and the Creed call'd the Apostles, equally convinc'd in his Heart of the Truths contain'd in both; is not that Jew a true Christian? Is he not undoubtedly so, and by the Consent of all the Sectaries, at Rome, at Geneva, and in all the World? Have any grave and sincere Doctors in Divinity, Comforters of Dying Persons, ever demanded any other Articles of Religion of 'em, when in these so precious Moments, they stand, and only insist upon what is solid? &c. (Max. Æmyl. in his Miscell.)

\* It has been already observed upon this Matter, that Winter succeeds Summer indeed, and Darkness comes next after Light. So, we ought not to doubt that all Clergy-men, in every Sect, and the Popes themselves, have succeeded the first Ministers of the Christian Church. They have appeared in the World after 'em, and have sat in Moses seat, as well as those Scribes, and those Phari-

self the Figure of one of these \* Successors of the Apostles, one of these Conductors of the People, and Guiders of Souls (of which † we have spoken,) when this rare Divine (who is by no Means capable of consulting the original Texts, nor even to think that he should do it) having however impos'd on himself the Necessity of Preaching upon some of those Passages which are obscure in the Translations, reckon upon, as being Divine, and originally coming from the Sacred Author, when it is nothing else but the Translator's bad Language; and seeks, (like an ignorant as he is) in the Confusion of some Terms, after new Mysteries, which he adores with an ardent Zeal. 'Tis a fine Sight then, to see this excellent Teacher evaporate in chimerical Reflections; draw Consequences of the Oracle only form'd by his gross Mistake; and gloriously put to Flight all the Hereticks, with the dreadful Arms of his Fantastical Imaginations. These are sad Things which sensible Men are frequently forced to hear, to the Grief of their Heart.

sees, that our Saviour call'd Fools and blind Guides. (Math. XXIII.)

† —They are ignorant to a Degree not to be apprehended by those who are not obliged to know it, &c.—The Case is not much better, in many who having got into Orders, come for Institution, and cannot make it appear that they have read the Scriptures, or any other good Book, since they were ordained.—These Things pierce one's Soul, and make him often cry out, Oh! that I had Wings like a Dove! for then would I fly away, and be at Rest! In what a Case are we to deal with any Adversary, Atheist, Papist? or in any sort to promote the Honour of God, and carry on the great Concerns of the Gospel? when so (||) gross an Ignorance in the Fundamentals of Religion, has spread it self so much among those who ought to teach others, and yet, need that one teach them the first Principles of the Oracles of God, &c? (Preface to the Pastoral Care, &c. By the R. R. D. B. Bish. of Sarum, 1713.) Nothing is more frequent than these sad Complaints in the Mouths of generous and faithful Pastors, through all the Ages of Christianity: (||) Animalia bruta habentes signum Religionis, non Religionis Officium: Similes Hippo-centauris; nec Equi, neque Homines. (Concil. Mogunt. An. 813. Can. 22.)

(4.) The

(4.) The fourth new Reformation, of which we must here speak one Word, is the Abolishing of the famous \* *Consensus*. This Appendix to the Publick Belief, or as they call it, to Religion, was compos'd of Speculations upon several *Estres-de Raison*; and of very real Affirmations of some Opinions, or Hypothesis's very frivolous, not to say foolish and pernicious. For Example in those New Articles, the Questions ask'd by those that are curious in sacred, and inaccessible Things, concerning the State of *Adam* before his being seduced; concerning his infused Habits, (*Habitudes infuses*;) concerning his Mortality or Non Mortality, &c. But what appear'd the most important to the Doctors of *Geneva*, and what was so indeed according to the vulgar Notions, was the Affair of the *Points-Vowels* in the *Hebrew* Language. The Doctrine agreed and current in their Schools of Theology, upon what they call the Divinity of the Sacred Books; upon the Study that every one is oblig'd to do of them; and upon all the Consequences of that Doctrine, had induced the above-mention'd Doctors (in Conjunction with some *Swiss*;) to suppose, and piously believe, (in spite of all plain Evidences to the contrary,) that the *Points-Vowels* belong'd originally, and essentially to the *Hebrew* Tongue, like the Consonants; and that they were brought forth by immediate Inspiration, as well as all the Things without Exception, that are contain'd in the Collection of those Books formerly bound up together by the *Jews*, and the Copies of which we cou'd have, are by us call'd the *Old-Testament*; (this Title having appear'd the most Proper that could be invented.) This *Theological Prejudice*, or Supposition, concerning the *Hebrew Vowels* having been declar'd

\* An Addition of XXIV. new Articles of Faith, which were directly impos'd (a While ago) upon the Ministers; and indirectly on all the People, in whatsoever Dress.



clar'd lawful by the Plurality of Voices, (in concert with some of the *Thirteen Cantons*) no Candidate could be admitted to the *Exercise* of the *Pulpit*, without solemnly *Protesting*, that he receiv'd that Hypothesis in the Bottom of his Heart, as a certain Truth, with the other Articles of the *Consensus*; adding, with a blind Submission, that he would teach them all his Life with pure Zeal and Sincerity.

This Doctrine concerning the *Points-Vowels*, among others had seem'd frivolous to the *Reformers*. Several Men of Learning and exquisite Sense, had also declared their Dislike of the Practice of these Oaths, and of these rash Signings; alledging that it was impossible for any one that acted with a good Conscience, to swear to any Thing, without having a distinct Idea, and certain Knowledge of the Truth of it; and that the Hebrew Points were visibly an Invention of the Modern *Jews*; of which Verity, Persons of never so little Reason could not, at least, but doubt. 'Tis easily seen that these strong Reasons staggered extremely the pious Prejudice; and those that favoured and defended it, knew not what to say, not having the Key of the Controversie. They apprehended well enough, that it was not fit to affirm with an Oath an uncertain Fact; and the Certainty of this was grounded in their Minds but by an urgent Need which they had of it, to prevent their vulgar Theology from being overturn'd. They also plainly discover'd, that it was unjust, and even impracticable, to require such Oaths of Young Men, (who came to obtain the Liberty of Preaching,) because it was not reasonable to impose upon them the Necessity of being, during all their Lives, of the same Opinion, especially in a doubtful Matter of Fact. *When I was a Child, says S. Paul, I thought*

*I thought as a Child, I spoke like a Child; but when I became a Man, I put away childish Things.* We must not betray our Hearts, and extinguish the Light that offers it self when we are arriv'd to the Age of Reason, upon the Account of a Writing which we imprudently sign'd, and consented to, by the Sollicitation of impertinent People, in our Age of Simplicity and Ignorance. These Gentlemen did consider also, that to build Religion upon the moving Sand of a vain Probability, upon an impossible *Perhaps*, or an uncertain Truth, was almost to abandon it to the Raillery of the Libertines, and to the Insults of all the Infidels; without reckoning that rational Men would make use of solid Arguments, for the particular and secret Use of their own Conscience, as soon as they have the Happiness to see themselves out of the Dust and Clamours of Sophistical Schools, and free from the Tumults of the Academy. They did not altogether resist the Force of those Reasons; but they wanted a Clew of Thread, or some Wings to get out of their Labyrinth. In fine, as they were involv'd in these Perplexities, a helpful Hand is come, and hath open'd their Eyes, with shewing 'em the Way of their Deliverance. We shall so much the more willingly forbear taking notice here of the Particularities of this Event, because they have not been related to us with perfect Exactness, and would perhaps be tiresom too. However, they have † thrown down at Geneva, the XXIV new Idols of the Consensus, in Expectation of the Fall of many others, and of all that scholastical vain Theology, as they call it, that we were mentioning

\* *All this was occasionally done upon Account of the wise Scruples and Firmness of Mr. Vial, a French Minister, who now performs his Office at Geneva.*

† *This Consensus was not, as I believe, quite abolish'd by a Decree; and even I hear they have had some Condescendency for the Scruples of divers weak Doctors, in the Resolution that was taken of renouncing these new Articles of Faith.*

just

just now ; which being already in a wavering Condition, *as we shall see by and by*, must soon disappear to make Way for the pure Doctrine, and really Christian, in its *Primitive* and \* *Apostolical Simplicity*.

\* *This in few Words, presents the above said Key of these Controversies : the Clew of Thread, or the Wings to get out of the Labyrinth.*

(5.) The various Things here above mention'd, and the extraordinary Light that has shone some While ago in the Academy of Geneva, would make one hope for a more happy Time to come yet, tho' he had no other than these two Reasons : but a positive Matter of Fact encreases and strengthens that good Hope. This Fact is, that an Academical Discourse upon a very grave Subject was solemnly spoken some Years ago, at Geneva, by a Minister and Professor of Divinity, in the Presence of the Council of State, and of the Clergy, &c. in which Oration, (that was universally applauded and publish'd by an express Order of the Senate) the following Propositions or Maxims are fully contained. I relate 'em with Pleasure, in the Additions I am making to these *Memoirs*, as a Fifth important Article of Reformation, which if not yet made, is at least solemnly † promis'd, in concert with those, in whose Power it is to finish the Work.

† *Tessum te, appello, Deus Omnipotens ! says the Orator, Tessum te hic Judicemq;*

*invoco, me Veritatem ac Pacem sincerè diligere, & utramque, pro virili, in hac Statione promoturum. — Ita me bene ames Deus ! ita facias ! ita adjuvans ! &c.*

\* As these Maxims are not all in the Oration together ; and as we do not

\* *We ought not to fix the Notions of our Belief upon the Prejudices of Youth ; nor upon the Religion of the Country where we live : nor upon the Plurality of Opinions, &c. But upon the Word*

relate 'em in the Language which the Discourse was spoken in, one must not mind the Order they are placed in here ; 'tis sufficient that he find the pure Truth in it, as being scrupulously extracted from the Original.

of

of God well understood. — as if there had never been either \* Fathers, or Councils, or Doctors, or Universities. —

\* Too true, (we must own,) is that Saying of the

Poet, that *Nomina Rebus Magnas offundunt Tenebras*, says a very judicious Author. Strip *Turpafin*, adds he, of the abusive Name of *Doctor*, of which Persons of his Character in the University have made a Mask for him, to disguise his Ignorance, and you will then see *Turpafin* in his *Puris Naturalibus*.

*Doctorem Phalera reddunt, Nomenque Magistrum*

† *Pileo quadringulo. Turp. Asinum : Invenies præter utrumque nihil.*

† *Corniger ille quidem est : Humerique teguntur amictu Doctifico : Cerebrum, sed caret Ingenio.*

If the FATHERS, as we call 'em, were to come among us again, they would pity all our Sects, and would be far from being to enter into any Communion with 'em : as also our Sects would reject them in their Turn with Anathema's, and use 'em as so many pernicious Hereticks : These two Truths are not to be doubted, and may be demonstrated. 'Tis then very wrongfully, that in the different Societies that are call'd RELIGIONS, each makes a Show of the FATHERS, and boasts of having them of his Side. The conceited Opinion which they have of those Men, is unreasonable and very dangerous. *More in the Supplement.*

*The saving Truths have no Difficulty in 'em. || Cave à dem- (But) why should we not speak freely ? our Vul- sis caliginibus. gar Theology is not well adapted enough to Pi- --- Spectra enim et umbratiles ety : On the contrary, N.B. that Holy Doctrine is Larva Titu- lum & faciem degenerated into vain Subtleties, which obscure, Theologia mem- or destroy Piety. — — — — — riuntur :*

*We must then abhor the Intemperance of that fatal || Theology, which causes such great Evils Philosophia, in the World ; which occasions so many vain ea qua ad Questions ; which rashly takes the Liberty of Scholas redacta est, horret spi- being willing to penetrate into the Secrets of nis, & tota ferè occupatur*

*in necandis nodis insolubilibus, & detexendis qua ipsa texuit. --- Aculeatis Nugis fatigat Ingenia. (P. Molin. Oratio Inaugural. de Laudib. Theologiæ.)*

*Intricata Theologorum contentiones super Religionis Negotio Homines odio plusquam vatiniiano (odio Theologico) inter se commissos tenent --- Nodum in Scirpo querunt. --- Hodierna Theologia postulat Lamentationes, non præconia. (Id. Ibid.)*

the

*the Almighty : Into the Heights and immense Depths which surpass the utmost Understanding of Men.* —————

*Let us forbear all Disputes concerning the most High and ineffable Mysteries of the Divine Essence; as well as his eternal Decrees.* —————

*Let us leave hidden Things to God : We must not pretend to sound Depths that have no Bottom ; those sublime and incomprehensible Things, which we ought only to admire.* —————

*Let us never violate the Pure and Holy Simplicity of the Christian Faith. — Let us not mix any Thing that is Human or Foreign with it.* —————

*Who are we, that dare publish Laws that JESUS CHRIST has not establish'd ? Who are we that dare multiply essential Tenets of Faith, by adding Things which the Mouth of God has not pronounc'd ?* —————

*Let us take great Care to distinguish Things which are Certain from those which are Uncertain : the Things which are Profitable from which are Unprofitable : The Things which are Important from those that are less Considerable : The Things that are NECESSARY from those that are Not-NECESSARY.* —————

*Let us avoid all Disputes that run upon nothing but \* Words, as are those of Justification, Faith,*

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\* Tis not to be conceiv'd that Calvin speaks, as he does, against the dangerous and rash Use of New Terms, in Matters of Divinity, and that he has consented to Servet's being burnt. For certainly, if Calvin and Servet had made use of no Words but those of the Scripture, and had both of 'em always

Faith, Good-Works, and Abundance of others.  
—Let us speak nothing but the Language of  
the Scripture, without new Terms. —

Sacred Things ought not to be treated but  
with very great Circumspection: — Let us then  
be Wise and Sober, keeping within the Bounds  
of what is written. —

ways remember'd, that they were treating of an ineffable  
Mystery, beyond all Expression and all Thought, those of  
Genera never would have arraign'd and condemn'd *Servet*.  
*Calvin* agrees with *S. Hilary*, (whom he cites) That to make  
Use of new Words or Terms in these high Matters, is to under-  
take an Unlawful Thing, to presume a Thing which is not allow'd  
of, and to pretend to express unspeakable Things. That after ha-  
ving put \* Father, Son, and Holy Ghost, any Thing that one may add  
more, is above all Expression, Intelligence of our Senses, and Con-  
ception of our Understanding. And he consents afterwards to  
what the same *St. Hilary* says farther, That those are happy  
that have neither forg'd, receiv'd, or known any Confession, but  
the first and the most Simple one, which was given to all the  
Churches since the Apostles Times. (*Instit. de Calvin. L. i. c. 13. Art. 5.*) — To speak freely, all those different Things can-  
not be reconcil'd with *Calvin's* Conduct, upon several Ac-  
counts: And we must not disguise this great Man's falling  
into very great Contradictions even in his Confession of Faith;  
(I say, his Confession of Faith, for I have several Proofs that  
he was the Author of it, and not *Chandieu*, nor *Beza*, as  
some Persons have said.)

To invent New Words, as they have done upon these Oc-  
casions, is the Pretumption of Persons that seem willing to  
find Fault with the sacred Writers, to speak better than  
they, and to perfect the Holy Scripture: The Use of Words  
is to express Things; it is then contrary to Reason, to  
pretend to express, by Words made on purpose, Things  
which they own to be inexpressible and incomprehensible.  
These are two great Faults: but they load their high Indis-  
cretions with a detestable Act of Impiety, when the In-  
venters, or Followers, (to use that Expression) of these new  
Words, not content with the ill Usage they make of 'em  
for themselves, they set 'em up for TRUE IDOLS, and  
force others, to approve and make Use of 'em (that is to  
say, to adore 'em) upon pain of Fire both in this World,  
and the next. This is the Conduct of Human Understand-  
ing, in its most frightful Disorder, and most odious Per-  
versity.

Let

\* *Plurimi Episcopi in Alexandria congregati cum Athanasio & Eusebio Niceni Concilii Decreta roboraverunt, et consubstantialium Patri ac Filio Spiritum Sanctum sunt professi, TRINITATEMQUE NOMINAVERUNT, (a new Word) Et quoniam de Substantia et Subsistentia, questio turbabat Ecclesias, sapienter DECRETUM EST UT NOMINIBUS contra Sabellios UTAMUR, ne Vocabulorum inopia idem putetur esse & Subsistentia quod & Substantia. (Sozomen. Hist. Tripart. Lib. VI. Cap. XX. pag. 423. Edit. Froben. Basol. M. D. XXXIX.)*  
† *Corruptors.*  
‡ *et sic: quæ de re plura Socrates, ibid.*

*Let us ingenuously own our Ignorance in Things that the Word of God does not reveal to us. (Nescire velle quæ Magister maximus docere non-vult, erudita inscitia est. J. C. Scaliger.)*

\* Solid Piety is founded upon a distinct Knowledge of the true Religion. If the Religion is vain, childish, and superstitious, the Piety of those who profess this Religion (how satisfi'd soever they may be with it) cannot be but ill order'd. Besides Piety is the Life and Soul of Religion. A just and perfect Knowledge of its Tenets is unprofitable without Piety. The Worldlings who give themselves up to Licentiousness, their Religion is vain. (Jam. I. 26. 27.)

*Let us make no Questions concerning Things which are Unspeakable; and let us not answer Questions of that Nature.—But let us employ our selves humbly and only in the Study of Things that are reveal'd.*—————

*Let the pure Heavenly Doctrine (clear and easie in its self) be also always dispens'd in an easie manner, proportionably to the Understanding of the People.*—————

*And above all Things, let us establish a Throne for \* Piety in our Hearts. Let our continual Study be Sanctification; Zeal for the Glory of God; charitable Desire for the Salvation of Mankind: And then shall we see the Pure and saving Doctrine of Divinity gloriously triumph over the Ruins of Chimerical Notions, of foolish and pernicious Controversies, that disturb Peace and Truth among Men.*—————

† Some People imagine that one cannot find

—† *Errantium personæ parcat Theologus vir bonus, eorumque emendationi, ac saluti, sem-*  
Fault with the Sentence that was pass'd upon Servet, without Displeasing the State of Geneva; but they are mistaken. The Faults, that may have been committed almost Two hundred Years ago at Geneva, cannot reflect upon the Persons that are Living now. There is no Reason for confounding Things which are so distinct, and even so far from each other. But the mighty precise Declaration publicly made at Geneva, which is here to be seen, in the Circumstances which I have taken Notice of, is an uncontestable Proof, that neither the Tribunals of Geneva, nor the Ecclesiastical Assembly would consent, now, to an Execution like that which the unfortunate Servet suffer'd: *Errantium personæ Parcat.*

per

per consulat.—Defendenda Religio, non occidendo, sed monendo: non sævitiâ, sed patientiâ: non scelere, sed Fide. Nam si Sanguine, si tormentis, si malo Religionem defendere velis, jam non defendetur illa, sed polluetur, atque violabitur. Nihil enim est tam voluntarium quàm Religio, in qua, si animus Sacrificantis aversus est, jam sublata, jam nulla est. (Lact. Instit. L. 5. c. 2.)

To distinguish Things that are *NECESSARY* from those which are *NOT NECESSARY*, according to the Terms of the Divines of Geneva we mention'd just now, is, without doubt, the only Way to restore Christianity in its Primitive Purity; and at last to make Concord and Truth \* succeed those various Confusions which put us all in Disorder. But by a great Misfortune, the Execution of this happy Design has been hitherto the Rock or Stumbling-block even of those who make Profession of Teaching others. They all agree indeed, that among the Articles of those Formularies, in which are contain'd the Doctrines that constitute their Religions, (according to their Way of Speaking,) or rather their *Sects*, there are some which are *Necessary* or *Fundamental*, and others that are not so: But how shall one believe it? they speak this Language

*\* One may think that this Step proceeding to Reunion ought to lead us to make mention of another new Thing that happen'd also at Geneva, and which has made some Noise. I am speaking of some pacifick Letters that*

*the Academy of Geneva has wrote to the University of Oxford. But we shall fall again upon this Subject, which would take up too much Room here, where we will content our selves with saying, First, That those who wrote to the University of Oxford, have acted according to their very incomplete Notions of the Church of England. Secondly, That the University of Oxford could not answer as they did to the Academy of Geneva, in following their own Principles, and standing fast to them. And Thirdly, That the several Doctors of the Church of England have continued to speak of Geneva (I mean, of the Ecclesiastical Constitutions in that Republick) just as they did before, without any Regard to the much mistaken Compliments that were made on both Sides.*

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by ..



by Custom, without having any distinct Idea of what they advance. The Definition they are accusom'd to give of *Fundamental Points*, cannot be of any good Use, being involved

with \* Contradictions and Absurdities; and therefore when we desire 'em to explain clearly what they think, and actually to separate those Articles one from another, we find that their confused Thoughts are a meer Chaos; and that they have spoken of those *Tenets* which they call *Fundamentals*, but as others speak of their *Philosopher's Stone*, and such Chimera's: Then, they see themselves reduced to Silence, or to maintain Things unmaintainable: and even, several in their Perplexity and morose Humours, have bethought themselves to say that 'tis an Heretical Notion, to demand Distinctions between Fundamental and no-Fundamental Doctrines. However, there is an absolute Necessity of establishing some Rule in this most important Affair; for indeed, to confess our selves incapable of distinctly shewing in what Things Religion consists, is openly to declare, that we do not know, properly speaking, any Religion. Those especially who undertake to instruct others upon that Matter, cannot but make themselves very contemptible, when they are forced ingenuously to acknowledge, that they don't understand what they teach: that they offer to the People committed, say they, to their Care, a Medley of Doctrines, some Necessary, some Needless, and perhaps frivolous or false, being not able to distinguish 'em. This is a very lamentable Language, not to say scandalous, for a Guide of Souls.

How inaccessible soever this Difficulty may appear to be, one can easily resolve it. But since to do it, we ought to establish certain previous

\* 'Tis also the Opinion of a Man I wish I could always Praise and never Contradict, in his *Traité de la Foi divine*; L. 2. Ch. 18. But notwithstanding the very great Esteem which I have for the Piety and Merits of that Author, the Importance of the Subject, obliges me to say here, that the best Way which he thinks to have found out is Impracticable: and that the Consequences of his Opinion upon that Matter, tend inevitably, to the absolute Destruction of all Religion: A Truth, that will always easily be prov'd, in a very short Time

vions Things the Discussion of which would be pretty long, we shall defer this Examination to another Time, and content our selves to take notice here of one Thing, which might be sufficient. 'Tis, in one Word, that those who teach from the Pulpits in *all their Sects*, acknowledge (by a true Prodigy, considering what we have observ'd of their Perplexity about this Matter) that the *Creed*, call'd of the *Apostles*, \* *Dum de No-*  
contains fully, and perfectly in few Articles, *uitasibus qua-*  
and without any Reflections or Commentaries, *stio est: dum de*  
all the *Fundamental Points* of the Saving Reli- *Auctoribus*  
gion. I say, as a Matter of Fact which can- *querela est:*  
not be contradicted, this to be the general *dum de Studiis*  
Sentiment of those that are call'd Doctors IN *certamen est:*  
*ALL SECTS*. Sometimes, a very strange *dum in Con-*  
Thing! they find no Access to these Necess- *sensu Difficul-*  
sary Truths, nor any Character that distin- *tas est: dum*  
guishes them: Sometimes they extend those *aliter alteri*  
Saving Truths *ad Infinitum*, making them de- *Anathema est,*  
pend on the various Ideas, Thoughts and half *prope nemo*  
Thoughts, Opinions, and Suppositions of every *Christi est.*  
particular Person. And sometimes also, as if *(Hilar. L. 2.*  
some sudden Metamorphosis had transmuted *ad Constant.)*  
em, they alter their Language, and clearly *---Carnales es-*  
see, say they, the full Sum, the only solid, *sus--- Inter vos*  
real, essential and easie Saving Doctrine, of *sunt Invidia,*  
the Religion of the Primitive Christians, in *Contentio, Dis-*  
the *Ancient Creed*, which they writ in all their *fidia, & secun-*  
Churches, in Golden-Letters, without any Pa- *dum Hominem*  
raphrase, or Explanation; being well content- *Ambulatio.*  
ed to admit any Profelyte, (or Pagan or Jew,) *Cum enim ali-*  
who sincerely declare his Faith in those Gene- *quis dicit Ego*  
ral and Apostolical Terms; and never asking *quidem sum*  
any thing more from the dying Persons, Learn- *Pauli, & ali-*  
ed and Unlearned: From whence it inevitably *us Ego sum*  
follows, that all the \* Disputes that are the oc- *Apollos, nonne*  
casion of Schisms, do not belong to pure and *carnales estis.*  
essential *Quis igitur est*  
*Paulus? & quis*  
*Apollos, nisi*  
*Ministri per*  
*quos credidi-*  
*stis? &c.*  
*1 Cor. 3.*

essential Christianity; and that the Sectaries of all Sorts, that have the solid and the essential Part of it, in the Simplicity of the Ancient Creed, would compose but one Body in the same Communion, if they acted according to their Principles; never confounding *necessary Truths* which are *Articles of Faith*, with *unnecessary Truths*, that shou'd be remov'd out of their Confessions, and left to the arbitrary Consideration of all Men.

The wise and christian new Maxims of the Divines of *Geneva*, which we have just now read, are perfectly proper to shew these two Truths, and to establish 'em, for the Peace and the Happiness of all that bear the Name of Christians. Therefore we will not lose the Opportunity of Supporting and Strengthening them by some Passages taken from the Writings of other wise Men prompted lately by the like Piety, and guided by the same good Sense. If the Indolence, and the other Defects of the several Sorts of Persons, that govern the World, are the unhappy Cause that these Reflections do not produce the general Good that one might expect from 'em, and make the Golden Age of Christianity happily return in its original Holiness and Simplicity; at least they will be useful, I hope, to several well-dispos'd Persons, in procuring them an Expedient to quiet their Minds about a great many Things that disturbed them, and often provok'd 'em to Anger without Necessity; and in giving them Thoughts of Compassion and Charity for all their Neighbours, in what Sects soever they are engag'd.

Here is how the superiour Clergy of the Province of *Canterbury* have lately declar'd themselves

selves in a publick Writing, against the Temerity of those who dare pretend to sound the Depths of God, explain Mysteries, and penetrate into Things that are ineffable: An Evil, from which, all the superstitious Thoughts, and Disorders that corrupt Religion do spring.

—Nor are we insensible, say they, how much Religion has suffer'd by vain Pretences to fathom those Depths of Divine Wisdom, which are unsearchable; and to advance nice Explications of Mysteries which are inexplicable, &c. (A Representation of the State of Religion — Unanimously Agreed upon by a Committee of both Houses of Convocation of the Province of Canterbury, London, 1712)

—*Mysteria in Religione, quatenus Mysteria, sunt res Sacrae, necessariò & semper velatae, occulta, incomprehensibiles, & ineffabiles: Atqui, de rebus Sacris, necessariò & semper Velatis, occultis, &c. non est disputandum: Ergo de Mysteriis, in Religione, quatenus Mysteria sunt, non est disputandum.* Hieron. Mellingham, *True Wisdom*, p. 17.

—The Church, from the Beginning, has selected out of Scripture, those plain Fundamental Doctrines, which were deliver'd as of Necessity to be known and understood by all Christians whatsoever. And these all Persons were taught in their Baptismal Creed, which was, therefore, usually call'd the Rule of Faith. —and contain'd all the Things immediately, fundamentally, and universally Necessary to be understood and believ'd distinctly by every Christian.

—As in Proceſs of Time, Men grew leſs pious, and more contentious; ſo in the ſeveral Churches they enlarg'd their Creeds, and Confeſſions of Faith; and grew more minute in determining unneceſſary Controverſies; and made more and more Things expliciteſly neceſſary to be underſtood; and (under pretence of explaining Authoritatively) impos'd Things much harder to be underſtood than the Scripture it ſelf; and became more uncharitable in their Cenſures: And the farther they departed from the Fountain of Catholick Unity, the Apoſtolic Form of Sound Words, the more uncertain and unintelligible their Definitions grew; and good Men found no where to reſt the Sole of their Feet, but in having Recourſe to the original Words of Chriſt himſelf, and of the Spirit of Truth, in which the Wiſdom of God had thought fit to expreſs it ſelf. (Sam. Clarke, D. D. \* The Scripture Doctrine of the Trinity. Introd. p. 7, 8, &c. read the following Pages.)

(\* It will be eaſie to write againſt this Book, not to confute it. But Leave is deſired to ſay here by the By, that two or three very material Things are certainly wanting to the Syſtem of this excellent Man.)

—It has been the common Diſeaſe of Chriſtians from the Beginning, not to content themſelves with the Meaſures of Faith which God and the Scriptures have expreſſly afforded us; but out of a Vain Deſire to know more than is reveal'd, they have attempted to diſcuſs Things of which we can have no Light, neither from Reaſon,  
nor

*nor Revelation. Neither have they rested here, but upon Pretence of Church-Authority (which is \* none,) or of Tradition, (which for the most Part is but Figment,) they have peremptorily concluded and confidently impos'd upon others a Necessity of entertaining Conclusions of that Nature; and to strengthen themselves, have broken out into Divisions and Factions, opposing Man to Man, and Synod to Synod, till the Peace of the Church vanish'd without all possibility of Recall. (Hale's Tract concerning Schism.)* \* None at all in this Case.

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*—This presumptuous Imposing of the Senses of Men upon the general Words of God; and laying them upon Mens Conscience together under the equal Penalty of Death and Damnation; This vain Conceit that we can speak of the Things of God, better than the Words of God: This deifying our own Interpretations, and tyrannous Enforcing them upon others: This Restraining of the Word of God from that Latitude and Generality, and the Understandings of Men from that Liberty, wherein Christ and the Apostles left them, is, and has been the only Fountain of all the Schisms of the Church; and that which makes them continue the COMMON INCENDIARY OF CHRISTENDOM; and that which tears into Pieces not the Coat, but the Bowels and Members of Christ: Ridente Turca, nec dolente Judæo: to the great Satisfaction of Jews and Infidels. (Chillingworth, cited by the R. D. Clarke.)*

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—*He could not but expect that God would some Way or other punish Christians, by reason of (N.B.) their pertinacious Disputing of Things Unnecessary, Undeterminable, and Unprofitable : and, for their Hating, and Persecuting their Brethren, which shou'd be as dear to them as their own Lives, for not Consenting to one another's Follies, and senseless Vanities. (Bish. Taylor, Epist. to Book of Proph.)* —————

—*The Example of Athanasius (pretended Athanasius) in his Creed, has been follow'd with too much Greediness. All the World in Factions ! all Damning one another ! each Party damned by the Rest ! There is no Disagreement in Opinion, but Damnation presently to all who disagree. (B. Taylor, Polem. Works, p. 964.)* —

—*Matters of Speculation, indeed, of Philosophy, or Art ; Things of human Invention, Experience, or Disquisition, improve generally from small Beginnings, to greater and greater Certainty, and arrive at Perfection by Degrees : But Matters of Revelation, and divine Testimony, are, on the contrary, complete at first ; And Christian Religion was more perfect at the Beginning ; and the Words of God are the most proper Significations of his Will, and adequate Expressions of his own Intention ; and the Forms of Worship set down in Scripture, either of Precept or Example, are the best and most unexceptionable Manner of serving him.* —————

In

—In the Days of the Apostles therefore, Christianity was perfect, and continued for some Ages, (some while) in a tolerable Simplicity, and Purity of Faith and Manners, supported by singular Holiness of Life; by Charity in Matters of Form and Opinions; and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace, Holiness, and Love: But needless Contentions soon began to arise; and Faith became more intricate; and Charity diminish'd; and Human Authority, and Temporal Power encreas'd; and the Regards of this Life grew greater, and of the next Life less; and the Religion decay'd continually more and more, till at last (according to the Predictions of the Apostles) it was swallowed up in the great Apostacy, out of which it began to recover it self at the Reformation, when the Doctrine of Christ and his Apostles, was again declar'd to be the only Rule of Truth, in which were clearly contained all Things necessary to Faith and Manners. And had that Declaration constantly been adher'd to, and Human Authority in Matters of Faith disclaim'd in Deeds as well as in Words; there had been possibly no more Schisms in the Church of God, nor Divisions of any considerable Moment among Protestants. But yet Thanks be to God, the Root of Unity has continued, &c. —

—Had those Things never been meddled with, and had Men contented themselves with what is plainly reveal'd in Scripture (more than which they can never certainly know) the Peace of



of the Catholick Church, and the Simplicity of Christian Faith, had possibly never been disturb'd.—The true Veneration of Mysteries consists, not in making them our selves, and in Receiving blindly the Words of Men, without understanding 'em-- (Sam. Clarke D.D. in the Introduct. of his Book of the Script. Doctr. of the Trinity.)

—He that calls a Proposition **NECESSARY**, which the Apostles did not declare to be so, or which they did not teach to all Christians, learned and unlearned, is gone beyond his Proportions; for every Thing is to be kept in that Order where God has placed it. There is a **Classis of NECESSARY ARTICLES**, and that is, the **APOSTLES CREED**, which Tertullian calls † *Regulam Fidei*, the Rule of Faith: and according to this, we must teach Necessities.—The Catholick Church has been too soon, and too much divided.—But, (N.B.) in Things simply Necessary, God has preserv'd us still unbroken. All Nations, and all Ages recite the Apostles Creed; and all pray the Lord's Prayer; and all pretend to walk by the Rule of the Ten Commandments. (Bish. Taylor, 2d Visit. Sermon on Tit. XI. 7.)—

—Tout le différent qui se trouve aujourd'hui en la Religion, entre l'Eglise Romaine & les

† Ex ista Fidei confessione (Symb. Apost.) quæ breviter Symbolo continetur.--- Lac Parvulorum --- Cibus Fortium, &c. (Aug. To. 3. p. 84. Col. 1. B. Edit. Paris.) Certa est Fidei Regula. (To. X. p. 773. Col. 1.)---brevis numero grandis pondere. T. X. 313. Col. 2. D.---Symbolum comprehensio est Fidei nostræ atque perfectio; Simplex, breve, plenum, ut simplicitas consulat audientium rusticitati, brevis Memoria, plenitudo Doctrinæ, p. 761. Col. 1. D. Ibid. p. 773. C. 1. Illud affirmat opus esse 12 Apostoli. (C'est le langage, & le Sentiment universel des tous les Ecrivains Ecclesiastiques, & de tout l'Eglise Chrestienne; sans excepter l'Eglise Romaine, ni mêmes les Jesuites.

Protestans,

Protestans, est sur certains Points que l'Eglise Romaine tient pour importans et nécessaires Articles de la Foy Chrestienne, que les Protestans au contraire, ne veulent croire, ni recevoir pour tels. (*J. Daillé. Du vrai usage des Peres. Page 1.*)

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—*He that puts upon his own Doctrine a Weight equal to this of the Apostle's Declaration, either must have an Apostolical Authority, or an Apostolical Infallibility; or else he becomes a false Apostle.* (*Bish. Taylor, 2d. Vis. Sermon on Tit. XI. 7.*)

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—*The Apostles, or Apostolical Men, omitted nothing of Necessity.*—(*N.B.*) The Articles of their Creed is as minute an Explication of the Fundamentals as is necessary to Salvation: But, if this was sufficient to bring Men to Heaven then, why not now?—Neither are we oblig'd to make these Articles more particular and minute.—(*N.B.*) Because it is not certain that our Deductions from them are certain; and one calls evident what is so obscure to another, that he believes it false. It is then the best and only safe Course, to rest in that Explication the Apostles, or Apostolical Men have made. (*Bish. Taylor Lib. of Proph. Sect. S. Paragr. 7. 10, 11, 12.*)

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—*Putting Things unnecessary in the Service of the Church, was the first Beginning of all Superstition.* (*Hales, concerning Schism, p. 216, 217.*)

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—*What*

—*Whatever was not always from the Apostle's Times explicitly necessary to Salvation, can never become so. (Thorndike, Epil. Book II.)*—

—*He that fears the Lord of Heaven and Earth; walks humbly before him; thankfully lays bold of the Message of the Redemption by JESUS CHRIST, and strives to express his Thankfulness by the Sincerity of his Obedience: He is sorry with all his Soul, when he comes short of his Duty; He walks watchfully in the Denial of himself, and holds no Confederacy with any known Sin: If he falls in the least Measure, he is restless till he has made his Peace by true Repentance. He is true in his Promises; just in his Dealings; charitable to the Poor; sincere in his Devotion: That will not deliberately dishonour God, altho' with the greatest Security of Impunity: That has his Hopes, and his Conversation in Heaven: That dares not do any Thing unjustly, tho' never so much to his Advantage: and all this, because he sees Him that is invisible, and fears him because he loves him; fears him as well for his Goodness as his Greatness: such a Man has the Life of Religion in him: And that Life acts in him, and will conform his Soul to the Image of his Saviour; and go along with him to Eternity, notwithstanding Practice or Non-Practice of Things Indifferent, or not Necessary. But, on the other Side, if a Man fears not the Eternal God; he doth commit Sin with Presumption, lives loosely, &c. such a Man, altho' he disclaims*  
against

against Heresy, &c. he wants the Life of Religion. (Math. Hale Knight, and Lord Chief Justice of England.)

The Number of those who know these Truths, is certainly Great; for it is impossible but any one will perceive 'em, if he is but never so little attentive to 'em. But the Misfortune is, that a great Timidity (not to say Baseness of Soul, and criminal Prevarication) keeps the most clear-sighted in a fatal *Inaction* and Silence. A worldly Policy, which they call *Prudence*, and of which they boast, renders them however Accomplices with those who commit the Evils. They make Vows like lazy Persons, and stand with their Hands across, or rather remain mute while the greatest Disorders rise to their full Measure, instead of setting their Hand to the Work, with Force and Courage, and opposing the Multitude, in spite of its Insults, and Rusticities, to prevent in Time the Deluge of Errors that threaten to drown the whole Earth irreparably; and which draws after it innumerable Calamities. *Audendum est, ut illustrata veritas pateat Multique ab Errore liberentur.* (Laët. Instit. Die. Lib. 4. C. 5.)—*QUI VERUM TACET FALSUM COMMITTIT.* *Veritas, cum non defensatur, opprimitur.*

 I formerly saw at Geneva, a Woman condemned to Death, of Thirty five or Forty Years of Age, that knew nothing at all of Jesus Christ, nor any Thing at all of Religion, save only that she ought to go every Sunday at least to hear a Sermon. She said indeed, that we ought not to offend God as she had done; but tho' she was in her

her right Senses, and without great apparent Trouble of her Mind, she could not answer to any Particular concerning Religion, having never understood any Thing of those Matters, but Noise from the Pulpit. Three or four Ministers that were there (and I with 'em) being very much afflicted to see such prodigious Ignorance in a Person that was to die before Night, consulted together to endeavour to make this Woman a Christian, as they express'd themselves; and they said upon that Subject many very good Things, which would prove, if I wrote 'em down here, that the Tenets which make the Essential Part of Christianity, and which they have sometimes so much Trouble to find, are contain'd in a little Space; Every one of these Doctors then, did their utmost Endeavours to give this poor Woman some Notion of God, and of Jesus Christ; but it was all in vain. Besides, her having some Uneasiness, as one may suppose, at that they told her, appear'd to her so new, and so strange, that it had not the Power to move her at all. She appear'd indeed to have some Emotion when they spoke of her Redeemer; of one that was to Save her; but when she understood that she must however go to Execution that very Day, she relaps'd into her former State. And after the great Trouble which the Ministers took, in relieving one another, from Four \* in the Morning till Four in the Evening, they left her as they found her. 'Tis true, that tho' they could have prevail'd upon

\* As I was then Boarder at one of these Ministers (the good Mr. Du Four, ---an Israelite in whom was no Deceit) who, being nominated to go and comfort this poor Woman very early, I desir'd to accompany him.

upon her to make her repeat some certain Words, as Magpies and Parrots do, it would have been still the same Thing for her. I own I was surpriz'd that so many Doctors unanimously believ'd that this Woman could become a Christian, according to their Idea, by learning \* by Heart, \* The Principle of the Reform'd is the Faith which they call explicite Faith with Light, and founded upon Knowledge after a strict Examination and a full Persuasion, &c. But as there was no likelihood of leading this Woman so far, it seem'd, that these Gentle-men were contented with her pronouncing of her self, a few good Words which they immediately put into her Mouth. She could repeat Word for Word; and sometimes two or three Words together, but no more, and without any Apprehension of any Matter.

and pronouncing by Rote nine or ten Words, or more. But not to insist on that Mistake, or that very strange Inadvertency, I must here let the Reader observe of the double Design of this little History: First, to prove that the Fundamental Tenets which the common Teachers, or Preachers cannot meet with, neither in the Bible, nor in their Schools, when they seek after 'em, naturally offer themselves in pressing Wants, as in this. These few Fundamentals make always, and only, the Religion of Dying Persons, as it has been already noted: what Figure so ever they have made in the World, those that comfort 'em, never mention any Thing else, but God, and Christ, and the other Articles of the Apostolical Creed, with Repentance. And the second Design is to make the World take notice of what Advantage those Sorts of Discourses are generally, that are resounding in Churches out of the Pulpits: For indeed, among that Multitude of People that run to hear 'em, a very great Number are no better instructed than this poor Woman was, who had heard some Thousands of such Speeches, tho' perhaps they have a better Memory than she had: which arises from the bad Way of the Orators, who perplex the Minds of their poor Hearers with a Confusion

*fusion of Things which are neither clear, nor within their Capacity, nor even express'd in a popular and easie Manner: Tho' the Design of Preachers, ought not to be, as we have already observ'd, to gain the Applauses of the Learned Men, but to instruct the People for his Salvation, as much as they can.*—————

These new Reformatations that have been made at *Geneva*, having necessarily engag'd us in these important Reflections, we shall defer to another Time the Remarks which we have still to make on that Place.

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## LETTER XXXVIII.

S I R,

**T**HERE cannot be a more pleasant Road than that between *Geneva* and *Lausanne*; it is one continu'd Hillock, very populous, and well till'd. We rarely lost sight of the Lake; and sometimes on the other side Piles of lofty and forked Mountains, always glittering with immemorial Snow, which gives to the Prospect a very pleasant Variety.

*Verfey*, about a League from *Geneva*, is situated upon a Point of Land belonging to the *Pais de Gex*, which shoots out upon the Bank of the Lake. The Dukes of *Savoy* have several Times fortify'd this Village, and planted Cannon in it, to incommode the Barks of *Geneva*, that are commonly employ'd in Merchandize. But the *Genevois*, have also twice made themselves Masters

sters of this Fort, after a Manner that did 'em Honour ; particularly, when they took it Sword in Hand in the Year 1589. They got some Booty in it, besides six Pieces of Cannon, which make at present one of the Ornaments of their Arsenal ; and they demolish'd the Fort, (nam'd *St. Maurice* :) The King of *France* to whom this little Place belongs at present, keeps some Soldiers in it.

About a League from *Verfey*, we pass'd through *Cepet*, a pretty good Town, Castle, and Barony belonging to the Canton of *Berne*, joining to the Lake : and about two Leagues farther, we came to the little City of *Nyon*, (which they say is very Ancient) upon the Lake also : Some *Roman* Inscriptions have been found there, and about *Rode* upon the same Road, which is a pretty large Borough. *Morges*, where we lay, is largest : 'tis the Capital of the Bailiwick, and about eight Leagues from *Geneva*, still coasting the Lake. (From thence we discover'd the Smoke of a Fire that did a great deal of Mischief, at *Vervey*, towards the End of the Lake, as we were inform'd next Morning.)

We met upon that Road Abundance of Waggon laden with the famous *Vin de la Ceste*. They told us at *Morges*, that the Carters may drink as much of it as they please with a Straw ; but that they should be hang'd if they mingled Water with it ; a great and unpardonable Crime in *Switzerland*.

The Situation of *Lausanne* an ancient City, a large Mile from the Lake, is extremely rough and uneven, upon three Hillocks ; and there is a certain Wildness that appears about it at the first View. Nevertheless, I have observ'd during the long Stay I formerly made at *Geneva*, that that City is lov'd by all those who are particu-

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larly

LAUSANNE. *Lausanna*, *Lausannium*. A Bishoprick: (the Bishop resides at *Fribourg*, near it :) and an Academy.



larly acquainted with it. There are several pleasant Walks round about, especially towards the Lake, and upon the Place call'd *Mont-Benon*, (where they exercise themselves in shooting with Bows and Arquebusses;) and the Civility of the Inhabitants is extremely commended. You must not expect a particular Account of it, because I only pass'd thro' without stopping longer than three or four Hours. The Cathedral \* Church, now call'd *the great Temple*, is pretty fine indeed; but neither very large, nor very fine, as the People of that Country imagine. I have read in it some Fragments of ancient Epitaphs, but I found nothing that was remarkable in 'em. \* Some Years ago, the Wall, as strong as it is, was † cleft by an Earthquake from Top to Bottom through the fine Window call'd *the Rose*; and the Opening was so wide, that the Children who plaid in the Place before it us'd to put their Mantles in it. Some Time after, a new Earthquake shook the Wall, and brought the Sides of the Opening so near together, that they were almost join'd as they are now: This is one of the Curiosities at *Lausanne*.

\* Formerly dedicated to our Lady: it was built by Alphonso King of Burgundy, in the Year 736, (say the *Annals*) according to the *Virgin Maries* express Order. † On the south Side of the Quire,

At the Entrance of the same Church, under a Portico, there are twelve Statues, which the common People esteem very much. They call 'em the twelve Apostles: tho' *Moses* with his Horns be one of these Twelve, and *Solomon* another of 'em. Those of *Lausanne* were not such rigid Burners, and Destroyers of Images at the Time of the Reformation, as they were at *Geneva*. However I wonder, that they have spar'd the Crucifix (painted with some other Figures against the Wall of the Quire, on the Outside) joining to which there is an *IHS MR A* (*Jesus Maria*) well gilt. I cannot conjecture upon what is grounded a superstitious Practice, and

and one of the oddest that ever has been ; which is that the Gardiners † formerly made all the Seeds † *Some do the they Sow, touch the great Bell of this Church, same yet.* to make 'em grow the better. (See some other Remarks, in the Instructions to a Traveller.)

At the Town-house, an old Building, they preserve some Monuments that were brought from the ancient City of *Arpentras*, on the Ru- \* *Built by the Canton of Berne since the Reformation: they told me in the Year 1579, upon the Bell that calls the Scholars, the following Latin Verse is to be read.* ins of which the Village of *Vidi*, as I have been told, is now seated. Two large Streams run within the City, which turn several Mills, and bring thither other Commodities. I observ'd three publick Fountains. The Castle where lodges the Bailiff or Governour for *their Excellencies of Berne* (for so it is they speak in this Country,) is a solid Mass of Building at the upper End of the City. Near it is the \* College, a pretty Building; the ancient Bishop's Palace; the Arsenal; and the Hospital. They shew'd us some Remains of the *Cordeliers* Convent, in which † *Felix V, Pope or Anti-Pope lodged some While,*

† *Amé (or Amedeus) the first Lord of Savoy with the Title of Duke, call'd the Great, and the Solomon of his Age, was certainly a Good and a Brave Prince. Being about the Age of 56, and considering the lamentable Condition of Sovereign Princes, he bethought himself to settle the Affairs of his Family, and his Estate (reserving however to himself the Supreme Authority) and to retire to Ripaille, a little Town in Savoy, over against Lausanne, where he took a Sort of Hermit's Habit, let his Beard grow, &c. Pope Eugenius having been depos'd at Basil, (Nov. 5. 1439.) the Hermit of Ripaille was chosen in his Place. He refus'd at first, but at last he accepted, went to Basil, was crown'd there, and nam'd Felix V. (24 June 1440.) Eugenius (a Venetian) always stickled to his Triple Mitre, exercis'd the Papacy still among those of his Faction at Florence: But he died (Feb. 1447.) and Nicholas V, having succeeded him, he plott'd and cabal'd so much, that Felix resolv'd to live quiet again, and return'd to Ripaille. The Council being remov'd to Lausanne, there he resign'd the Papal Office, which was variously interpreted. (Several have blam'd him, for being willing to remain a Cardinal and Bishop: saying that it would have been better for him to have quitted all) Felix Princeps, says Pope Pius II. (Æn. Sylv.) si Senium suum Ecclesiasticis Titulis non FOEDASSET. He died at Geneva, Jan. 7. 1451. being 69 Years Old.*

Lux fulsit Mundo, cessit Felix Nicholao.

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when

when the Council of *Bafil* was remov'd to *Lausanne*, upon Account of this Pontifical Quarrel.

Morat.  
 \* On the 20th of July, 1476, with the Bones of those *Burgundians* that were (Others say, the 23d of June.) *Weob-* defeated \* in that Place, to the Number of Eighteen Thousand, by the joint Forces of *Lorraine* and *Switzerland*.  
*serv'd there the following*

*Inscription* D. O. M. Caroli inclyti & fortissimi Burgundiae Ducis Exercitus Muratum obsidens, ab Helvetiis caesus hoc sui Monumentum reliquit. A. 1476. 'Tis related by all Historians, that after the Battel, the Conquerors were so ignorant and silly, that \* they sold all the Duke of Burgundy's Plate as Tin, and all his Jewels as Glass Bubbles. See what Philip de Comines has written of that Battel, and do not confound it with that of Granson, two Years before; (1474) Philip says, that the Duke's Diamond was the Largest in Christendom: that a Peasant who took it up, sold it for a Florin to a Priest; and the Priest for three Franks, (about five Shillings) to another. The three incomparable Pearls, call'd the Three Sisters, and the two *Balasi Rubies*, the finest in Europe, had the same Fortune. (\* A great Mistake in Mr. Spoy, and others: The Ignorance was in the Peasant and the Priest, not in the Conquerors.)

AVANCHES.  
 Aventicum.

As we pass'd by *Avanches*, they made us take Notice of some Ruins, which are said to be those of *Aventicum* or *Aventicum*, of which *Caesar*, *Tacitus*, and several other Writers, Greek and Latin, have often spoken. But this City was already destroy'd in *Ammianus Marcellianus's* Time, towards the End of the Fourth Century. It's Bishop was formerly under the Metropolis of *Besançon*; some time after its full Ruin, the Bishoprick was remov'd to *Lausanne*. The Town that now bears the Name of *Avanches*, is in the Dependency of the Canton of *Berne*, in one of the best Places of *Switzerland*: They put these two Verses upon one of the Gates.

*Inclyta Berna tuos devicit Aventica muros;  
 Ast tibi fausta dies quæ tibi parva salus.*

*Bern*

Bern is not a very large City, tho' tis the Capital of the most potent Canton in Switzerland. 'Tis situated in a Peninsula form'd by the Aar, which they commonly call the Sac, because of its Figure: 'tis after this Manner that the Adelsells surrounds on three Sides the Fortrefs of Mont-Royal, and puts that Treasure into a Sack, or a Purse. The City is almost wholly built with Free-Stone, but the Buildings are more solid than beautiful, if we have Regard to the Rules of the finest Architecture. The Streets are clean, parted by a Rivulet that runs in the Middle, on each Side of which there are cover'd Walks under Portico's, but they are too narrow. This City was begun in the Year 1175, by Berthold IV, Duke of Zeringhen, *ad coercendos quosdam Nobiles qui se superbius gererant*, says Colvissius; and finish'd by Berthold V, his Son; as it is express'd by an Inscription which is upon the Tower where the publick Clock is. *Bertholdus Dux Zering. Conditor Bernæ Anno M.C. XCI.* Here is what another Author says: † *Nomen Oppido daturus vocavit Berchtoldus IV. Zeringhian Dux, quodcumque Animal ex Sylva quam cedebat, (ibi enim erat Quercetum) primum profiliret, se ejus Appellationem Urbis tributurum. Exiliit autem Ursus; & inde lata Cudentium Cantio,*

BERN.  
Built about  
five Hundred  
Years ago, in  
the County of  
Zeringhen.

On the 6th of  
March, 1352.  
this City en-  
ter'd into the  
Swiss Confe-  
deracy.

J. Simler.  
The Reform'd  
Religion was  
solemnly esta-  
blish'd at  
Berne in the  
Year 1528.

Bernares &  
Tigurini, a-  
bolitz Reli-  
gionis Ponti-  
ficæ diem &  
Annum au-  
reis Literis in  
columnam  
inscripserunt.  
(Sleidan.)

Only Married  
Persons are ad-  
mitted into the  
Council. G.  
Burn.

Holtz laß dich havven gern  
Die Statt muß heyßen BERN.

Obiit Berchtoldus iste Anno 1175, & pendens opus reliquit. Filius consummarvit; vir bonus & justus.

Mark l'Escarbot who calls Berne Arctopolis in his

† Berthold V, having resolv'd to give to the City he had a Mind to build, the Name of the first Animal that should issue out of the Forest whose Trees he was cutting down, for the Building the Houses, a Bear came out the first, &c. (in the German Tongue Bern) For this Reason that City bears that Animal in its Coats of Arms, and had Bears kept and fed, as those of Geneva breed Eagles,

*Tableau de la Suisse*) says that this *Berchtoldus V*, was Governour of the Country for the Emperor. (The Country or Dukedom of *Zerzingen* took up the whole Territory of *Berne*, and extended it self as far as towards *Fribourg*. *Berchtoldus* left his little Estate to the Emperor *Frederick II*, in case his Children died ; and these poor Innocents soon after were poison'd.)

\* Formerly call'd S Vincent. They boast much, but without great Reason, of the Ornamental Sculptures on the Portal of this Church.

† William Tel. They made a Medal at that Time, upon which there are three Men that appear to be conferring together ; and round it is

written in two Lines, (1) Arnoul, de Undervald. Guillaume Tel, de Vri. Stoufficher, de Suits ; (2.) Premiers Auteurs de la Liberté des Suisses ; l'An. 1296. || Under the Empire of Albert I.

In this City we only visited the Arsenal and the great \* Church, the first of which is very well furnish'd, and in good Condition. In one of the Halls there is a Statue of that † famous Citizen of *Switz*, who was forced to shoot down with an Arrow an Apple that was plac'd on the Head of his own Child, fifty Paces from him ; and they are both represented in that Posture. You know that that cruel and extravagant Humour of the Governor *Grisler*, join'd to several other Grievances of the same Nature, || gave birth to the *Swiss* Republick. Your *Chil-drey* relates, among other *English* Prodigies, That one *Robert Bone* of *Cornwal*, shot a little Bird on the Back of a Cow : but this last Archer did not run so great a hazard as the other.

The following Inscription was lately plac'd over the Gate of the House appointed for Manufactories.

\* I'm inform'd this Inscription was remov'd in October, 1692, at the Desire of the French Ambassador.

\* *Tempore quo crassa Clericorum Ignorantia, cum gratia & Privilegio Regis, in verum Dei cultum fureret ; atque DRACONUM operâ eos quos Huguenotes vocant, ferro, flammâ, & omnis generis cruce, è Regno pelleret : Supremus Magistratus è ruderibus Cænobii olim Prædicatorum has Aedes extruxit, ut Pietatem simul & Artem Galliâ exulantes, hospitalibus testis exciperet.*

*ciperet. Faxit Deus T. O. M. ut Charitatis hoc opus-  
 cum, sit incremento Patriæ.* When the blind Ignorance of the Clergy, supported by the \* King's Favour and † Authority, rag'd against the true Worshippers of **GD**, and by a Division of Dragoons with Fire and Sword, and all manner of Torments, drove those whom they call Huguenots out of the Kingdom: This House was erected by Order of the Supreme Magistracy, out of the Ruins of an old Monastery of Præcant Friars; that Religion and Art, banish'd together out of France, might here find a hospitable Entertainment. May it please the most Great and Good **GD**, that this Work of Charity may turn to the Advantage of our Country. (*And of these poor Innocent Refugees.*)

\* Lewis XIV.

† Tho' that Great and Magnanimous Prince never was inform'd of these Barbarous Cruelties.

In the Church that belong'd to the *Dominicans* they preserve some Monuments of that memorable Piece of Roguery acted by the *Jacobin* Friars, of which you may have read an Account in *Lavater's Treatise of Specters*. *Henry Stephen* relates it at length; and *Nicholas Manuel*, who translated it into the *German* Tongue, says, That it has been publish'd in all Languages. The Story, in short, is thus: After several violent Debates between the *Jacobins* and *Cordeliers* concerning the Conception of the *Virgin*, whom these last maintain'd to be exempted from Original Sin; \* four *Jacobins* of *Bern*, at the earnest Sollicitation of several others of the same Order, undertook to prove their Assertion by a Miracle; to carry on which Design, they resolv'd to counterfeit Apparitions, and under borrow'd Shapes to speak in the Night to a simple † Novice; designing by many Contrivances, which I omit, to manage their Business so far, as to make the *Virgin Mary* her self tell him, that she was conceiv'd in Sin, hoping to perswade afterwards the People by the Noise of these Apparitions. The Plot suc-

\* John Verter, Stephen Bolzhorst, Francis Ulrichi, and Hen. Steniker.

† John Jetzer.

ceeded for some Time according to their Desire; the Novice was deceiv'd, he related his Visions, the People repair'd to him as to a Saint, or Prophet, and the Opinion of the *Virgin's* immaculate Conception began to be discredited. The Monks push'd the Matter too far, *Jetzzer* at last perceiv'd the Cheat, and they finding themselves discover'd, at the first endeavour'd to gain him by Promises and Prayers: But afterwards proceeded to Threatnings, and attempted several times to poyson him; which he observing, made his Escape out of the Convent, and declar'd the whole Matter to the Magistrate, who ask'd and obtain'd || extraordinary Judges to make solemnly the Trial of these Impostors. The four Monks, whom the Management of their Intrigue had engag'd in a Complication of the most enormous Crimes, were put to the Torture, and confess'd all the Villany; after which they were deliver'd over to the Secular Power, degraded, and † burnt in the publick Place. The Novice also underwent the Torture, but at last was acquitted.

|| Two Bishops and the Provincial of the Jacobins.

† An. 1509.

\* Since the former Editions of these Letters, the Persons here mention'd, and to whom their Enemies have given the Names of Pietists, as a

Reproach, or an Injury, (after the same manner that the Romanists, call'd the first Reformers † Christaudins;) Those Men, I say, are dispers'd all over Germany, as well as in Switzerland, and make a great deal of Noise there. (See the little Book intitled *Lettre d'un ami à un autre, sur la Question, Qu'est ce que le Pietisme?* dated from Cologne, but printed at Estang, 1702. See also another little Book, the Title of which is, *A short Account of some Persons who have been instrumental in promoting the most Substantial Points of Religion, in some Parts of Germany; whose Proceedings some have endeavour'd of late to render odious, by the new invented Name of PIETISM.* Publish'd for the Information of the impartial Reader, by A. M. Boehm. London, Printed and Sold by J. Downing in Bartholomew-Cliff, near West-Smithfield.)

† That is r. listed by Pelleus in the Life of Henry IV. He says that the proper Name of Christaudin, (added to Christ) was us'd before that of Huguenot,

carefully

carefully enough grubbed up the Lord's Field ; that they have pull'd up none but the greatest Bushes of Briars and Thorns, and that they have left in it a great many bad Plants which are also necessary to be rooted out. They demand that Christianity be re-establish'd in its Primitive Pureness and Simplicity ; that all People may be capable of knowing the Truth of Religion, in order to embrace and defend it, not with Prejudice, but Knowledge of the Cause, after a strict Examination, according to the Principles of the Protestants. They solicit all the Sectaries, that tear Christianity to Pieces, and break the Bond of Peace by their several Schisms, to end at last these fatal Wars upon Subjects that were unknown to the Primitive Christians (whilst they agree in the essential Part ;) and to reunite themselves to praise the Lord together, with one Heart and with one Mouth, in Expectation of the happy Accomplishment of their common Hopes. And above all, they exhort to Piety, Reformation of Manners, and Practice of Christian Vertues, which are the Soul and Life of Religion. But as this good People greatly complain of those who calling themselves Pastors of the Flocks of Christ, devour them instead of Feeding 'em ; and turn into a Profane and gainful Trade, what they call their *Holy Ministry*, the poor Plebians will certainly have terrible Assaults to maintain from those very angry Doctors. When the *English* and the *French* \* censur'd the *Sacrificers* and the

*The Ministers that were immediately*

*sent by God oppos'd the Torrent of Vices, and boldly reprov'd the ordinary Pastors. (M. Amyraut Min. and Professor in Divinity, in his Vocation des Pasteurs ; Traité i. C. 5.) — Sacerdotes in officio peccantes corripiebant. (M. F. Wendelin. Theol. Christ. L. c. 28.) — Sacerdotes erudiebant. (J. Piscator, Min. and Professor in Divinity, L. 25. Aphor. 7. and P. du Moulin Voc. des Pasteurs, &c.)*

other




\* Jeremiah C. VII. v. 11. Math. C. XXI. v. 13. *There is nothing that can do the Church a greater Prejudice, than when the Wolves under the Mask of Pastors rob in the Church; saith John Calvin, (upon John X. 1.) --- Melius est nullum habere quàm sacrilegum, impium, & sceleratum Ministrum, qui non venit nisi ut mactet & perdat, sicut Fures & Latrones. (Luther in Instit. Ministr. Ecclesiast.)*

other (\*) Thieves of the Synagogue, as they call 'em; these, far from hearkening to 'em and mending their Manners, they revild and stoned 'em. Our new Reformers ought then to have a marvellous Courage, to encounter and vanquish this powerful League.

The History of *Apollonia Schreyer*, who liv'd seven Years without Eating or Drinking, at *Berne* (being at that Time a Servant in Mr. *Thorman's* House) is a Fact so attested, that if we deny it, we may as well deny that there is a City call'd *Berne*; indeed, if a credulous Man is a Fool, an incredulous is a Madman, says *Petrarque* with good Reason. The Picture of this Maid is to be seen at Mr. *Thorman's*, who is the Son (or the Grandson) of him whom we have just mention'd :) and one may have of him a Sight of the authentick Originals that were given by the Senate of *Berne*, which put out of all Doubt this prodigious Fasting, with all the miraculous Circumstances that attended it, according to the Accounts that have been publish'd of it, by *Paul Lentulus*, and — *Fabri*, Physicians of *Berne*, appointed by the Magistrates to observe the Particularities of this Adventure. *Simon Goulart* of *Senlis*, and Minister at *Geneva*, has also related it in his very curious Collection of *Admirable Histories*. It would be easie to cite several other Prodigies of the same Nature, of which no reasonable Persons could doubt; but it will be sufficient to shew a New one here, the Particulars of which have been lately printed, both in *English* and *French*, at *London*; with several

veral Certificates and Reflections, in a little Book  
 Intruded \* *ESTRID*, an Account of a Swedish \* *Estrid, or*  
*Maid, who has liv'd || six Years without Food; Hester Jons,*  
*and has had of God, during that Time, strange and born at No-*  
*secret Communications; now living in Noraby near raby in the*  
*Malmo in Schonen: as the same was communi- Year 1682.*  
*cated to the Bishop of Skara, in West Gotland; and || In 1711.*  
*laid before the Ecclesiastical Court at Lundun: and She is in the*  
*has been fully confirm'd by his Excellency, the Veldt- same Condition*  
*Marshal Steinbock, by whom she has been frequent- now, June*  
*ly visited. Originally written in Swedish, and lately 1713.*  
*Printed at Skara; the whole being Attested by the \* Translated*  
*Bishop thereof; in a Letter to the Right Reverend to the Bishop-*  
*Father in God JOHN Lord \* Bishop of Bristol; rick of Lon-*  
*faithfully † translated into English from the Swedish. don in Au-*  
*Printed in London for J. Jacobi, near Somerset- gust, 1713.*  
*House in the Strand. M. DCC. XI. † By Mr. Lu-*  
*very worthy*  
*and excellent*

*Friend; formerly Secretary to His Royal Highness Prince George of Denmark;  
 Nephew of the famous Ludolph, and no less Learned than He. The Lord Bishop of  
 Bristol (now Lord Privy-Seal of Great Britain, and first Plenipotentiary of Her  
 Britannick Majesty at the Congress at Utrecht for the Treaty of Peace) gave  
 him that Relation, in Order to translate it, and I had it from his own Mouth.*

 I cannot leave this Article of Berne, in  
 the Revising I am now doing of these Letters,  
 without making some Mention also of the Glory  
 which this Noble and Puissant Republick has  
 acquired anew, by the entire and notable || Vic-  
 tory which they have gain'd over the Distur-  
 bers of the Peace and Union of the Helvetic  
 Body: having forced all those Mutineers to throw  
 down their Arms, and ask Pardon: Those of  
 Zurich have their Share of the Triumph.

|| *The Abbot of*  
*S. Gal had*  
*engag'd him-*  
*self in some*  
*Enterprises,*  
*that an Illu-*  
*sion of a mi-*  
*shaken Religion*

*made him think just. He was supported by the Incendiaries of the Vatican Faction*  
*(which must not be confounded with the Simple Romish Religion) but he was*  
*sm'd by France. Fame made the Glory of the Victorious, resound every where,*  
*in August 1712.*

Some

Some Leagues from Berne upon the Road to Solure, there is, as one passes by, a Monument to be seen, upon which there is an Inscription in the German Language, with the following Latin Verses.

*Uxoris dotem repetens Cussum amata  
Dux Anglus, Frater quam dabat Austriacus.  
Per Mare irajecit validarum Signa cohortum;  
Miles ubique premens arva aliena jugo.  
\* Hoc rumpere loco Bernates Hostica castra;  
Multosque injusto Marte daddere neci.  
Sic Deus Armipotens ab apertis protegat Ursum:  
Protegat occultis Hostis ab Infidiis.  
M. DCC. XLIV.*

\* Aio te Alcida Romanos vincere posse.

## • R •

### SOLO- THURN.

Soledurum.  
The People of Solothurn are very superstitious.

† In Celsis nihil est Soloduro antiquius, unis Exceptis Trevis, quarum Ego dicta Soror. (saith Glareanus.) Simler pretends that Solothurn was built by Ninus. Fable.  
\* Dr. B. as-

sures us, that in Sept. 1685. the Fortifications of this Place had already cost the Inhabitants above Two Millions.

Solothurn is seated in a fertile Valley on the River Aar, which Passes also by Berne; it † boasts much of its Antiquity, and in that respect assumes the Title of the Sister of Triers. Its Latin Name is written several ways by modern Authors, but in the Itinerary of Antonin 'tis call'd Solothurum, from a Tower, as some think, that was erected there in honour to the Sun. This is the Opinion of Carolus Stephanus; but I cannot comprehend the Reason why Antoninus shou'd write Solothurum with a Th, if he thought the Word was compos'd of Sol and Turris. This Place is encompass'd with regular Fortifications, which are lin'd with great Pieces of a Sort of white Marble. The French Ambassador always resides here, and 'tis the Opinion of the People that he \* fortified the Town. The People of Guastala,

in

in the Dutchy of *Milan* are of the same Opinion concerning their Fortifications, on which Five hundred Men are constantly at Work: 'tis impossible to persuade 'em that the Fund of that Expençe is in their *Duke's* Coßers.

*Basil* is the largest, fairest, and richest City (now reckon'd to be in *Switzerland*.) 'Tis surrounded only with a Wall defended by some Towers. The *Rhine* is already very broad and rapid at this Place; it runs thro' the City, dividing it into two Parts, which are join'd by a good \* Stone Bridge. That Part of it towards *Germany*, at the right Hand, is much less than the other which is seated on a rising Ground: they call 'em one *Great*, and the other *Little Basil*.

**BASIL.**  
Basilea. Urbs  
Rauracorum.  
(Formerly a  
Bishoprick.)  
an University.  
This City was  
united to the  
Cantons 1327.  
- J. Simler.  
\* Some part  
of Wood.

The Bishop that takes his Title from this City has his Residence at *Poirentu* since the Reformation, as the titular Bishop of *Geneva* resides at *Annecy*, and the Bp. of *Lausanne* at *Friburg* in *Switzerland*; but neither of those Prelates have any Power or Jurisdiction over these Cities. The Bp. *Basil's* Chapter resides at *Friburg* in *Brisgaw*.

There are several considerable Libraries in this City, with some † Cabinets of Curiosities.

† In that  
which belongs  
to Mr. Seba-

*stian Fesck* there are many rare Pictures, and several very singular Medals, that are not to be met with any where else, says C. Patin. The Cabinet of *Erasmus* and *Amersback* belongs to the University, where there are also twenty Original Pictures by *Holben*, among which the dead *Christ* is particularly esteem'd, and might have been sold, say they, for a Thousand Ducats. There are four excellent Collections of Greek Consulary Medals, and Gold and Brass Imperials; the Gold Medal of *Plotina Trajan's Wife*, is one of the most rare. The following Epigram, by *Theod. Beza*, is under a Picture of *Erasmus*, that represents half the Body:

Ingens ingentem quem personat Orbis *Erasmum*,

Hic tibi dimidium picta Tabella refert.

At cur non totum? Mirari desine Lector;

Integra nam totum Terra nec ipsa capir.

Among the Manuscripts in the Library there is a very fair *Virgil*, and an *Alexan* written on China Paper. Ch. Patin.

There

\* Holbein  
(or Holben)  
was of Basil.  
As he Learnt  
what he un-  
derstood of  
Painting, with-  
out being  
taught by any  
one, so he had  
something that  
was peculiar  
to himself in  
his Works.

Henry VIII,  
sent for him  
into England  
upon Eras-  
mus's Recom-  
mendation, and  
he embrac'd  
with Joy that  
Occasion to be  
rid of his pe-  
nivish Wife at  
Home.

† We ought  
not always to  
make a fright-  
ful Picture of  
Death. He is  
to good People  
a Messenger of  
happy News,  
that ought to  
be represent'd  
as a good An-  
gel.

There are some good Pictures in the Town-  
House, and among the Rest a *Passion* in eight  
Pannels by \* *Holben*. Travellers do not fail go-  
ing to see the *Dance of the Deceased*, ( which is  
Painted on a Church-yard's Wall ) and which  
they also attribute to the same Painter ; but  
without being a great Judge one may boldly  
affirm, that there is nothing at all of his in it ;  
tho' perhaps he put the first Hand to it. That  
Picture has so often been repair'd, and new  
painted over, that there remains nothing of  
what might have been very good at first. There  
is a Preacher, preaching upon *Daniel XII. 2.* and  
3. and two Skeletons coming out of a Sort of  
a Chappel full of dead Bodies Bones, sound a  
Trumpet and beat a Tabor, to give Notice that  
every Body must put himself in a Readiness, &c.  
After which, these † Skeletons representing  
Death and || differently dress'd, drive away to  
the Grave all Sorts of People, from the Em-  
peror and the Pope to those of the lowest Con-  
dition. There are Forty of 'em that are thus  
led away, singly, by a Skeleton. This Figure  
of the Death speaks, in German Verses, and he  
whom he thrusts or drags along, makes some  
Answer. Here is, for Example what he says to  
the Pope ; Come, Holy Father, a Man so highly re-  
nown'd ! We must dance together now \*. The Money  
for Souls that thou hast sold will not be sufficient to  
redeem thee. Thy double Cross, and thy triple  
Crown will not save thee : Thou must Go. And the  
Pope Answers, I was call'd Holy upon Earth 'ti,

|| Generally he has something of the Dress and Ornaments of those whom he car-  
ries away ; as it were to laugh at 'em ; For Example, he hath a red Hat with  
little Bells instead of Fiochi, when he makes a Cardinal dance.

\* They made us observe, that these Pictures were Drawn before the Reforma-  
tion ; and it may be so, for they began to ridicule the Pope a long while before  
Luther's Time. But as they have been several Times repair'd, 'tis not impro-  
bable but some Alterations have been made in 'em.

TRUE.

true. I have mounted a Throne on which I have exercised a Power, (I confess) without God's giving me a Command to do it. I have sold Indulgences, which brought me great Sums, and now, O Death, thou drags me away without any Indulgence. Generally speaking, neither what they make the Dead say to Death, nor what Death answers to those whom he leads away, is very witty; as the Pictures are not worth much. Of all the different Sorts of People that are going away thus, there are None but the Blind Men that depart without Regret, and the Painter's Wife: why she leaves the World so willingly, is what they did not explain to us. We are inform'd by Stow, that there was such a Dance at S. Paul's London, before that Church was consumed by the Fire (in the Year 1666.) and I have seen the like at Berlin in S. Mary's Church. There are at Basil two Inscriptions, that shew the several Alterations that have happen'd to those Paintings; and which perhaps the Reader will not be displeas'd to find here.

( 1 )

A. O. C.

Sebastiano Doppensteino,  
Casparo Krugio  
Coff.

Bonaventura d Bruno,  
Jacobo Rudio  
Trib. Pl.

*Hanc Mortalis Chorum Fabula  
Temporis injuria vitiatum,  
Lucas Gebhardus, Jodocus Pfister,  
Gergius Spoerlinus,  
Hujus Locī Aediles,  
Integritati suae restituendum  
Curavere:*

U

*Ut qui vocalis Pictura Divina  
Monita securius audiunt,  
Muta saltem Poescos Miserabili  
Spectaculo  
Ad seriam Philosophiam  
Excitentur.*

ΟΡΑ ΤΕΛΟΣ ΜΑΚΡΟΤ ΒΙΟΤ.  
ΑΡΧΗΝ ΟΡΑ ΜΑΚΑΡΙΟΤ.  
CIC ID LXIIX.

(2)

*Mortalis hunc Chorum. Fabula  
Quem*

*Anno Reparata Salutis M. D. LXIIX.*

*Sebast. Doppensteino, Casp. Krugio, Cess.*

\* Or Rudio.

*Bonavent. à Bruno, Jac. \* Rudino, Trib. Pl:*

*Lucas Gebhardus, Jodocus Pfisterus*

*Georgius Spoerlinus,*

*Temporis injuria vitiatum, restaurandum;*

*Anno M. D. CXVI.*

*I. Wernero Ringlero, Melch: Horneo; Cess.*

*Joan. Hieronimo Mentelio. Trib. Pl.*

*Cum J. W. Ringlero Conf.*

*Hujus loci Ediles,*

*Joan. Jac. Bidingerus, Jo. Huld. Thurneisen,*

*Corrigendum, illustrandumque curaverunt.*

*Ut qui vocalis Pictura divina monita*

*Securius audiunt,*

*Muta saltem Poescos Miserabili Spectaculo*

*Ad seriam Philosophiam excitentur.*

ΟΡΑ ΤΕΛΟΣ ΜΑΚΡΟΤ ΒΙΟΤ.

ΑΡΧΗΝ ΟΡΑ ΜΑΚΑΡΙΟΤ.

M. D. C. XVI.

\* Upon a Pillar before the Quire.

The Cathedral Church is a considerable Edifice. I transcrib'd the \* Epitaph of Erasmus with a great deal of Care and Exactness: upon Account

count of some Disputes, that some Men of Letters have had upon certain Particulars, which may be decided by this Inscription.

## CHRISTO SERVATORI S.

DES. ERASMO ROTERODAMO VIRO OMNIBUS MODIS MAXIMO CUFUS INCOMPARABLEM IN OMNI DISCIPLINARUM GENERE ERUDITIONEM PARI CONJUNCTAM PRUDENTIA POSTERI ET ADMIRABUNTUR ET PRÆDICABUNT BONIFACIUS AMERBACHIUS HIER. FROBENIUS NIC. EPISCOPIUS † HÆREDES ET NUNCUPATI SUPREMÆ SUÆ VOLUNTATIS VINDICES PATRONO OPTIMO NON MEMORIÆ QUAM IMMORTALEM SIBI EDITIS LUCUBRATIONIBUS COMPARAVIT IIS TANTISPER DUM ORBIS TERRARUM STABIT SUPERFUTURO AC ERUDITIS UBIQUE GENTIUM COLLOQUUTURO SED CORPORIS MORTALIS QUO RECONDITUM SIT ERGO HOC SAXUM POSSUERE MORTUUS EST III. EID. JUL. FAM \* SEPTUAGENARIUS AN. A CHRISTO NATO M. D. XXXVI.

† I find HÆRES in my Original Memoirs : but complying with those who assure me that it is a Mistake, I set here HÆREDES, according to their Information. The Traveller may see which of us is in the Right, when he comes to Basil.

\* Mr. Bayle has written a great many Things in his Dictionary

concerning the various Manners in which Authors have taken Notice of the Dates of the Birth and Death of Erasmus, as we have already observed ; and we could add several other Considerations to what he has said upon that : but we shall content our selves with observing here, that there is no Room for us to wonder that Writers have varied about the exact Time of Erasmus's Birth, since, it seems, he was not certain of it himself, as we may judge by the History of his Life, of which he is the Author. The Septuagenarius in this Epitaph, is also a visible Proof, that those who wrote it, knew nothing certain of that Matter : They would expressly have mark'd the Day of his Birth, as they have that of his Death, if they could have done it. Their Septuagenarius, signifies being about 70 Years old ; or, in the Seventieth Year of his Age : and this Term marks certainly an Uncertainty.

K k

Upon



Upon the Tomb-Stone that covers the Body, even with the Pavement, are these Words, according to *Boissard's* Relation; (for I neither saw, nor look'd after 'em.)

DESIDERIUM ERASMUM ROTERODAMUM  
*Amici sub hoc Saxo condebant.*

IV. Eidus Jul. Anno M. D. XXXVI.

I shall take the Opportunity of inserting here the Two \* *Latin* Inscriptions which are upon the Pedestal of the Brazen Statue which I mention'd in the Article of *Roterdam*; since they were forgotten. (See above To. I. Pag. 7.)

\* There are two others in Dutch.

DESIDERIO ERASMO  
*Magno. Scientiarum. atque. Literaturæ  
Politioris. Vindici. et. Instauratori  
Viro. Sæculi. sui. Primario  
Civi. omnium. præstantissimo  
Ac. Nominis. Immortalitatem. Scriptis  
Æviterinis. jure. constituto  
S. P. Q. ROTERODAMUS  
Ne. quod. tantis. apud. se. suosque. Posteror  
Virtutibus. præmium. deesset  
Statuam. hanc. ex. Ære. publico  
Erigendam. curaverunt.*

Upon another Side of the same Pedestal :

*Barbariæ talem se Debellator Erasmus  
Maxima Laus Batavi Nominis ore tulit  
Reddidit en Fatæ Ars oblectata sinistris  
De tanto spoliū nacta quod Urna viro est  
Ingenii celeste jubar majusque caduco  
Tempore qui reddat solus Erasmus erit.*

Let

Let us join to the Epitaph of the famous *Erasmus* that of *Boniface Amerbachius* his principal Heir: that of *Oecolampade*, one of those who took the most pains about the Reformation of Religion, at *Basil*; and also that of *Simon Grynaeus*, call'd by *Beza*, the most Learned of the Germans, and *Calvin's* particular Friend; all which three are to be seen at *Basil*.

**BONIFACIUS AMERBACHIUS**

Parentib. & Fratrib. Opt. sed & *Marthæ Fuchsiæ* Uxori suæ *Christianarum Virtutum* Dotibus Incomparabili, cum *Ursula*, & *Hestere*, duab. Filiolis hic quiescenti. Item, sibi Ipsi, Liberis suis superstitibus, *Faustinae*, *Basilio*, *Julianæ*, Posterisque, in *Humanæ Fragilitatis* Memoriam F. C. Parentib. Fratribusque jam olim, Uxore verò in ipso *Ætatis* Flore, cum Filiolis haud ita dudum, expectandi Censorii, novissimique Diei ergò collocatis. Anno. M. D. XLII.

**DEO OPT. MAX. ET CHRISTO SERVATORI.  
D. JOH. OECOLAMPADIUS**

Professione Theologus: Trium Linguarum peritissimus: Auctor *Evangelicæ Doctrinæ* in hac Urbe primus; & Templi hujus verus Episcopus: ut Doctrinæ, sic vitæ Sanctimoniam pollentissimus; sub breve saxum hoc reconditus est. Anno salutis Ob. 21. Novemb. 1531. Æt. S. 49.

**DN. SIMONI GRYNÆO,**

Almæ hujus *Academiæ* Rectori, & laude & Memoriam sempiternam, ob Linguarum *Latinae*, *Græcæ*, & *Hebraicæ* peritiam, omnisque *Philosophiæ* ad Miraculum usque cognitionem, ob *Theologiæ* veræ scientiam & usum, Digno; Monumentum hoc dicatum est. Ob. Cal. Aug. 1541. Æt. S. 48.

Behind the Cathedral Church there is a *Linden-tree* that makes a pleasant Shade : Its Trunk is at least six Foot in Diameter. To preserve it, they have taken care, to encompass it with a Terrace supported by Boards, on which one may sit ; and the following Verses are written round it.

† Pope Julius died in the Year 1513, and was Contemporary with the Emperor Maximilian I, here mention'd : from which one

† *Julius Ecclesiae dum praesuit ecce secundus ;  
Dum Sceptra Imperii Maximilianus habet.  
Hoc opus excisum, quo Rhenum \* cernere amicum,  
Quo nemora, & pontes, monticulosque potes.  
Quo geminas turres, & mania conspicias Urbis :  
concentus audis, dulcisonosque modos.*

An. D. † 1512.

may conclude that this Linden was already Large a Hundred and fourscore Years ago, since this Terrace was made to preserve it in the Year 1512. \* There is a fine Prospect from this Place. F. Tom. p. 97.

— *Immotā manet, multosque per annos  
Multa virūm volvens durando secula vicit.  
Tum fortes latē ramos, & brachia tollens  
Huc illuc, media ingentem sustinet Umbram.*  
(Virg.)

The Clocks at *Basil* go always an Hour too fast : At Noon, for Example, they strike and point to One, and so the rest. Some say this Custom was first introduc'd when the General Council was held in this City, in 1431, on purpose to deceive the Members, that they might separate early. Others say, that the Magistrates having receiv'd Information that certain Conspirators were to execute their Design at an appointed Hour, order'd the Clocks to be put forwards, that they might strike the Hour sooner than they ought to have done, to break the Measures of the Conspirators : And that to preserve the

the Memory of that Stratagem, this Custom has been retain'd ever since.

The great Number of Learned Men that *Switzerland* has produced, and especially the City of *Basil* is a plain Matter of Fact that permits no Body to doubt, saith *Gesnerus*, that that People have Heads that will bear great Application to the Study of the most sublime Things, as well as to the Fumes of the Wines *de la Coste* and *du Rhin*. But that all may know, that they sometimes amuse themselves by Way of Diversion, with the Trifles of the *Humoristi*, of the *Intronati*, &c. and of all our *Virtuosi* of *Italy*, 'tis proper to give a Proof of it here, in transcribing an Inscription, which they have been pleas'd to make, to be ingraven on a Monument erected to the Memory of that *Munatius Plancus*, whom we have \* mentioned, who led a Colony into the Neighbourhood of *Basil*, in the Reign of *Augustus*.

\* See above,  
To. I. p. 396.  
---Colonias  
deduxit Lug-

dunum & Rauricam, (under the Figure of the Mausolæum.) Raurica. Rauracum. Urbs Rauracorum. Augusta Rauracorum, was about two Leagues distant from Basil, in the very Place where is now the Village call'd Augst, or Auchst.

## L. MUNATIO PLANCO ;

CIVI ROMANO ;

VIRO CONSULARI, ET PRÆTORIO,  
ORATORIQUE, AC M. CICERONIS DISCIPULO.

QUI, POST DEVICTOS RÆTOS ;

ÆDE SATURNI DE MANUBIIS EXTRACTA ;

NON MODO LUGDUNUM, ET RAURICAM COLONIAM  
DEDUXIT,

QUAE AUGUSTA FUIT APPELLATA  
AB OCTAVIO AUGUSTO TUM RERUM POTIENTE.

S. P. Q. BASILIENSIS,

TAMETSI ALEMANNORUM TRANSDUCTI COLONI;

K k 3

SUBACTIS,

SUBACTIS, AC DEPULSIS RAURICIS ;

AMORE TAMEN VIRTUTIS

QUÆ ETIAM IN HOSTE VENERATIONEM MERETUR,  
 FEIUSTISS. TRACTUS HUIUS ILLUSTRATORI, CULPA  
 TEMPORUM PRORSUS ABOLITAM MEMORIAM  
 POSTLIMINIO RENOVARUNT.

ANNO. M. D. XXVIII.

I have still in my Memoirs two or three Particulars of the City of *Basil*, which I would fain not forget.

They have a Custom which is become a Law, and which is singular and very commendable ; 'tis that whoever passes through *Basil*, and declares himself to be poor, they give him Victuals, (I think for two or three Days) and some other Relief.

They have some Publick Fountains, and some running Waters, which they distribute after such a Manner, that there are but few Houses that have not some Part of it for their private Use. A like \* Distribution of Waters in above a Hundred Thousand Houses that compose the prodigious City of *London*, is one of the great Singularities that Strangers ought to observe in it. They

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\* The People of Paris come short, indeed, of enjoying so great Conveniency (which the great Prince now reigning, might have been able to have procured for 'em, if any one had started the Thought to him.) But that vast City is not without having Abundance of Canals that carry excellent Waters from *Harcueil* and elsewhere, into great Men's Houses, Monasteries, &c. In the Middle of *Notre-Dame Bridge*, for Example, there is a Conservatory in which the Waters of the *Seine* are rais'd by Pumps to be distributed in the City. I will here insert, since I have an Opportunity, the Six fine Latin Verses that are Engraven in Golden Letters upon black Marble, at the Top of the Magnificent Gate, under which they pass, in going up to this Conservatory.

Sequena

They carry the Water very frequently (by Lead Pipes) into several Parts of the same House, and sometimes to the fourth Story.

Tho' the City of *Basil* is large, almost all the Houses have each of 'em a Name; which Particular perhaps has not an Example: So that for the Directions which one has occasion of, it is not necessary to name the Streets.

'Tis a Custom over all *Switzerland*, more particularly observ'd than in several other Countries, where the same Thing is practis'd; to send a Present of Wine to Travellers of great Quality. They who bring it have certain Formularies which serve indifferently for different Persons, with care to insert the Word *Excellency*, or any such Terms in their proper Places, according to the Dignity of the noble Traveller, which is sometimes as difficult a Task for 'em to perform, as for the Person to whom their Compliment is address'd to forbear laughing at their

Sequana cùm primùm REGINÆ allabitur URBI,  
Tardat præcipites ambitiosus Aquas.

Captus amore loci, cursum obliviscitur, anceps  
Quò fluat: & dulces nectit in Urbe moras.

Hinc varios implens, fluctu subeunte, canales;  
Fons fieri gaudet qui modo Flumen erat.

\* *Aussi tost que la Seine, en sa course tranquille,  
Joint les superbes Murs de la ROYALE VILLE,  
Pour ces Lieux enchantez elle brule d'amour:  
Elle arreste ses flots, elle avance avec peine,  
Et par mille Canaux se transforme en Fontaine,  
Pour ne sortir jamais d'un si Charmant séjour.*

\* *Translated  
by Mr. Char-  
pentier, de  
l'Academie  
Françoise.*

(CUNCTA PARISIACO CEDANT MIRACULA MUNDO.)

*Non ego si biberem securæ Pecula Lethes,  
Excidero hoc credam pectore posse meo.)*

Maximus Jemylianus, Licensis Parisius.

fine Harangue. But after all, they expect to be answer'd in Money ; and we know this by Experience.

HUNNINGHEN.

An easie Descent leads from *Basil* to *Hunninghen*, along the left Bank of the *Rhine*. The *Cavalier* erected in this Place on the Bastion that looks towards *Basil*, with the Battery of great Guns levell'd against that City, are sufficient Indications, that 'tis not far from the fortified Village of *Hunninghen* to the open City of *Basil*.

I will not undertake a particular Description of the Fortifications of *Hunninghen*, but content my self with telling you in the general, that no Cost was spar'd to make 'em very good : The *Rhine* fills the Ditches when they please, and forms a little Island over against the Place, so that they were oblig'd to build a double Bridge over the two Arms of the River ; and these Bridges are well fortified, both in the Island and on the Side next *Germany*.

FRIBURG in  
Briscaw.

From *Hunninghen* we came to *Friburg*, another important Place four Leagues from the *Rhine*. 'Tis seated in a Plain at the Foot of the Hills, and tho' it encloses a large Extent of Ground, the Fortifications that surround it are very good as far as they can be, considering the Disposition of the Ground. The Marshal *de Crequi* took this Place, after a Siege of nine Days, in the Year 1677, and it has often chang'd its Lords since that Time. Its present Master has in a manner covered the neighbouring Hill with Heaps of Forts and Intrenchments pil'd upon each other, and by so doing has not only possess'd himself of the high Grounds that command the City, but fill'd it with the Cannon of all these Forts.

They make Buttons, Seals, Salt-sellers, Handles of Knives, &c. and several little Knacks in this City of a Sort of Agat found in the Neighbourhood.

'Tis

'Tis four Hours Journey from *Friburg* to *Brisack*. **BRISACK.**  
 I am not at all surpriz'd that this City was formerly call'd the \* *Pillow of the Empire*, for both its Figure and Strength deserve that Title. <sup>\* 'Twas also nam'd the Citadel of Alsatia, and the Key of Germany.</sup> Imagine you see a Hillock, which seems to have been artificially rais'd of Beds of Earth laid on purpose, in the middle of a plain Country. On one End of this little Hill or *Pillow* stands the Town; the Citadel is on the other; and both are encompass'd with an excellent Fortification at the Foot of the Hillock. There is a Stone Bridge over the *Rhine*, extreamly well fortified on the Side of *France*. For Want of something else, having had no Time to seek after any Singularities in this City, to entertain you with, I will here transcribe two or three very good Sentences which some honest Virtuoso had formerly painted upon one of the Chimneys of the old House where we eat, and which will soon be entirely effaced: so that I have a double Reason not to let 'em be lost.

*Antidotum Vitæ Patientia: sola Malorum*

*Vitrix. Si bene vis vincere, discce pati;*

D I C.

D V C.

*Dic accepta Deo. Duc vitam Labe carentem.*

F A C.

F E R.

*Fac vigilanter Opus. Fer patienter Onus.*

*Si tibi Copia; si Sapientia, Formaque detur,*

*Sola Superbia destruit omnia, si comiterur.*

*Schlestat* is in the Lower *Alsatia*, four Leagues **SCHLE-**  
 from *Brisack*, and three from the *Rhine*. It is situ- **STAT, formerly an Imperial City.**  
 ated in a flat Country, not commanded by any  
 Eminency, and enclos'd with Fortifications that  
 are of the same Nature with those of the last  
 mention'd Cities. These Places cannot be de-  
 scrib'd without perpetually repeating the Word  
*Fortification.* *Strasburg*



STRASBURG. Or, Strösbürg. Argentoratum. Argentina. Tribocorum. The Capital of Alsace, a Suffragan. Bishoprick of Mayence, and an University.

Strasburg is a Prodigy which in that respect surpasses all the other fortified Places on the Rhine. The Platform I send you will give you a clearer Idea of it than the exactest Description I could make here. It was formerly an Imperial City, and follow'd the Doctrine of Luther.

You may remember that this Great, Fair and Potent City fell into the French King's Hands Sept. 30. 1682. He establish'd Prince Egon of Furstemberg in Quality of Bishop there: and made a magnificent Entry into it on Thursday 23 of the following Month.

\* Erkwyn (or Erwyn) of Steinbach, was the Inventer and first Architect of this famous

The \* Steeple of the Cathedral is the highest Pyramid in Europe, and the Church is at present in the Possession of the Roman Catholicks. The Bishop said Mass there and harangu'd the King, a few Days after the Conquest of the City.

Tower. John Hitz continued the Work after Steinbach's Death. Its Perpendicular Height amounts certainly to Five hundred seventy and four Feet: almost thrice higher than the famous Monument in London. It was finish'd in the Year 1440. Mirabile opus caput inter nubila condit, says Æn. Sylv. The Height of the famous Steeple at Vienna, which I have also seen, is but Four hundred thirty four Foot and an Half, according to the exact Calculation: but to establish a sure Judgment on that we ought to have the just Measure of the Foot at Vienna and Strasbourg. They say at Paris, that the great Nave of S. Firmin at Amiens; the Quire of the Cathedral at Beauvais; The Front of the great Church at Rheims; The Towers of Notre-Dame at Paris; The Steeple of the fine Church at Chartres, and the Light of that at S. Dennis, would make altogether the most Magnificent Church that could be imagined. But we must not believe that these are the only famous Churches in France; I could name abundance of others that are not inferior to, but even surpass 'em much in several Respects. —NB The ingenious following Description: olim & nunc.

On the Chapiters of the great Pillars of the Church at Strasbourg, there is a Procession represented, in which a Hog carrieth the Pot with the Holy Water, and Asses and Hogs in Priestly Vestments follow to make up the Procession. There is also an Ass standing before an Altar, as if he were going to consecrate, and one carrieth a Case with Relicks, in which one seeth a Fox; and the Trains of all that go in this Procession are carried up by Monkeys. There is also upon the Pulpit a Nun cut in Wood, lying along, and a Fryar lying near her, with his Brewiary open before him, and his Hand under the Nun's Habit; and the Nuns Feet are shod with Iron Shoes. (Dr. Burnet, from Mr. Ablancourt.)

I can

I can assure you (as one that has seen 'em both) that the great Clock of *Strasbourg* does much exceed that of *Valenciennes*, and even, I believe, that of *St. John's* at *Lyons*, both in the Variety and Curiosity of its Motions. They say at *Strasbourg*, that the last nam'd Clock is the best in *France*, but that theirs cannot be parallel'd in the whole World: and perhaps it is true. *Isaac Habrecht* of *Schaffouse* was the Inventer of it, about fourscore Years ago. There is a printed Description of it, with a very exact Figure.

*Calvin* having been banish'd from *Geneva* by a Cabal, with *Farel* (and *Courant*, a blind Minister) he went to *Basle*, and from *Basle* to *Strasbourg*, where he married and taught his *Theology* for about three Years, 'till his Return to *Geneva*, (in September 1541.) At *Strasbourg* he married *Mistress Calvin*, in spite of *Moreri*. *Odillette de Bure* (the Widow of one *John Stordeur*) and had by her a Son, who did not live long. When *Calvin* was gone, *John Garnier*, who was a Minister and one of his Colleagues, made several Alterations in all the Formularies of Divine Service. I found at *Strasbourg* one of these corrected \* Liturgies, in which there are several Things particular enough and worth Observation, in three or four different Respects; but I shall only take notice here, that whereas *Calvin* says, *I excommunicate*, &c. in the Formulary for the Administration of the Sacrament, *Garnier*, who is more circumspect, says only, *I admonish* &c. Indeed, *Excommunication*, according to the common Notions every where in our Seats, is an Affair which is very ill understood.

The little River *Ill* runs thro' this City, and afterwards is branch'd out into several Channels. The *Rhine* is about a Mile distant, towards the Right hand.

The

The Old *Arsenal*, which not long ago was celebrated over all *Europe*, is now much dis-furnish'd ; but, as we may probably suppose, to be furnish'd with new and better Arms.

The Womens Habits are very odd and fantastical to our Eyes.

I must tell you, before I conclude this Letter, that all the Towns and Villages we have hitherto seen in *Alsatia* are either wholly ruin'd, or half burnt, this lovely and unfortunate Country having been several Times laid waste during the last Wars. I am,

Strasburg, July 22.  
1688.

S I R,

Your, &c.

## LETTER XXXIX.

S I R,

SOME particular Reasons having oblig'd us to leave *Strasburg*, and make all the haste we could to *Brussels*, we resolv'd to embark on the *Rhine*, tho' not without some Reluctancy, because we had already travel'd the same Way between *Mentz*, and *Colen*.

Between *Strasburg* and the little City of *Ger-*  
**Fort-Lewis.** *menheim*, we stop'd at *Fort-Lewis*, which is another *French* Fort, and not inferiour to the rest in Strength. Here the *Rhine* makes an Island which is almost wholly fill'd with a Fort of four Bastions: and the two Bridges are fortified on each Side, on the Banks of the two Arms of the River.

Night

Night coming on somewhat sooner than our Boat-men expected, we were oblig'd to land at a miserable Village, where we could neither find Beds nor Victuals: but that was not our greatest Misfortune, for an innumerable Multitude of Gnats tormented us the whole Night on our Straw in a Barn, and would not suffer us to rest a Moment.

We went ashore afterwards to see *Philipsburg*, **PHILIPS-  
BURG.** which is a small Cannon-shot distant from the *Rhine*, on the German Side. It was formerly a \* Village, fortified by *Christopher Sotteren* Elector \* *Caſſel* *Udenheim.* of *Triers*, by reason of the Conveniency of its Situation, being naturally of difficult Access, in the Middle of a Marish, and not commanded by any rising Ground. 'Tis a regular *Heptagon* with *Half-Moons* before each *Curtain*. This Town is a Fief, and under the Jurisdiction of the Bishoprick of *Spire*; it was taken from the *French* after a long Siege, in the Year 1676, by the *Germans*, who relying on the Faith of the Truce, have not a very strong Garrison in it.

*Spire* is a pretty little City, weak and without **SPIRE, an  
Imperial City.** Trade, tho' it was famous heretofore. That which makes it considerable at present is the *Imperial Chamber*, which, after it had mov'd from Place to Place for above two hundred Years, was fix'd here by *Charles V.* This *Chamber* is a Sovereign Court, where all the Affairs of the *Empire* that are brought before it, are judg'd without Appeal, unless in some few Cases. The Chief † Judge represents

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† This Judge must always be a Roman Catholick, and has 4000 Crowns Salary. Of the two Presidents, one is a Roman Catholick, and the other a Catholick Protestant; and of the Fifteen Assistants, there are only Seven Protestants, the rest being Roman-Catholicks. The Presidents have 2000 Crowns each, and every Assistant 1000. The Chamber never meddles with  
the

presents the *Emperor's* Person, and has the *Imperial Scepter* laid before him as a Mark of the Dignity with which he is cloth'd.

There is also another great Tribunal in *Germany* call'd *The Aulick Council*, because 'tis held at *Vienna*, or follows the *Imperial Court*. This ||  
 ||\* Also compos'd of Members of both Religions, as they call 'em.  
 Council is not perpetual, nor, in all respects, of equal Dignity with the *Imperial Chamber*; yet Cases of the same Nature are also debated, and sovereignly determin'd here. No Suits can be remov'd from one of these *Chambers* to the other; only in some Cases a Review of the Judgment may be obtain'd before the *Emperor* himself.

The express Orders which the *Mareschal de Turenne* receiv'd during the last Wars, not to disturb or interrupt the ordinary Course of Justice in the *Chamber of Spire*, makes the Members of that Court believe that they shall be still treated with the same Respect. † And they are so firmly perswaded of it, that tho' they lie open to an Invasion, in case of a Rupture, they never think of removing either the Court or Original Records.

I shall

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the Business of the War. 'Tis remarkable, that the contending Parties can never discover the Names of those who state the Case, either before or after it is decided. They who appeal to the *Emperor* are oblig'd to consign a certain Sum, which, if they receive a favourable Sentence, is restor'd to 'em; if otherwise, they lose it. Heiss.

Qua Nemetum Rheno miscetur Lutarus Urbe,  
 Imperii surgit nobile Spira Forum.  
 Quæ lex Cæsaribus tribuit commune Sepulcrum;  
 Francorum summi quos genuere Duces.  
 Totius hæc Regni communia Jura tuentur.  
 Hic sua Romanus fœdera Cæsar habet.  
 Dav. Sigemond.

† A little after the first Edition of this Book, *Spire* and *Worms* were plunder'd by the Enemy. Antiquissimam Imperii Urbem  
*Spiram*

I shall pass from *Spire* to *Colen*, having nothing to add to the Account I have already given you of the Cities that lie between 'em.

*Nuyss*, an Ancient City, and formerly famous **NUYSS.** under the Names of *Nudon*, *Nirvesium* and *Novesium*, is now but a small Place of little Consideration; the sad Remains of three or four Burnings, and ruin'd also by several Wars. It is situated upon the \* *Erpe* (*Erpia*) a little navigable \* The Rhine which formerly washed the Walls of this Place, has taken another Course. River, that falls not far from thence into the *Rhine*. They boast at *Nuyss*, of some poor Privileges, that the Emperor *Frederick III*, granted 'em, as to bear for their Arms an Eagle Or in a Field Sable; and to use red Wax for their Publick Seals. That is pretty near the same Value as the Pope's Benedictions, and the rest of the Presents he generally makes; such as the Bones of the Catacombes; and the Adriatick Gulf, to be the Doge of *Venice's*, or the Senat's Spouse. There's no Reason for us to be much surpriz'd that Princes should make such Presents; but it is astonishing to find People simple enough to receive 'em, and to think themselves highly honour'd by 'em. *Maximilian-I*, married, at *Nuyss*, the Princess *Mary*, Daughter of *Charles the Bold*, Duke of *Burgundy*.

*Spiram* Solo æquans, vel ipsi etiam Imperatorum ibid. sepul-  
torum Monumentis vim nefandam intulit: Ipsorum Sarcophagos argenteos & stanneos, per tot secula contra quoscunque Barbaros inviolatè conservatos, disrumpendo non tantum aureas Cruces, Annulos & Gemmas absconditas; sed & ipsam etiam Venerabilia Ossa violenter extraxit, & cum iis, pilarum recprocatarum ad instar, horrendum in modum ludit, atque jocus est. — Ibi sepulta erant Corpora *Henrici III* *Henr. IV*. *Henr. V*. *Philippi*, qui fuit Dux *Sueviæ* & *Hetruriæ*; *Rudolphi Hapsburgensis*; *Adolphi Nassovii*; *Alberti Austriaci*; aliorumque maximi Nominis Principum; Sed obstupescite, Auditores; Stent vobis comæ, & vox faucibus hæreat; horum omnium tam veneranda Sepulcra, impiè violata sunt, destructa, & in nihilum redacta. ( *J. H. Dalhusius*, de Regum Regnorumq; Mutationibus, &c. p. 60, 61.)

At

**JULIERS.** At our Departure from *Colen* we took the Road to *Juliers*, the *Metropolis* of the Dutchy of the same Name. As far as we could judge by the slight View we had of it, 'tis pretty well fortified. Here the *Protestants* enjoy the free Exercise of their Religion, by vertue of the Treaty which I have mention'd before.

Leaving *Juliers*, we pass'd thro' a good and pleasant Country, and in four or five Hours came to *Aix la Chapelle*. That famous City is still large and beautiful, tho' it has lost much of its ancient Lustre. It has also preserv'd a great Portion of its Liberty; only the Duke of *Newburg*, as Duke of *Juliers*, within whose Lands it lies, has a Right to name the *Mayor*. 'Tis under the Protection of the King of *Spain*, as Duke of *Brabant*; but those Protections are commonly Burdens.

**AIX LA CHAPELLE.**  
*Aquisgranum.*  
*Aquæ.*  
*Aquæ Palatinæ.*  
*Aquis palatium.*  
*Grani Therma.* \* *Grani palatium.*

\* *Nuagerra.* \* *Vegerra.* \* *Coriovallum.* \* *Vecerra.* *An Imperial City; 'tis also call'd Royal, being perhaps honour'd with that Title, because according to the Tenor of the Golden Bull, the King of the Romans ought to receive his first Crown there.* Heiss.

\* *This City is double: The inward City, call'd Carolina, is enclos'd with its ancient Walls.*  
 Blood.

This \* City was almost wholly rebuilt by *Charles the Great*, having lain desolate for almost four Ages, after it was sack'd by *Attila*. The same Emperor endow'd it with several Privileges, made it the capital City of *Gaul* beyond the *Alps*, and honour'd it with his usual Residence. He built also the great Church, from which the Town took the Name of *Aix la Chapelle*, whereas before it was call'd *Aquisgranum*, from a † pretended Roman Prince nam'd *Granus*, a Brother or Kinsman of *Nero*, who having discover'd Mineral Waters in this Place, built a Castle, and laid the first Foundations of the City.

† The old Tower join'd to the Town-house on the East-side, does still retain, say they, the Name of *Granus* or *Granius*.

Anno Mundi 478. Post Christ. 129. conditur à Granio Sereno, Legato in Germania. (*Xiphilin.*)

The

The following Inscription is on a Brazen Basin of a publick Fountain, over against the Town-house.

*Hic Aquis per Granum Principem quendam Romanum Neronis & Agrippæ Fratrem inventis, calidorum Fontium Thermæ à principio constructæ. Postea verò per Dominum Carolum Magnum Imp. constituto ut locus hic sit Caput & Regni Sedes trans Alpes, renovatæ sunt; quibus Thermis hic gelidus Fons influxit olim, quem nunc demum hoc æneo vase illustravit S. P. Q. Aquisgranensis, Anno Domini 1620.*

*Sunt ibi secreti Terræ cæcique meatus  
Dissimilique modo, tacitâ Tellure latentes  
Ejaculantur Aquas: alias non Sulfure vivo  
Ferventes undante ferunt erumpere fumo.  
Ast alii gelido veluti de Fonte Liquores  
Emanant. Tunc ducta cavis canalibus unda  
Confluit in quandam mirâ ratione Lacunam.  
Regia sic calidis miscentur Balnea Thermis,  
Marmoreosque Gradus veterum Sollertia circum  
Artificum posuit, per quos descendat in Undam  
Quantum quisq; Volet: gelidas hinc, inde Calentes  
Invenit, Arbitrioque suo sibi temperat Undas.*

(G. Ligurinus, L. I.)

Charles the Great † died here, and his || Tomb remains to this Day. Here is what I have taken † *At the Age of Seventy two Years, in the Fourteenth Year of his Empire, the Forty eighth of his Reign, and of Christ 814.*  
from an anonymous Author (*De Rebus Aquisgran.*)  
—Corpus ejus aromatizatum est, & in sede Aurea sedens positum est in Curvatura Sepulcri, Ense aureo accinctum; Evangelium aureum tenens in Manibus, & genibus: Reclinatis humeris in cathedra, & Capite honestè erecto, ligato aureâ catenâ ad Diadema: et in Diademate Lignum Sanctæ Crucis positum est. Et  
Crown that is hung up in the Church, is to make observation that Charlemaign was interr'd beneath it. This Crown was plac'd there by Frederick. 'Tis part of Silver, and part of Copper gilt.

L 1

reple-



repleverunt Sepulcrum ejus Aromatibus, Pigmentis, Balsamo, & Musco, & Thesauris multis. In Auro Vestitum est Corpus ejus Vestimentis Imperialibus; & Sudario sub Diademate facies ejus operta est. Cili-  
cium ad carnem ejus positum est, quo, secretò, semper induebatur. Et super Vestimentis Imperialibus, Pera Prigrinitatis Aurea posita est, quam Romam portare solitus erat. Sceptum aureum, & Scutum Aureum, quod Leo Papa consecrârat, ante eum posita sunt dependentia: & clausum, & sigillatum est Sepulcrum ejus.

The Emperor Otto III, being at *Aix la Chapelle*, says another Author, caus'd the Tomb of *Charlemagn* to be open'd: (in the Year 1001.) He took out of it the golden Cross, that *CHARLES* always wore about his Neck, and a Piece of his Cloaths, which was not as yet corrupted; having order'd all the Rest to be put in again where they were. But *Charles* appear'd to him by Night in a Dream, and told him in a threatening Tone, *That he should Die very soon, for having dared to violate his Tomb.* Otto died the Year following, in the twenty eighth Year of his Age. *Carolus ipse in Somniis apparuisse Scribitur, mortem ei Subitanæam comminantis, quoniam vitâ defunctum inquietare non dubitasset; & eventus sequutus est; Nam Otto Imp. Anno statim sequente, Etatis suæ XXVIII. Imperii XVII. mortuus est. (J. H. Dalhufius, De regum Regnorumq; Mutationibus, &c.)* — *Alexander Cyri Sepulcrum ingressus, Inscriptionem legit, eamque sibi explicari curavit: Dicitur autem hæc fuisse; Quisquis ades Mortalium, aut undecunque venis; venturum enim te Scio: Cyrus ego sum, qui Regnum Persicum constitui. Ne igitur mihi inideas tantum Telluris quo corpus meum tegitur, noli me irridere. Et hæc facta sunt non multò ante obitum Alexandri, ut Historiæ tradunt. (Idem Ibid.)* For

For the Space of above five hundred Years, several Emperors that succeeded *Charles the Great*, were desirous to be † crown'd at *Aix*; and I think I told you, that *Charles IV*, made a positive Regulation of this Ceremony, by one of the Constitutions of the *Golden Bull*, which ordain'd, that the Emperors shou'd afterwards receive their first Crown here: But that Custom has been laid aside for some Time, and there remain only two Marks of the ancient Privileges of this City. First, there are Deputies sent both to *Aix* and *Nuremberg*, to acquaint 'em the Election of a new Emperor, that they may send the Imperial .∴ Ornaments, and other Things necessary for the Solemnity of the Inauguration, that are deposited in their Hands. And secondly, Wheresoever the Ceremony is perform'd, the Emperor declares solemnly, That tho' for some particular Reasons he cou'd not receive his first Crown at *Aix*, that Omission shall not be interpreted to the Prejudice or Diminution of the Privileges of that City. The Emperor is always a Canon of *Aix*, and takes an Oath for that purpose on the Day of his Coronation.

† Coronatio olim triplex fuit: Germanica, quæ Aquisgranī ab Archiepiscopo Coloniensi. Lombardica, quæ (\*) Mediolani, ab Archipræsule Mediolanensi. Romana, quæ ab ipso Papa Romæ fieri consueverat. Sed jam a longo tempore duas ultimas Coronationes, extra Imperii sui diminutionem Imperatores neglexerunt. (*Speculum Juridico-Polit.* p. 35.)

(\*) This Ceremony was performed at *Munza*, and not at *Milan*. I have seen at *Munza* the Crown, and the other Regalia. Vid. Ritus Coronandi Imperatores apud Aquisgranum, in the Chronicles of *Utrecht*, by *Jean de Beke*.

∴ *Aix* sends some Relicks, a Book of the Gospels written in Letters of Gold, and one of *Charles the Great's* Swords, with the Belt. We have given an Account of the Ornaments that are kept at *Nuremberg*. Among the famous Relicks that are kept in the Cathedral of *Aix la Chapelle* (and which *Bertius* calls *Lucrosam Spectaculum in his Germaniis*) they highly value a Smock of the Virgin *Mary's*, and *S. Joseph's* Breeches. They have also some Manna of the Desert; but the Quails which they had formerly, are no longer shewn. (*The Learned Ol. Rudbeckius*, Fil. (who was pleased to speak of us in so obliging Terms) has prov'd that those pretended Quails were not Birds, but Flying-Fishes. See *Olavi Rudbeckii Filii Ichthyologiæ Biblicæ pars prima de AVE SELAU* cujus mentio fit Numer. C. XI. v. 31. in qua, contra *Clarr. Borchartum*, & *Ludolfum*, non *Avem* aliquam plumatam, nec *Locustam* fuisse, sed potius quoddam Piscis genus, manifestis demonstratur Argumentis.)

Some Persons here assure me, that both Religions enjoy equal Privileges at *Aix*; but I must confess I forgot to enquire, when I pass'd by that City, and therefore I will affirm nothing positively.

St. Monulfus  
and St. Go-  
dulfus Bishops  
of Liege.

I read t'other Day, in a short Description of the Country of *Fuliers*, that two Beatify'd Prelates gave themselves the trouble of rising from the Dead on purpose to be present at the Dedication of the Chappel of *Aix*, after which they march'd back to their Tombs. Does not this Story put you in mind of *L. Q. Cincinnatus*, who after he had been *Dictator*, and gain'd a Battel, return'd peaceably to his Plough?

MASTREICHT.  
Trajectum  
superius.  
Mosæ Tra-  
jectum.  
\* The present  
King of Eng-  
land.

We staid but two or three Hours at *Mastreicht*, a City of an indifferent Largeness, pretty well built, and strongly fortified; the Garrison consists of between Nine and Ten thousand Men, and we saw the \* *Prince of Orange* take a Review of 'em. Some Battalions perform'd several Martial Exercises, and they are all extreamly well disciplin'd. The little Part of the City on the right Bank of the *Meuse* is call'd *Wyck*. I know not whether you have observ'd, that the Names of *Mastreicht* and *Utrecht* are both deriv'd from the Word *Trajectum*, which is their common Name in *Latin*. *Utrecht* was call'd *inferius* or *ulterius Trajectum*, and was the Passage of the *Rhine*. And *Mastreicht* was nam'd *Mosæ Trajectum*, the Passage of the *Meuse*, and *Trajectum superius*, or the Upper Passage.

*Servafius* Bishop of *Tongres*, who liv'd in the Fourth Age, is the great Saint of *Mastreicht*. His Body, as they suppose, is kept in the Cathedral, where there are several other Relicks that were heretofore famous, and drew Pilgrims thither from the remotest Countries; but the Face of Affairs is much alter'd since that Time.

. Those

Those Kinds of Shells, of which we formerly discours'd, are found about the Town, especially towards the Village of *Zichen* or *Tichen*, and the little Hill call'd the Hill of the *Huns*.

About Three a-clock in the Afternoon we left *Maîtreicht*, and arriv'd the same Evening at *Liege*, which we found so full of People, by reason of the Ceremony of the Bishop's Election, that we could not be accommodated with Beds.

*Liege* is a pretty large City, populous, and adorn'd with some fine Structures, of which the Cathedral Church and the Bishop's † Palace are the two principal. Formerly there was not a Chapter in the whole Empire so honourable as that of *Liege*. The Annals of this City relate, that in the Year 1131, when the Emperor *Lotharius II*, was crown'd in this Place by Pope *Innocent II*, the Chapter that assisted at the Ceremony was compos'd of nine Sons of Kings, fourteen Sons of Dukes who were Sovereign Princes, nine and twenty Counts of the Sacred Empire, and eight Barons. But now any Licentiate Doctor in the University of *Louvain* may be a Canon of *Liege*.

This City is divided by the *Meuse* into two Parts, of which that on the Left-side of the River is the principal. They are join'd by a fair Stone-bridge, which gives a Passage under its Arches to great Barks, which bring all Sorts of Merchandize, and are very convenient for Trade.

There are many Armourers in this Place, who are drawn hither, without doubt, for the Conveniency of Coal, which is found here, and burnt as commonly as at *London*. 'Tis call'd *Houille*, \* from a certain Smith nam'd *Prudhomme*

**LIEGE**,  
Leodium, an  
Imperial City.  
The Bishop's  
Seat was formerly at *Tongres*, from whence it was transferr'd to *Maîtreicht*, and from thence to *Liege*. Heiff.  
† Built by Cardinal de la Marche.

Coal is also found in France, in some Parts of Auvergne, in Forest and near Calais.

\* Others write, that a Man in a Pilgrim's Habit discover'd the Coal-mine to a Burgher of the City, and afterwards disappear'd.

L I 3

le Houilloux,

*le Houilloux*; by whom, they pretend, it was first discover'd. They add, that a Ghost, under the Shape of an old Man cloth'd in white, shew'd him the Mine.

The Vineyards with which the little Hills of *Liege* are almost wholly cover'd, deserve to be taken notice of, because of the Climate, tho' the Wine is not very good. The same Hills contain Quarries of very fine black † Marble.

† In the same Place they also find a Sort of Alabaſter. Tilmont, or Tislemont.

Departing from *Liege* we pass'd in sight of *Tongres* and *Saintron*, and lay at the little City of *Tilmont*. The next Day we din'd at *Lovain*, and arriv'd in the Evening at *Brussels*, where we still remain.

**LOUVAIN,** *the Metropoli- tan See of Brabant. One of the Laws of the University ordains, That Whoremasters should be be-headed with a wooden Saw, and Pimps banish'd. It was*

*Louvain* is very large, and pleasantly built; 'tis said there are some Monuments in it of the Age of *Cæsar*. We visited several fair || Churches, the Town-house, the School of Medicine, and some other considerable Structures; but, the *University* is what renders it more commendable. It was founded by *John IV*, Duke of *Brabant*, in the Year 1425. (*al.* 1428.) It contains many endow'd Colleges, with Schools of Divinity, Law and Physick.

*formerly the Privilege of the Dean of the Canons to receive the Oath from the Duke of Brabant, at his Accession to the Sovereignty. The Well in the Castle is remarkable for its Depth, and an Echo that resounds in it. There is a Tower in the City call'd Verloren Kost, or Charge Lost, because the People of Lovain intended to have built Seven other Towers like to this, but were prevented by some Accidents, so that they erected only one. (Voyage to Flanders by a nameless Author.) There are some Vineyards about Louvain. || The Cathedral dedicated to S. Peter, is much extoll'd. Justus Lipsius was interred at the Cordeliers.*

An Inhabitant of *Louvain*, who happen'd to be in the Inn where we were, offer'd to carry us to a Convent a Quarter of a League from the City, where he promis'd to procure us a sight of several Curiosities, but we had not Time to accept of his Kindness. He told us, that among other Things there

there was in that Monastery a Genealogical Stem of the House of *Crouy*, by which it appear'd, that the Head of that Family now living was descended in a right Line from *Adam*. An *English* Gentleman, to whom I related the Story t'other Day, assur'd me that he knew several Families in *Wales*, who produce like Catalogues of their Ancestors. But don't ye think they might content themselves with deriving their † Pedigree from *Noah*? If these Gentlemen had read \* *Le Feron's Heraldry*, who informs us, that *Adam* bore Three Fig-leaves in his Coat of Arms, 'tis probable they would not make use of any other Scutcheon. I hope we shall meet with some Noble *Preadamites* some time or other.

† The Emperor Maximilian I, having taken a Fancy to make an exact Search after his Ancestors, in order to compose a ge-

nealogical Table of 'em, there was a certain Virtuoso in these Sorts of Things that engag'd to carry his Discoveries as far as *Noah's Ark*. This Flattery was not displeasing to the Emperor, and he apply'd himself so to this Search with his Genealogist, that his most important Affairs were often neglected by him, to the great Discontent of his chief Counsellors, who dared not mention any Thing of it to him. As they were under this Unassess, his Imperial Majesty's Cook, who also serv'd for Buffoon, found a Way to turn his Master from the vain Study he was engag'd in. This Cook told him freely, that he had been inform'd of the Trouble that His Majesty gave himself every Day to his great Prejudice in all Respects, and that he would do very ill, tho' he could carry farther the Examination that he had undertaken, since the Success of it would be of no Honour to him. Why not? said the Emperor; because if I make my Genealogy also, reply'd the Cook, I must go back as high as *Noah's Ark* as well as you; and whereas now I revere Your Majesty even almost to Adoration, so far I look upon my self to be beneath you, when it appears that we had the same Grand-Father, I shall conclude that we are Cousins, and consequently Companions, (See Calvin upon *Isaiah*, p. 188, and J. H. Dalthusius de Regum Regnorumque mutationibus. p. 195.) As we have Abundance of fresh Examples of Families formerly call'd Illustrious which are quite decay'd; and on the contrary, of several others that have rais'd themselves from the lowest State, to the most eminent Dignities, (for *Circulus sunt Res Hominum: in Orbem vertitur Orbis*;) it is certain, that no great Honour does lawfully accrue to us, either from the Merit of our Ancestors, or the distinguish'd Rank which they had in the World, if we fall short of their good Examples; and if our Nobility like theirs, does not consist in Vertue.

*Et Genus, & Proavos, & quæ non facimus ipsi  
Vix ea nostra voca.*

— Nobilitas sola est atque unica Virtus.

\* See E. Pasquier, Part 2. Book 19. Letter 6.

Sis

*Sis licet ingenuis clarisque Parentibus ortus,  
 Esse tamen vel sic Bestia magna potes.  
 Sint tibi Divitiæ, sit larga & munda Supellex,  
 Esse tamen vel sic Bestia magna potes.  
 Deniq; quicquid eris nisi tecum candida Virtus,  
 Magna (iterum dico) Bestia semper eris.*

*Hos primit, hos relevat; hos dejicit, erigit illos;  
 Cogit & in varios Homines descendere Casus.*

At Mr. Gutschoven's House, who is a Physician and great Anatomist, we saw several embalm'd Bodies, dissected after divers methods, and very well preserv'd, in which the Veins, Arteries, Muscles, Nerves, &c. are separated and distinguish'd from each other, so that almost the entire Contexture of the Parts of a Human Body may be perfectly discern'd. The Veins, Arteries, and even the least Fibres, are fill'd with a certain red Matter, which makes 'em appear like so many Branches of Coral. This is esteem'd a rare Curiosity.

I must not forget to mention another Rarity which we saw at *Louvain*. Some Dutch Mariners shew'd, for Two-pence, a Sea-Calf, which they had taken on the Coast of *Greenland*, and was grown so tame, that he who had the chief Care of it could make it play a hundred apish Tricks. 'Tis about the bigness of a Lamb fifteen days old; its Hair is smooth, soft, and almost of an Olive-colour; it has a short Head, with two Whiskers like a Cat, and its four Feet end in Toes or Claws join'd like those of a Goose; it walks and stands on its fore-feet, and draws the other two after it, which are always stretch'd backwards. This *Amphibious Creature* is at present nourish'd with Milk. I remember, as we pass'd by the

*Hague,*

Pinnis quibus in mari utuntur, humi quoque vice pedum serpunt.

*Plin.*

*Hague*, almost a Year ago, a Lady of *Zealand* told me she had seen a tame Sea Dog at *Tergoutz*, who eat all Sorts of Victuals, and bark'd like other Dogs, but made a duller Noise.

I have been long expecting, with impatience, to hear from you; I entreat you to do me the favour to write to me as soon as you can. I am sincerely,

*Brussels*, Aug.  
12. 1688.

S I R,

Your, &c.

## LETTER XL.

S I R,

**Y**OUR Reflections on my last Letters, and several other Passages in that which I receiv'd from you, might furnish me with sufficient Matter for a very long Answer; but since I hope to have the Honour to see you very speedily, I shall defer the further Consideration of these Points, till our meeting, and at present only communicate to you some of those Observations I have made during our Stay at *Brussels*.

I need not tell you, that this is the † capital **BRUSSELS**. City of the Dutchy of *Brabant*, and the ordinary Residence of the Governors of the *Spanish Netherlands*. † *Others say, Louvain.*

This City is of an oval Figure, large, populous, enclos'd \* with a Wall and Ditches, and situated partly in a Plain, and partly on the Brow \* *On one Side there are some neglected Fortifications, which were never lin'd. Since the first Edition of this Book, I'm inform'd, that the Fortifications have been repair'd in several Places, and even some new Works have been added to 'em. The City suffer'd very much by the French Bombs.* of



† Some write  
Zenne.

of a little Hill. The low Town is divided by great Canals, which are fill'd by the little River † *Senne*, which communicates with that of the *Scheld*. These Canals are navigable for Barks of a considerable Burthen, and are very convenient for Trade. The Air of *Brussels* is very good : the Publick Places are adorn'd with Fountains : the Streets are of a convenient Breadth, and well pav'd : the Houses large and commodious ; and the whole neighbouring Country is extreamly fertile.

The People of *Brussels*, and generally of all *Brabant*, are free, kind, civil, and perhaps a little too ingenuous ; but notwithstanding all their Simplicity, they change their Humour when they are provok'd, and have on some Occasions given sufficient Proofs of their Bravery.

The Palace, usually call'd the *Court*, where the \* Governor resides, is neither regular nor magnificent, and at most can be call'd moderately beautiful ; but the Prospect of the Park from its principal Apartments is extreamly pleasant.

Descending from the Palace to the Park, on the End of a Wall near the little Garden, I observ'd a Cannon, the Story of which deserves to be related ; but that I may not detain you too long, I shall only subjoin the Inscription which is engrav'd on a Piece of Marble beneath the said Cannon :

*Dederit ne viam Casusve? Deusve?*

*Mirabili certè casu*

*Hostilis Navis Tormentis Regiis perforata*

*Cum, accenso pulvere, crepuisset ;*

*Hoc Tormentum, & una Juvenulam*

*Altè sublatam in Regis \* Prætoria deposuit.*

*Adco tutum in Rege non solum Innocentia,*

*Sed etiam supplex Hostilitas perfugium habet.*

IS A=

\* The Marquess of Castanaga, 1688. Since the first Edition of this Book, the Elector of Bavaria was made perpetual Governor, 1691. I say perpetual till some Change happens; till this Prince be re-establish'd, or advanced to some other Honours.

\* Subaud. Nave.

ISABELLA CLARA EUGENIA  
BELGII PRINCEPS*In rei Monumentum**Tormentum hic deponi, Juvenulam ali jussit.*

That is to say, *Take notice here Reader, of a very happy Accident, or rather, an admirable Work of Divine Providence. A Man of War of the Enemies Fleet, being set on Fire by ours in an Engagement, blew up in several Pieces by the Strength of the Powder. And the Cannon, thou see'st, near which was a young Maid, being carried in the Air with her, by the same Effort, it luckily happen'd that they fell both, the Maid and the Gun, without any harm, upon our Admiral's Deck. So true it is, that not only Innocence finds a sure Sanctuary with our great King, but even his Enemies when they humble themselves.* ISABELLA CLARA EUGENIA, Governess of the Low-Countries, has taken Care of the Education of the young Maid; and has caus'd the Cannon to be placed here, the better to preserve the Memory of this very memorable Event.

From the Flower-garden you ascend to the Park, which is planted with Oaks, Beech-trees, and Walnut-trees, and contains a great Number of Deer. Its lovely Alleys make one of the pleasantest Walks about the City; and you may also walk quite round the Ramparts, almost always between two rows of Trees.

On the other Side of the Park there is a little House of Pleasure, which was || built by Charles the Fifth; and where, among other Things, the Cradle of that Emperor is still preserv'd. In the great Hall of the other Palace he \* resign'd the Kingdom of Spain to his Son Philip.

Not far from thence, they shew'd us a large Gallery full of several Sorts of Arms and Furniture

|| After he had resign'd his Power he retir'd from the Palace to this little House, and staid there five or six Months.

\* And the Imperial Crown to Ferdinand his Brother, who was already elected King of Romans.

niture for Turnaments, besides ancient Suits of Harness or Armour of several Emperors, Kings, Archdukes, and other Princes or great Captains.

In the same Place they have also taken care to preserve the Memory of three Illustrious Horses, whose Skins are glued on artificial Horses of the same Stature with the Originals. They told us, That one of these Horses was sold for 12000 Crowns to Philip II, who made a Present of him to Lewis de Requesens, Great Commander of Castile, and † Governour of the Netherlands. The second had the Honour to carry the Infanta Isabella, when she made her Entry into Brussels. And the third sav'd the Life of Archduke Albert at the Siege of Ostend.

† After the Duke of Alva.

One of my Friends gave me the Epitaph of the last of these Animals, whose Name was Noble ; you will find in it a Reflection worthy of a Horse of Merit.

*Siste gradum, Spectator ; ego de nomine dicor  
Nobilis ; at Virtus nomine major erat.  
Archiduci Alberto prostravi terga, tenacem  
Cum circa Ostendam Martia Erinnyes erat.  
Hunc ipsum eripui pugnantem hostilibus armis,  
Cum Mors sanguineum falce parabat opus.  
Me magis ardebat Miles, quia Virginis instar,  
Cernebat nives crescere fronte jubam.  
Hinc, ut me raperet, crebro sua spicula & enses  
In caput ignoti strinxerat Archiducis.  
Evassi, eduxique Virum, meque ipse reduxi  
Incolumem. Nostræ non erat hora necis.  
Ast anno vertente, die quo evasimus ambo,  
Nobilis interii. Cernito qualis eram.*

These Dogs are not extraordinary big.

There is a very odd Custom in this City, that Carts are drawn by Dogs as usually as by Horses. They Harness three or four Mastiffs, which they place

place at one another's Side, and make 'em draw prodigious Weights. I am certainly inform'd, that, on a Wager, two of those Animals drew five Men in a large ordinary Cart from one End of the City to the other. Besides, which is the main Conveniency in this Way of Carriage, Dogs may be kept at an easier Rate than Horses. There are Eating-houses or Half-penny Ordinaries for 'em, where they may fill their Bellies with dead Horses, and such other Victuals.

Since it has been observ'd by some Authors, that the *Roman* Censors caus'd the \* Filth that was taken *ex Latrinis*, or out of the Common-shores, to be † sold, and that the Price of it in one Year amounted to Six hundred thousand Crowns, I may venture to acquaint you, that they drive the same Trade at *Brussels*. They gather all the Filth of the City very carefully into one Place, and after it is duly fermented, it is bought and sold like other Commodities. I had the fortune one Day to pass by that Place just as three or four *Dutch* Barques were taking in their sweet Lading; this put me in Mind of *Juvenal's* Reflection, which I think cou'd never be more fitly apply'd;

——Odor Lucri bonus ex re

Qualibet.——

You know *Vespasian's* Answer to *Titus* concerning the Imposition on Urine. As they are great Lovers of Flowers in *Holland* and *Flanders*, they take particular Care to preserve this Sort of Dung

tentes aquas, Censores mille talentis (about 600000 Crowns,) purgandas locaverint. Several Antiquaries have cited this Passage of *Dionys. Halicarn.* when they speak of the Sale which the Censors made of the Filth that was taken out of the Common-shores: But I think this Author speaks only of the Charge of Cleansing the Common-shores. † M. confines the Meaning of the Phrase to hominum stercore, or Humane Excrements; but this is an Error, for the Cloaca maxima was the Common-shore or Sink of all Manner of Filth and Nastiness, according to *Livy*, Receptaculum omnium purgamentorum Urbis.

\* Mibi sanatoria magnificentissima videntur, ex quibus maxime apparet magnitudo Romani Imperii; Aqueductus, Vix Stratae, & Cloacae, reputanti non solum utilitatem operum, verum etiam impensarum magnitudinem, quam vel hinc licet conjicere, quod ut affirmat C. Aquilius neglectas aliquando to Cloacas, & non transmitt-

to make Beds for 'em ; and I fanſie the odoriferous Smell of thoſe Flowers might furniſh Matter for a Riddle, not unlike to that of *Samſon's* Honey.

To change the Subject of this filthy Diſcourſe, I can aſſure you, that there are few Cities in this Country ſo well furniſh'd with good Company as *Brussels*. Almoſt all the Inhabitants ſpeak *French* ; there is a great Number of Perſons of Quality ; the Ladies are endow'd with all the Graces both of Body and Mind ; and a Stranger may be eaſily introduc'd into the beſt Companies.

Four or five great Streets of the low Town form an Iſland, and at the ſame time a Kind of Circle, where they uſually take the Air in Coaches every Evening, and even in Winter as well as in Summer ; for they chuſe rather to take their Pleaſure in Coaches than to walk a-foot ; whereas at *Paris* the *Tailleries* are no leſs frequented than the Walks for Coaches.

I told you before, that at *Rome*, and in ſome other Towns of *Italy*, the Men never enter into the ſame Coach with Women ; and the ſame Cuſtom is alſo generally obſerv'd here when they go to take the Air. But whereas at *Rome* they are poſſeſs'd with an Opinion, that Decency will not admit the Women to be ſeen in Company with Men, here they ſeparate out of pure Gallantry. Perhaps you will imagine this to be a Paradox ; but you muſt conſider, that the Men go on one Side, and the Women on the other, and that they meet, and talk, and ogle as they pleaſe. Thus their Diviſion occasions a more general Society, which wou'd be very diverting, if every one were not oblig'd to ſalute all that paſs by, and to repeat his Salutations as often as he meets another Coach.

There●

There is a pleasant Ceremony observ'd by the Citizens, on the 19th of *January*. The Women undress their Husbands, and carry 'em to Bed: and on the Morrow the Husbands treat their Wives and Friends. I cannot give you a positive Account of the Original of this Custom, but I had the Fortune to be in a Company where there were two different Reasons given for it, and both the opposite Parties persisted obstinately in their several Opinions.

Some alledg'd, that on a certain Time (which they did not think fit to mention more particularly) the City being reduc'd to Extremity after a long Siege, at last surrender'd on Condition, that the Women should be suffer'd to depart unmolested with their little Children, and all that they could carry with 'em besides; and that instead of packing up their Toilettés, \* every \* *The Women of Wansberg in Bavaria* one march'd out with her *Best-beloved* between her Shoulders, and so cheated their Enemies.

Others, who laugh'd at this Story and call'd it a Fable, assur'd us that a considerable Number of the Inhabitants of *Brussels* follow'd St. *Lewis* *when it was besieg'd by Conrad III,* in his first *Croisade*, and had the good Fortune to suffer less than most other Troops which compos'd that numerous Army, when it was totally routed: for, continu'd our Informers, the greatest Part of 'em either escap'd or were redeem'd, and afterwards they join'd in a Body to return home. Now their Wives hearing of their Approach, ran to meet 'em, and in a Transport of Joy caught 'em up, and carried 'em home in their Arms. But, if I durst presume to mend the Story, instead of overloading the Women with so unreasonable a Burden, I would content my self with making 'em undress their Husbands, the first Night after their Return by reason of the good Humour of the former, and the Weariness of the latter, These

\* *This Bell was made of the Metal of certain Statues that stood before the Palace.*

† *See the Book call'd Histoire du S. Sacrement de Miracle, by Stephen Ydens, Priest of Brussels; Printed at Brussels 1605. The whole is mingled with Circumstances manifestly false.—Jonathan the Chief of the Synagogue at Eng-hien buys some Hosts of a Jew that was turn'd Christian, and liv'd at Brussels, (in the Year*

These Warriours put me in a Mind of a Sort of a Monument that is to be seen over the Gate of *Flanders*, where there are Figures of Men arm'd with Spits. An honest old Man, who made me take notice of 'em, told me, that they were plac'd there for a Memorial of the Valour of his Countrymen, on the following Occasion. When the People of *Ghent* revolted under the Government of the Queen Dowager of *Hungary*, *Charles* the Fifth's Sister, and came to surprize and plunder this City, the Rabble of the Town sallied out of the above-mention'd Gate, arm'd with Spits and Pitchforks, and bravely repuls'd the Enemy.

The finest Churches in *Brussels* are those of *St. Gudula* and of the *Jesuits*. These Fathers have great Bells, such as are us'd in Parish Churches, contrary to the usual Custom. They made use of the Pretence of certain extraordinary Catechizings, to obtain Leave to ring a small Bell; and by degrees took Care to make it swell till it became one of the biggest \* Bells. This Piece of Boldness stirs up the Jealousie of the other Monks, who were not over-fond of the *Jesuits* before.

The Chappel of the *Holy Sacrament of Miracles*, is particulary taken notice of at *St. Gudula's*, because of the Relicks that are kept in it. There is a Tradition, that certain † *Jews* having bought

(in the Year 1369) These *Jews* insulted the Hosts, &c. which may be true, since the Folly of Superstition among the Unfortunate *Jews*, is grown to an incredible Excess. They torture them, they burn 'em, &c. (the Ascension-Eve 1370.) their Estates are confiscated, &c. This is still very incredible. But that these hor'd Hosts have rais'd the Dead, &c. is undoubtedly a Thing a little less certain.

*S. Gudule* (or *Gudile*, or *Goudele*) was, say they, of the Race of *Charlemagne*. She is represented in the Church, that is, dedicated to her, holding a Branch of *Palm* in her left Hand, and an open *Lantern* with a *Wax Candle* in the other; a *Demon* endeavouring to extinguish it with a Pair of *Kitchen-Bellows*. And under this Figure, are placed the two following Verses.

Se *Bruxella*, Ducum sedes antiqua *Brabantum*  
Committit precibus, *Gudila sancta*, tuis.

of

several consecrated Hosts of a Priest, stab'd 'em with a Knife, and that a great deal of Blood flow'd out of the Wounds. The Jews were burnt on the highest Tower of the City-walls, so that the Fire was seen at the Distance of ten Miles, and the Hosts were found and plac'd on the Altar of the Chappel, in a Shrine of Gold. This Story is painted on the Wall near the Quire, with these Verses.

*Quisquis agit summi quem tangit cura Tonantis  
Dum properas cæptum siste Viator iter.*

*Hæc tibi vera Caro CHRISTI: Sapientia Patris  
CHRISTUS adest: vivus Panis, & una Salus.*

*Invida Judæum \* quam dum laniare laborat  
Impietas, meritis ignibus ecce ruit.*

\* Carnem.

*Quare, age, Divinos † huic funde Viator Honores.  
Funde Deo dignas supplice mente preces.*

† Carni.

The Church of the *Capuchins* is one of the finest Temples that those Fryars have in any Part of the World.

On the other Side of the Place over against the Town-House, there is a pretty fine House, which is call'd the *King's-House*, and the *Bread-House* (*Broodt-Huys*): upon the Front of it, is written in Large Characters, *A Peste, Fame, & Bello, libera nos Maria Pacis.* <sup>h</sup>IC <sup>V</sup>ot <sup>VM</sup> <sup>pa</sup>CI <sup>p</sup>Vb <sup>LI</sup>Ce  
<sup>e</sup>LI <sup>sibet</sup> <sup>Con</sup> <sup>Cr</sup>VI. The numeral Letters mark the Year 1625.

There are several Curiosities in the Library of the *Jesuits*, and among other Things the Chair of Leather gilt, in which *Charles V.* perform'd the Ceremony of his Resignation. There was no Body to inform us about Books.

The || Chappel of the Family of *Tassis*, in the Church *Des Sablons*, deserves to be particularly consider'd. They made us take notice of four  
M m Verses,

|| 'Tis built of  
very fine black  
Marble.



Verfes, upon a School-Door. The Advice that is given in 'em, is very good.

*Delicias Musis, Musas postpone Saluti :  
Quin, animæ potius cura sit una tuæ.  
Dumque leves alii fumos & inania captant,  
Tu, pete mansuras ingeniosus opes.*

I'm inform'd, that of five and thirty thousand *Bonniers* which the Province of *Brabant* contains, Nine and twenty thousand are possess'd by People call'd *Ecclesiasticks*.

There are some few *Protestants* at *Brussels*, but they are not allow'd the least Degree of Liberty, neither do they own their Religion openly; yet this Country is not under the Power of the Inquisition, for the States would never suffer that Tyrannical Court to be establish'd among 'em. Not but that they are as superstitious here, as they can be in other Places. Their Devotion to the Virgin is the Soul of their Religion. In almost every House both of Merchants and Tradesmen, there is a little Image of our Lady, surrounded with Flowers, Tapers, and other Ornaments. These Images supply the Place of the *Penates* of the ancient Heathens.

I design'd to have given you some Account of the Academy; the Theater; the great Piazza; the Town-house with its Pictures and fine Tower; the Duke de *Bourbonville's* Gardens; the Count of *Egmont's* Hall; the *Carmelites* Garden; and the Glass-house; with some Description of the fine Gardens, Walks, &c. of *Engbien*, which we visited; but I am forc'd to conclude my Letter. You know that Lace and † Tapestry make a Part of the Trade of this City.

We are just going to take a Turn to *Antwerp*, from whence we design to return hither, and after

† They have establish'd at Engbien a great Manufactory of Tapestry.

after two or three Days to proceed on our Journey homeward, by way of *Ghent, Bruges, Ostend,* and *Newport*, where we expect to find a Yacht to carry us over. I am,

S I R,

Brussels, Sept. 23.

1688.

Yours, &amp;c.

## LETTER XLI.

S I R,

FROM *Brussels* we made use of the ordinary Passage by the Canal, and in five Hours came to the Village call'd *Little Villebroeck*, where we embarqu'd on the *Ruppel*, and by the Help of a favourable Wind and Tide, in less than two Hours, arriv'd at *Antwerp*. At our Departure from *Antwerp* to go again to *Brussels*, we hir'd a Coach, which carried us by the way of *Mechlin* to the little City of *Vilvoorden*, where we took Boat for *Brussels*, which is but two Leagues distant.

*Mechlin* is famous for its Neatness, in which nevertheless, if I may judge by what appear'd to us, it exceeds not other Places. There is a great deal of Lace made here, and the River *Dyle*, on which the Town is situated, fills the Canals, which open a Communication between this and most of the neighbouring Cities. The Women of this Signiory of *Mechlin* go frequently to *Brabant* to be brought to Bed, that their Children may enjoy the Privileges of the Natives of that Province. I have subjoin'd an Abstract of these Privileges so much talk'd of.

MECHLIN.  
Machlinia.  
an Archbishop-  
rick, and the  
Seat of the  
Parliament of  
Brabant. 'Tis  
a very ancient  
City.

M m 2

I. The

I. *The Duke ( who at present is the King of Spain ) shall not call a Meeting of the Prelates or inferior Clergie, without the Knowledge, Consent, and particular Approbation of the two other States, the Nobility, and the Common People.*

II. *The Duke shall not prosecute any of his Subjects, or Inhabitants of the Country, but by the usual Methods of Justice, that the accus'd Person may defend himself by his Counsel, and plead his own Cause publicly.*

III. *The Duke shall not be empower'd to impose Taxes, or any other Exactions, on his Subjects, without the Consent of the States of the Country.*

IV. *No honourable Offices shall be bestow'd on Foreigners ; but only some inconsiderable Employments.*

V. *When the Duke shall call a Meeting of the States-General, to require any Thing to be granted to him, those of Brabant shall not be oblig'd to go out of their own Province, or to come to any Conclusion, but in the same.*

VI. *IF THE DUKE SHALL BY FORCE, FRAUD, OR ANY OTHER WAY, INFRINGE OR VIOLATE ANY OF THE SAID PRIVILEGES, THE PEOPLE OF BRABANT, AFTER THEY HAVE DUELY AND CIVILLY PROTESTED AGAINST HIM, SHALL BE HELD TO BE ABSOLV'D FROM THEIR OATH OF FIDELITY, AND MAY FREELY DO AS THEY SHALL THINK FIT.*

According to the Maxim which is unanimously Establish'd in England ; as it was formerly in France ; Parliaments have been ordain'd to restrain the exorbitant Power of those Persons that are named Kings, and redress the Grievances of others which we call People : And one may be sure, there is never a Peer of Great-Britain that would part with his Prerogative upon that Article :

ticle : \* so that to decide certain Questions that make so much Noise, if this Maxim holds good, (as undoubtedly it does,) the Difficulty does not consist in knowing, whether we must submit ourselves eternally, without any Sort of Resistance to the most inhuman and outrageous Persecutions of an incens'd Tyrant; but the Business is to mark the Point how far our Patience and Prudence will permit us to suffer, according to the Circumstances, before we come to make use of convenient Means to restrain barbarous Cruelties, and universal Destruction. I will here take notice of some of the Thoughts of *William I, Prince of Orange*, on the Privileges of the *Brabanders*, in using his own Terms, *without Reflections*.

*Notwithstanding these so hot Disputes upon this Matter, one may confidently say that all Men of Sense of both Parties are in effect of the same Opinion about the most material Point of the Business, and concur unanimously in the same Practice if they can,*

*when urgent Necessity forces 'em, and determines their Controversies; as this Island has lately seen and experimented it, (in 1689.)*

“ When the Dukes of *Brabant* have forgot themselves, they have taught 'em what is the Power of the Barons, and in General, of the States of the Country. *Pag. 41.*

“ The *Low-Countries*, not *Païs de Conquête*, have resign'd themselves to the Dukes of *Brabant*, UNDER GOOD CONDITIONS, p. 46.

“ — They would † introduce, the Inquisition, into the *Low-Countries*. — Only looking Askew upon an Image, had been enough to have condemn'd one to be burnt. I, and Messieurs my Companions did then an Action worthy of immortal Praise, when we drove this *Spanish Vermine* out of the Country, p. 54.

† See the Apology of WILLIAM de NASSAU, &c. Founder of the Republic of Holland, against the Prosecution of Philip II, King

of Spain. Printed for Charles Sylvius (at the Hague) in the Year 1581.

— “ The King is OBLIGED, upon Account of his Oath, and the Conditions upon which

M m 3

“ his

his Predecessors and he were establish'd Lords of these Countries, p. 53.

— " Does he not know well enough, that if he is Duke of *Brabant*, I am, upon Account of my Baronies, one of the chief Members of the same *Brabant*? Does he not know, in what he is oblig'd to me, to my Brothers and my Companions? and to the good Towns of the Country? Upon what Conditions he holds this State? Does he remember his Oath no longer? Does he so little value the Promise he made to God, and the Country? and the Conditions fasten'd to his Ducal Hat? He cannot by Violence force one of the Commoners to any Thing, unless the Customs of the Judicial Bench of their Household permit it: He cannot—— He cannot—— We must then oppose the Violation of these Articles, which are arrogantly trampled under Foot: not One of 'em, but All: not once, but a Million of Times.— Then we must Compel him to do Justice—, &c. Certainly between all Lords and Vassals there is a Mutual Obligation.— If he exercises upon us so many Cruelties, we are (\*) absolv'd from our Oath, &c. p. 69. 80, &c.

Here

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(\*) The Prince alleges several other pressing Reasons, and, in general, says that the inexpressible Cruelties of the Spanish Tyrant, excell'd those of Phalaris and Nero, &c. p. 63. That he massacred above a Hundred rich Christian Merchants among the Moors, only to invade their Effects, p. 41. That he miserably put to Death above twenty Millions of People in the Indies, to enjoy their Estates, p. 50. That never any Tyrant has more proudly violated the Privileges of a Country, nor broken his Faith with less Shame, &c. p. 71. That Duke d'Alva has bath'd himself in the Blood of all; — That he boasts of having shed the Blood of above eighteen Thousand poor innocent Creatures by the Hand of the Publick Executioners, p. 84. 88. That all Freedoms have been destroy'd.

Here are the Notions, which those good People of the Seventeen famous Provinces of the *Low-Countries* still retain. They cannot, say they, be perswaded that Millions of free Men were made to be the Sport of another Man, till they be thoroughly destroy'd. And nothing can make 'em apprehend, that when the Protector becomes a *Persecuting* enraged Enemy, the States have not any lawful Means to deliver themselves from him. They think that those are mad, who say that their *Estates and their Lives belong to Princes*, of whatsoever Title, or Denomination.

When Henry de Nassau retook Tournay, for Charles V, Philip his Son, who was to be their Fu-

stroy'd. — That they never would be able to obtain a FREE Assembly of the General States. — p. 80. 89. 90, 91, &c. what signifies it to a People, adds that Prince, to have their Privileges in fine Parchment, if those Privileges are not maintain'd by the States; and if none enjoy the Effects of 'em? (ibid.) The King, says he farther, had taken the Pope's Dispensation for the Oath he made us — and could he not well know, that in looking upon himself to be absolved from his Oath, we were also free from ours?

( ——— Rex ille PHILIPPUS  
Tot Populis, Terrisque potens, latè que Tyrannus,  
Occidit, à fœdo rosus grege vermiculorum :  
Carnificesque suos miserando corpore pavit,  
Vivens atque videns : & propria funera planxit.)  
(Vid. Thuanum. Lib. 120.) (D. Baudius.)

——— — Frangit Deus omne superbum  
Magna cadunt : Inflata crepant : Tumefacta premuntur.  
( Prudent )

That is to say, this Tyrant who was so cruel and so formidable : this unhappy Murderer of so many Millions of innocent Creatures, is at last conquer'd and torn in Pieces by Lice. He sees himself forced to nourish his Executioners, this devouring Vermin, before his Eyes and during his Life, with the Flesh of his own Body.

† The Political Oaths of the Sovereign, as Guichardin relates it, took the † Oath with his Father, in the following Terms.

several Princes, are no-ways look'd upon by them as Binding. But those Sovereigns that acknowledge the Pope, never believe they have any Reason to keep the Faith they have promis'd and sworn to those which they call Hereticks, when the least Thing that concerns Religion never so little, directly or indirectly, is mingled with their Treaties. There are a thousand Examples of this Management, which is not only founded on the pretended Attributes of the Pope, but on the Decrees of Councils. So that since Protestants cannot depend on the Oaths of Romish Princes: they must have other Securities.

Ego. Philippus Rex Hispaniarum, utriusq; Siciliae, Hierusalem, &c. Archidux Austria; Dux Burgundiae, &c. Comes Habsburgi, & Flandriae, &c. Dominus Civitatis & Provinciae Tornacensis, promitto & juro quod in adventu meo, & successione hujus Provinciae, ERO BONUS, & justus Dominus Civitatis Tornacensis; & observabo, & observare faciam bene & fideliter omnia eorum Privilegia, Immunitates, Leges, Libertates, Consuetudines, & Jura quae illic relictæ sunt, cum sub Sereniss. Parentis mei observantissimi potestatem deducta fuere; & quae postea illis concessa sunt, quatenus in eorum legitima Possessione. Et omnia faciam quae FIDELIS supremus Dominus Comes Flandriae, & Dominus Civitatis & Provinciae Tornacensis facere TENE-  
TUR.

The Province of Brabant and Signiory of Mechlin, by an ancient Custom, never receive any particular Governor. The great Council Royal, which was instituted by Charles Duke of Burgundy, in the Year 1473, and formerly follow'd the Court, was fix'd at Mechlin An. 1503. It judges sovereignly and without Appeal the Knights of the Golden-Fleece, except when Recognizance is made of the Law Suit.

The

The famous City of *Antwerp*, is seated on a smooth and level Spot of Ground, on the right Bank of the *Scheld*; its Figure approaches to a Semicircle, the Diameter of which is wash'd by the River. I'm credibly inform'd that it contains Five thousand six hundred and thirty five Geometrical Paces in compass. The Houses are built partly of Wood, and partly of Brick, with Battlements on the Pinacles on the Tops of 'em, and very high Roofs, according to the common Fashion of the Country: yet they are generally handfom. The Streets, for the most part, are large, freight, and well pav'd.

The Fortifications formerly good are now indifferent. The Ramparts are adorn'd almost throughout with double Alleys border'd with great Trees, which make very pleasant Walks. The Citadel is strong, but somewhat neglected; 'tis a regular \* Pentagon. It was built in the Year 1567, and I have read it cost Five hundred thousand Ducats. The Duke of *Alva's* † Statue in Brass was erected in the Middle of the Place of Arms: he was represented in compleat Armour, but without a Head-piece: his right Arm was extended toward the City, and his Hand open. Under his Feet was a monstrous Figure with two Heads and six Arms, that had two Dishes hanging at its Ears, and at its Neck a Wallet or Satchel, out of which issu'd two Serpents. The six Hands held a Torch, a Leaf of Paper, a Purse, a torn Cloak, a Club, and an Ax, and at the Feet of the Monster there was a Visor. On the Face of the Pedestal that look'd towards the City were these Letters: \* F. \* Ferdinando

Alvarez à Toledo, Albæ Duci, Phil. Secundi Hisp. Regis apud Belgas Præfecto, quod extinctâ seditione, Rebellibus pulsus, Religione procuratâ, Justitiâ cultâ, Provinciis Pacem firmaverit. Regis Optimi Ministro fidelissimo positum.

A. A.



A. A. T. A. D. P. S. H. R. A. B. P. Q. E.  
S. R. P. R. P. I. C. P. P. F. R. O. M. F. P.  
This Statue was not long after broken by the People. The Manner in which that great Prince (the Prince of Orange) whom we have just now heard, has spoken of this Figure, well deserves our Relation of it here. *The Duke of Alba, says he, has arrogantly trampled our Liberties under Foot, &c. His insupportable Contempt of all these Countries has above all appear'd in this Superb, Ambitious, Prophane, Heathenish, and Foolish erecting his Statue in the Middle of the Cittadel of Antwerp, marching impudently over the Belly of the Lords the States, and of the whole People; a Monument of his Tyranny, and an evident Proof of his Pride, &c. (Apol. p. 89. 93.)* Somebody has very well applied to this barbarous Murderer what was formerly said of a cruel Roman Emperor, That never any Person had drank so much Wine as he had shed Blood. (*Tantum vini bausit nemo, quantum fudit Sanguinis.*)

\* Harlemi vidi hunc meis oculis in Urbis Curia aservatos Gladios quinque, quibus Tyrannus Albanus usus est in Decolatione Fidelium milleducentorum, Maximam partem Nobilium, cum illos in Foro

They shew at Harlem five \* Hangers, which (with a Sixth that was presented to the Landgrave of Hesse) have beheaded twelve Hundred Persons in one Day, upon Account of Religion, at Harlem, by the express Orders of that bloody Governour. The Landgrave, has caus'd the Four following Verses to be engraven, on that which is now in his Possession:

*Harlemi quondam, Albani dominante furore,  
Christi adum madidus sæpe Cruore fui.  
Wolmerchusani verum nunc Munere, tandem  
Servio Justitiæ, Dux Gulielme tuæ.*

publico, uno die, è medio tolleret. Sextus Gladius, dono ablati, Cassellæ in excellentissimum illud Langravium Hessiæ Armamentarium delatus est, ubi ad sinistram superioris Contabulationis in introitu latus pender omnibus intrantibus conspicuus. Legi in hoc Carnificis Gladio Castellano hæc chalybi incisa verba; Harlemi quondam, &c. (*Job. H. Dalhusius, d Regum, Regnorumque Mutationibus, &c.*)

I find

I find a particular Story in *Chappuys*, which I cannot forbear relating to you, upon Account of this Citadel. When the *Spaniards* made the Duke of *Arscbot* Governour of it, (in the Year 1577.) the Duke putting his Hands between the Person's Hands who was to receive his Oath, pronounced these Words; *I swear by the Name of God and of the Holy Mary, that I will faithfully keep and preserve this Citadel, &c.* After which the following Answer was return'd to him as Part of the Ceremony: *If you do so, God assist you; if not, the Devil take you Soul and Body:* And the whole Assembly answer'd *Amen.* Such are the Agreements between the Governours, and the Governed.

The *Scheld* is large and deep over against *Antwerp*; there was formerly the richest and most frequented Port in *Europe*: I read not long ago in some † Fragments of the Annals of this City, that the Trade of it, in the Year 1550, amounted to a Hundred and thirty three Millions of Gold, without reckoning the Bank. In the same Memoirs I found the following Story, which may serve for a Specimen of the ancient Riches of that famous City, if true.

One *John Daens*, a Merchant, lent a Million of Gold to *Charles V.* (I think) towards the Prosecution of the War in *Hungary*; the Emperor, at his Return from that Expedition, came to *Antwerp*, and was invited to Dinner by his Creditor; he accepted the Invitation, and was

† The same Annals relate, that the Loss which the City of Antwerp sustain'd when it was pillag'd by the Spaniards, Ann.

1578. was valud at above Threescore Millions of Flo. rins. Others say in 1576; and I believe with more reason, according to this Latin Distick that marks this Year by the Numeral Letters.

qVartâ heV ! -LVCe rVIt antVerpla VICta noVeMbrIs  
CIVe orbata, cXVta Lare, aC eXVta nltore !

*Omnimoda Mercês, Artes priscaque, novaeque,  
Et qua sunt aliis singula, cuncta mihi. (Schal.)*

splendidly

splendidly entertain'd: And the Merchant, after he had burnt a Fire of Cinnamon all the while, at last, to crown the Treat, threw the Emperor's Obligation into the Midst of it.

I need not tell you, that there have happen'd great Alterations since that Time. The Port of *Antwerp* is destitute of Ships; the Exchange is desolate and unfrequented, and the City, tho' still beautiful, enjoys a sad Tranquillity: yet, there are many rich Families in it.

\* *Tin call'd the*  
*Osterlings*  
*House.*

† *Bourses in*  
*French.*

*London* and *Antwerp* were the two principal Cities of the *German Hanse* or League. That great Society had \* a large and fair publick House in the last of those Cities, which is still to be seen. The *Bourse* or Exchange is Ninety Foot long, and Seventy broad, comprehending the Wideness of the *Portico's* that surround it on the Inside. It was built in the Year 1531, and took its Name from a House that stood formerly in the same Place, on which there was a Scurcheon charg'd with † three *Purses*: and from that Time the publick Places appointed for the meeting of Merchants have every where retain'd the *French* Name of *Bourse*. The *Town-House* is also a very fine Structure, tho' half *Gothick*, as the greatest Part of the Rest are.

\* *Four hundred*  
*and twenty*  
*Foot high,*  
*There are three*  
*and thirty Bells*  
*in the Tower.*

The first Time I saw the Churches of *Antwerp* some Years ago, I confess I was surpriz'd with their Magnificence; and especially I admir'd that which belong'd to the *Jesuits*, where there is nothing to be seen but Marble and good Pictures; but since That time I have seen a hundred Churches in *Italy* which obscure the Brightness of those of *Antwerp*. The \* *Steeple* of the Cathedral is very fine, tho' not so high as that of *Strasburg*: it is more finely wrought. The *Italians* have Domes, or Cupulo's and Towers separated from the Body of the Church, but they are

are perfect Strangers to such Pyramids, as those of *Strasburg, Vienna, Antwerp, Salisbury*, and many in *France*.

Thirty Paces from the same Church there is a Well, where we observ'd that the Iron Branches on which the Pully hangs, are adorn'd with Foliages, by a famous Smith call'd *Quintin Mathys*. This Anvil-beater became enamour'd of a Painter's Daughter, and had the good Fortune to touch her Heart; he was handsom, witty, and ingenious; and besides was Master of a good Fortune for a Man of his Profession; but the Painter would by no means be perswaded to give his Daughter to a Black-smith. The old Man's Obstinacy did not dishearten *Quintin*; his Love animating him, taught him to overcome that Difficulty by exchanging his Hammer for a Pencil. In a little time he equall'd and even surpass'd the best Painters in *Antwerp*; after which he receiv'd the dear Reward of his Labours. This generous Lover dy'd *Anno 1529*, and was buried at the Foot of the Cathedral in the Out-side near the great Gate; with the following Verse on the Wall, over his Tomb.

CONNUBIALIS AMOR DE MULCIBRE  
FECIT APELLEM;

*Love tending to Marriage metamorphos'd Vulcan  
to Apelles.*

*Plantin's* Printing-House remains to this very Day in some measure; 'tis in the Possession of *Moretus*, who is also a very skilful Printer.

The Water of the *Scheld* being always brackish before *Antwerp*, and the Fountains of the City not sufficient to serve the Brew-houses, they were forc'd to be at the Charge of bringing a new Supply of Water by a Canal, which empties  
its

its self into a great Cistern, out of which the Water is rais'd by Engines to a large Basen, from whence 'tis distributed by forty Pipes to as many Brew-houses. The Brewers are fix'd to that Number by reason of the great Scarcity of Water, which they have only at certain Hours, and every one knows when to open the Cock of his Pipe.

We ought not to relate Fables as if they were Truths ; but we may very well mention certain singular pretended Events, true or false, that some grave Writers have inserted in their Histories, tho' they be probably fabulous. Let us then speak a Word here before we finish this Article of *Antwerp*, of the pretended Giant *DRUON*, (*al. BRUON*), and according to some others *ANTIGONUS*, whose constant very uncivil Custom, say they, was the Occasion of the Denomination of *Anvers*, or *Antwerp*, to speak more properly. *Guichardine*, and many others report, that in the Place where this City now stands, there was joining to the *Scheld*, a very strong Castle, which was this Giant's Retiring-place : and out of which he never stirr'd but to ravage the Country, and rob Passengers. That when he found any Thing to take away, of which he could reasonably be contented, he let 'em go safe and sound ; but when they had nothing about 'em (which he look'd upon as an Affront done to his Tyranny) he always cut off one of their Hands, and threw it into the River. So that of the Words *Hand* (Hand) and *Werpen* (to throw) has been form'd, say those Writers, the Name of † *Hantwerpen*.

† But *Antwerpen*, as I am told here, signifies an ad-

vanc'd Bank, a Heap of Earth rais'd up for a Defence, against Overflowing. The ancient Name was *Attuacum* ; *Attuacatum* ; *Andoverpæ*. *Antuerpis* is not to be found but in Authors of the middle Century.

*Projectæ*

*Projectæ fecere Manus, rigidique Tributum  
Antigoni, magnum tibi Antwerpia Nomen.*

There are great Bones kept at the Town-House, which they say were this Gyant's : and it seems that *Cornelius Græphens* has not doubted of it, by his making the following Verses.

*In Dentem Gigantis.*

*Faucibus immensis Dens hic stetit ; ore voraci  
Quivisset solidos ille vorare Boves.*

*In Tibiam.*

*Gestavit vastum vasta istæ Tibia corpus  
Enceladum æquavit, non dubium, ille gradu.*

*In Coxam.*

*Tanta hæc horrifici fuerit si Coxa Gigantis,  
Cætera quanta illi membra fuisse putes ?*

*In Brachium.*

*Quàm fuerit forti munitus robore sævus  
Ille vir ; id Cubiti pars monet ista sui.*

*In Scapulam.*

*Ardua terribilis Scapula hæc est, crede Tyranni !  
Quid reris ? quantum sustinuisset onus ?*

*Qui cruciant Homines tibi quot sunt Terra Gigantes !  
Talibus à monstris, eripe nos, Domine.*

They make every Year at *Antwerp* two Solemn Processions, in which they carry a Phantom, which is a Representation of this famous Gyant.

\* We have  
spoken of the  
Gyants of  
Worms, Puz-  
zuolo, Tos-  
canella, Vi-  
terbo, &c.

One may see the Disputes in which the Surgeons Habicoc and Riolan grew so very warm, upon Account of the Great Bones that were found in Dauphiné in the Year 1613, which were said to be the Gyant Teutobochus's. Habicoc maintain'd, that they were Human Bones; and Riolan who could not believe it, had but sleight Conjectures. I have seen such Figures of Bones in several Places; and indeed it is very difficult to form any Judgment about that Matter. And as for the pretended Gyants, † Bruon, Brabon, Briat, &c. we must own also, that we do not understand, neither how those Things could happen in the Manner as they are related; nor the solemnizing such Feasts with so many Particularities, unless all these Stories have their Origine from some Truth. It is the same Thing with all those Serpents, and Dragons that were subdu'd at Cyrene, Rhodes, Milan, Rouën, Pisa, &c. († Brabon, another Gyant, kill'd Bruon; &c.)

The Reader will not be displeased to find here some old French Verses perhaps never printed, that are written at Bourges under the hanging Bones of their Gyant Briat.

*Tu n'as pas dit, ainſique je m'aviſe,  
Qui ſont les os à trois chaines pendus.*

(\*) John Duke  
of Berry,  
Count of Poi-  
tou and Au-  
vergne, who  
built the Holy  
Chappel at  
Bourges, in  
imitation of  
that at Paris.

Si il vous plaisoit, tôt seront entendus;  
Si mon propos vous semble délectable.  
Durant les jours de ce (\*) Prince notable  
Fut mis à mort d'une Masse massive  
Un grand Géant de grandeur Excessive,  
Qui surmontoit en Grandeur justement  
De douze Pieds les gens de maintenant.  
Le Duc voyant l'horrible Creature  
Tant excéder les metes de Nature,  
Fit colliger par desir curieux  
Les Ossemens du Monstre furieux;  
Et pour montrer tant merveilleux Spectacle  
Les enchaina sous ce grand Habitacle.

GHENT, The  
Capital City  
of Flanders.  
Gordunorum  
Civitas.

Some Authors relate, That Charles the Fifth passing thro' Paris, to shew his contempt of that City, said he would put it in his \* Glove, mean-

\* In French Gant signifies a Glove. In the Year 1427, the Count of Nassau Baron de Dieststein, the Marquess of Bergopzom, and the Baron of Wesmale, caus'd the Circuit of several great Cities to be measur'd for a Wager; and they found (as it appears by an authentick Record still extant) that the Circumference of Louvain exceeds that of Ghent by three Rods, or sixty Feet. (Voyage to Flanders.)

ing,

ing, That it might be contain'd in *Ghent*. The Jest of great Princes are commonly receiv'd as Oracles ; and this little Story, whether true or false, has doubtless occasion'd the ridiculous Mistake of several Authors, who speak of *Ghent* as of the greatest City in *Europe*. I know not whether it might not be contain'd in the Suburb of *St. Germain* ; but I'm sure it will appear very inconsiderable if it be compar'd to *Paris*. 'Tis true, *Ghent* is a City, but *Paris* is a *World*.

After all, it must be acknowledg'd, that *Ghent* is a very pleasant Place ; 'tis a fine City, neat, prettily built, in a good Air, and convenient Situation ; whereas at *Paris*, the Houses being high and thick, hinder the Sight of the City, as some say in jest ; here they are not so heaped, that the Town may not be easily view'd. The *French* King took it in six Days, notwithstanding the Inundations of its Sluces, *Ann.* 1678. It receives great Advantages from the Rivers *Scheld* and *Lys*.

There is a Bridge over the latter, on which there are two Statues of Brass representing one Man ready to cut off another's Head : and the same Figures are to be seen in a large Picture in the Town-house, with this Inscription written under 'em :

*Ac Gandt le en Fandt fraepe sae Pere se tacle Desus  
mais se heppe romps si graece de Dieu, 1371.*

I know not whether you can understand this *Gaulish*, or rather old *Walloon* Tongue, without the Help of an Interpreter. *A Gand*, says the Inscription, *l'Enfant frappe son Pere dessus la teste, mais son épée romps, par la grace de Dieu. An. 1371.* To explain the Meaning of it, they told us the following Story.

N n

\* A



\* *A Father and a Son beg each other's Life of Augustus ; and this Prince grants it but to one of the two ; He gives them the Choice, either of drawing Loss, or fighting one against another, that the Conqueror only may obtain Pardon. (Suetonius, in the Life of August. Art. XIII.)*

\* A Father and his Son being convicted of a certain Crime, receiv'd Sentence of Death ; but afterwards a Pardon was offer'd to either of 'em that wou'd be the other's Executioner. This rigorous Mercy inspir'd both the unhappy Wretches with a Desire of dying, and they contend-ed obstinately for that which they esteem'd the more advantagious Part of so cruel a Choice ; but at last the Father prevail'd, he had a great Strength of Mind, and the Length of his Life had weaken'd the Desire of it. After the Son had resolv'd to take away the Life of him to whom he ow'd his own, and had already put himself in a Posture to give the fatal Blow, the Sword either broke in the Air, or the Blade flew out of the Handle ; which Accident being interpreted as a particular Effect of Providence, both the Malefactors were set at Liberty. If this History is true, the Goodness of Providence shew'd it self, after a very wonderful Manner, against a Sentence of inhuman Judges, which was more cruel, in shewing Favour to one of the Criminals, than if it had condemned 'em both, and put 'em to Death in the common Way.

The ancient Building, call'd the *Prince's Court*, was heretofore the Palace of the Counts of *Flanders*. They say there are as many Chambers in

\* *The Prelates of Ghent presented him with a Bible*

it as there are Days in the Year. We went thither to see that in which *Charles the Fifth* was born : 'tis so little, that 'tis impossible there

as soon as he was born, with these French Words written on it, FEUILLETEZ CE LIVRE. (Aët: Her. de Ch. V.) In the Church of the Nuns, call'd *Beguines*, there is a *miraculum Crucifix* with an open Mouth. It happen'd one Day, during the Time of the Carnival, that all the Sisterhood went abroad to take their Pleasure, leaving only one of their Companions at home, who being perhaps as great a Lover of the Sport as any of the rest, and unable to bear so great an Affront, went to make her Complaint to the *Crucifix*, from which she receiv'd the following Answer ; Grieve not, my Daughter, to morrow thou shalt rejoice with me at my eternal Wedding. This Prophecy was entirely accomplish'd ; for the *Beguine* dy'd the next Day, and the *Crucifix* remain'd ever afterwards with its Mouth open.

cou'd

could ever be a Bed in it; and yet there is an ancient Inscription in which it is positively said, that this is the Place where that Prince came into the World. If *Ghent* has had the Honour of giving Birth to so great a Prince, it was used so roughly afterwards by him, that we may say that it had been better for that City he had never been born. 'Tis observ'd, that his Birth happen'd on St. *Matthias's* Day, and that on such a Day he was proclaim'd *Emperor*, † and took King *Francis I.* Prisoner. († 1500.)

The Cathedral is a vast Structure, dedicated to St. *Bavon*. Here I observ'd an Epitaph on a certain Prelate, which (tho' plain and short) is perhaps more expressive than the most studied Elogies.

ECCLESIA ANTISTITEM AMISIT;  
REPUBLICA VIRUM.

Church has lost a Bishop,  
And Commonwealth a Man.

From *Ghent* we embark'd on the Canal that leads to *Bruges*, which is a large and fair City. It does not comprehend so large an Extent of Ground as *Ghent*, but 'tis better inhabited, and its (old) Buildings are more uniform. Ships of Five hundred Tuns may come up to it by the great Canal, but *Holland* has drawn the Trade from hence as well as from *Antwerp*.

BRUGES.

formerly a  
Hans Town.  
In this City  
a Traveller  
ought to visit  
the Town-  
house, the Wa-  
ter-house, Epis-  
copal Palace,

Cathedral, great Market-place, the Colleges of the Four Nation<sup>s</sup> of Flanders, the Church of the Jesuits, and several magnificent Tombs in the Collegiate Church of Our Lady. In the Cathedral, at the Side of the Quire, they shew the Place where Charles the Good, Count of Flanders, was assassinated by some Persons, whom he had compell'd to open their Magazines in a Time of Famine. (Voyage to Flanders.) I had not time to Visit those Things my self.

N n 2

You

You know that the Order of the *Golden-Fleece* was \* instituted at *Bruges*, by † *Philip the Good*, Duke of *Burgundy* : But perhaps you are not so well acquainted with the Occasion of its Institution. At least, 'tis certain, that the Story is related by several Authors in a very different manner. Some say, that esteeming the extraordinary Plenty and Abundance of the Year of his || Marriage with *Elizabeth* or *Isabel* of *Portugal*, to be a Pre-  
 sage of future Happiness; and observing, that the Initial Letters of the Five Months of *Autumn*, viz. *July, August, September, October, and November*, make the Word *JASON*, he instituted this Order with Allusion to the celebrated Fleece of *Colchos*. Several Authors write, that this Institution was occasion'd by that Prince's falling in Love with a Maid of mean Parentage, whose Gown was fur'd with *Lambs-skin*. Some affirm, that the Girl was red-hair'd, and that when the Duke went to see her, he found a certain Lock of her Hair on her *Toilette*, which he gather'd up very carefully, and preserv'd as a precious Treasure. They add, that his Courtiers having taken the Liberty to break some Jest on this Occasion, the Prince took a Resolution to institute an Order of Knighthood, by the Title of the *Golden-Fleece*, in Honour to the Lock of Red Hair. *Davity* says, that several Authors are of opinion, that this Order took its Original from the Religious Society call'd the *Legio Thebaea*. And others relate, that the great Encrease of *Philip's* Revenue by the Importation of *English Wool*, gave Occasion to this Institution. ∴ *Oliver de la Marche*, *George Castellanus*, and after them *J. F. Chiffet*, say, that the Duke had the Fleece of *Colchos* first in his view ; that in Allusion to that, the Order was in-

stituted,

stituted, and receiv'd the Name of the *Golden-Fleece*; and that *John Germain* Bishop of \* *Chaalons* Chaalons upon the Saone (Cabilonenfis Episcopus.) having represented to that Prince, that so Noble an Institution ought rather to be founded on some Passage in the Holy Scriptures, than upon a fabulous Adventure, the Allusion was turn'd to *Gideon's Fleece* (*Judges* 6. 37, &c.) But these Authors do not sufficiently explain the Story: For, certainly Posterity can never fully comprehend by so general an Account the Occasion and Circumstances of this Institution; which, by good Luck, is not of great moment. *Chiffet* and some others take a great deal of Pains to prove that 'twas a Motive of Piety which prompted the Duke to establish this Order, and it may be so; but their Arguments are not convincing: For tho' the two Verses which they cite, and which they pretend are to be seen on that Prince's Sepulchre, seem to decide in their Favour, they prove nothing at all, in my Opinion. The Verses are these:

*Pour maintenir l'Eglis', qui est de Dieu Maison,  
J'ay mis sus le Noble Ord'r qu'on nomme la Toison.*

'Tis more probab'e that this Inscription was the Effect of the Bishop of *Chaalons* Charity; who was desirous to substitute a Sacred History in the Room of a Fable, rather than a sincere Account of the Duke's first Design. I cannot conceive how that Prince cou'd find any thing in the Fleece of *Colchos*, that cou'd have any relation to the Defence and Preservation of the Church of God. I need not tell you, the King of *Spain*, as Duke of *Burgundy*, is Sovereign of the Order. The Prince of *Orange* (*William I*, of whom we have spoken) tells us in his Apology against *Philip II*, King of *Spain*, That the Order

\* It is added.  
that Plusieurs  
Chevaliers  
font eleus  
malgré le  
Chef.

of the Fleece is given at the Pleasure of the Knights,  
by the Plurality of Voices, tho' the Head should \* not  
consent to it: which is a very particular Thing.  
(Apol. pag. 30.)

Departing from *Bruges*, we embarqu'd again  
on the Canal, and in three Hours arriv'd at the  
little Town of *Ostend*. The Fortifications are  
good; and the great Sluces by which that Place  
receives Water from the Sea, and communicates  
the same to *Bruges*, is one of the Things worth  
being observed there.

\* The Siege was  
begun by Arch-  
duke Albert,  
July 5. 1601.  
and Ambrose  
Spinola enter-  
ed the Place  
Sept. 20.  
1604.

It is almost impossible to speak of *Ostend* with-  
out calling to Mind the most famous \* Siege that  
the World perhaps ever saw. This little Fisher-  
town, meanly fortified, sustain'd the Shock of a  
potent Enemy for almost three Years and three  
Months, during which Time it receiv'd above  
Three hundred thousand Cannon-shot (often-  
times under Covert of Heaps of dead Bodies,  
with which the Besieg'd repair'd the Breaches,)  
lost above † Seventy thousand Men, and kill'd a  
|| greater Number of its Enemies; and after all,  
this little Mass of Ruins, overpower'd by the  
Numbers of the Besiegers, and unable to hold out  
longer against so unequal a Force, obtain'd Ar-  
ticles of a very honourable Capitulation.

† Seventy thou-  
sand one hun-  
dred and twen-  
ty four.

|| Seventy two  
thousand and  
nine hundred.

There is a Canal between *Ostend* and *Newport*,  
but for the Conveniency of a quicker Passage, we  
chose to hire a Coach.

#### NEWPORT

\* Call'd Zin-  
dishouë: be-  
fore it was re-  
built and for-  
tified, Ann.  
1442.

\* *Newport* is indifferently fortified, and may, as  
well as *Ostend*, hinder the Approach of its En-  
emies, by opening its Sluces.

I was extremely desirous to satisfy my Cu-  
riosity with a View of *Dunkirk*, which is so fa-  
mous for several Reasons; but durst not expose  
my self to the Danger of meeting with some  
of the Dragooning Apostles. However, since  
My Lord was not in the same Danger, I advis'd  
him

him not to lose such an inviting Opportunity, of seeing a Place, that concerned *England* so much : and I shall now communicate to you the Account his Lordship gave me of it at his Return.

Since this Place † fell into the Hands of the *French*, they have made very considerable Additions to the Fortifications both of the Town, and the Citadel ; and have left no Means unattempted to render it as strong as Art can make it. But notwithstanding the Care they have taken, to line all the Works, the Ground being sandy, or all Sand, and apt to give way, if there were a Breach once begun, the Rampart wou'd quickly tumble down. The two Peer-heads, parallel to one another, advance about half a Mile into the Sea, and form a Canal, thro' which the Vessels enter. At the End of each Peer-head, at the *North-West*, there are two || Plat-forms founded on Piles, which are rais'd about Thirty Foot above the Water, at the ordinary Ebb ; and upon each Plat form is a Battery mounted with about Thirty Pieces of Cannon. At a very small Distance from the Peer-head on the Left-hand, or that which is towards *Graveline*, there are two Works, or Strong Pieces of Fortification, call'd *Risbanks*, at some Distance in the Sea ; one near the Citadel, and the other farther advanc'd, not far from the Plat-form of one of the Peer-heads. These two Forts (if I may give 'em that Name) cover the Place on that Side, together with the Plat-forms on the Peer-heads. And besides, the Cannon of the Citadel reach pretty far into the Sea, and command the Entry of the Channel. The smallest *Risbank* near the Citadel is a Sort of *Fer à Cheval*, that they call *Fort de Revers* ; and the other is an imperfect *Triangle* rounded at the *Angles*. All that is admirably well founded,

† *Lewis XIV.* bought it of *Charles II.* in 1662, four Years before, the *French* and the *English* had taken it from the *Spaniards*.

|| One is call'd the *Green Castle* (*Chateau Verd*) and the other the *Castle of Good Hope*, (*Chateau de bonne Espérance*.)

very solidly built, and furnish'd with a great Number of Cannons. By what has been said, you may perceive that 'tis extreamly difficult to approach the Place on the Sea-side; and 'tis render'd yet more inaccessible by the Banks of Sand that are scatter'd up and down about the Place, which cannot be well avoided without an expert Pilot, and are extreamly dangerous when a Ship is heedlessly engag'd among them. You may easily imagine, that they have not forgotten to fix Chains and other Machines that may serve to barricado the Channel. 'Tis plain then, *Dunkirk* being so strongly defended towards the Sea, so † well fortify'd on the Side of the Land, furnish'd with Sluices to drown Part of the neighbouring Country, and not commanded by any rising Ground, it may be justly said, that it has no other Defect than that which I intimated before; with, perhaps, Want of sweet Water; for all their Wells are brackish; and they fill their Cisterns with Water brought from the Neighbourhood, out of the Town, or with Rain-Water. The Harbour is betwixt the Town and the Citadel. Adjoining to it they have made a Dock about 200 *Toises* long, and 60 broad, for Men of War; and not far from thence there are very fine Magazines. The Town is not beautiful in any Respect. The Houses are built of a greyish Sort of Bricks, which makes 'em seem dirty and melancholy. An *English* Gentleman who lives there, and knows *Canterbury*, reckons that and *Dunkirk* to be of equal Bigness: Yet there are Sixteen Parishes in the one, and but One in the other; which may serve to inform us, that we ought never to judge of the Largeness of a Town by the Number of its Parishes: but I believe that *Canterbury* is of a larger Extent than *Dunkirk*.

I have

† The Place is surrounded with 17 Batteries, both regular and irregular; with Half-Moons and some other Works.

Fort Lion is upon the Sea-side, about a League from the City towards the Fort of Mardick.

One of the usual Walks is on the Peerbends.

I have nothing to add concerning the little City of *Newport*, but that it puts an End to our Peregrination on this Side of your *British* Seas.

By the good Providence of God, our Voyage has been in all Respects happy, and the Pleasure that attended it was never interrupted by Sickness, or any Accident. And in particular, I must own my self extreamly obliged to our common Friend Mr. S. *Waring*, whose good Company we enjoy'd all the Way. He is Master of many excellent Qualifications, which charm all those that converse with him.

To conclude ; Whatever Satisfaction may be found in Travelling, I can assure you, that 'tis always a very sensible Pleasure to return Home. You must not be surpriz'd to hear me speak thus, when I am going to turn my Back to *France* : For I have been forced to look upon it as a strange and barbarous Place, and *England* is become my dear Country. I am,

S I R,

Newport, Octob. 3.  
1688.

*Yours, &c.*

#### P O S T S C R I P T.

SOME Years ago, in my Passage from *Holland* to *England*, the Ship on which I was aboard was taken and carry'd into *Dunkirk* by some Privateers. My Destiny inevitably led me into this famous Place, where Prudence, as we have just now seen, had not formerly suffer'd me to enter willingly. If some *Chinese*, travelling in our *Europe*, had fallen into the Hands of such Adventurers as those that carry'd me into this forbidden Place, he would not have fail'd to  
note,



note, in his Memoirs, all the Circumstances of the Case happen'd to him; and he might, indeed, have made of 'em one of the most agreeable Passages in his Relation. And if any of our Travellers had met with the like Adventure in any of the *Indian Seas*, we should be very well pleas'd too with an Account of it; so fond are we of Things that come from afar. But to have been taken by *French Privateers* in the *English Seas*, is so common a Thing, and so many Persons have had the Experience of it for these Twenty Years, that notwithstanding the Singularity of some Particulars, I will leave 'em all in my first Journal; contenting my self only with taking Notice here of some Circumstances that concern the Article of my Deliverance.

The common Condition of Prisoners of War may be made supportable, provided that Money, which is an universal Remedy, be not wanting. And as my Friends from several Parts took care to send me a speedy Supply of it, even a great deal more than I had Occasion for, one might suppose I was not much to be pity'd. But on one Side, the ill Air of the House where I was confin'd, which was \* (a) stuffed up with sick Wretches very poor, was an Inconvenience that nothing could remove. And besides, the unhappy Notions that the People of that Country have of what they call Religion, and the Practices which are the Fruits of those false Notions, changed my Condition of a Prisoner of War into that of a Prisoner of the Inquisition. The Officers of the Admiralty, who are civil Persons, and the Curate or Rector of the Town, who was a Doctor of *Sorbonne*, were willing, they told me, to have me remov'd into a less disagreeable and incommodious Lodging; but

\* See the Remarks, according to the References (a) (b) &c. at the End of this Postscript.

but say they, you are an Hugonot ; and, for some Time past, nothing in this Country is thought too hard for an Hugonot : Happy those in your Case that may come off at last, after they have languish'd a pretty while in such an Hospital. Whether I was, or was not, an Hugonot, as they call'd me, is what I let alone : For, indeed, it would be impossible for me to define those whom they call so ; and I dare affirm, in spite of the Criticks that shall read this, that no Hugonot, taking upon himself that Name, nor any Person in the World, can undertake to give that Definition, without plunging himself into such a Mire out of which he could never get. But however, it was true that I did not intend to hearken to any Proposition either of Abjuring the Belief commonly receiv'd by the Protestants, or of any Enrolling in the Sect of the Romanists, as not agreeing with my pure and simple Condition of an antique Christian, after the Manner of the Twelve Apostles and their Disciples. And yet, to have purchased my Liberty without Difficulty, I should have spoken quite another Language, and taken at random the new Name of *Good Catholick*, either in a clear or in an obscure Sense, as the Subjects of the Roman Pontiff commonly take it. Without that, those Gentlemen told me, I was in great Danger of remaining a long Time in my melancholy and unwholsome Abode ; and, indeed, it was a Misfortune much to be fear'd, tho' I had good Reason enough to have a better Hope (notwithstanding the dreadful Edicts,) if the Powers on whom I depended were never so little inclined to hear me, in a Disposition to do me Justice.

It is true, I had been personally, and by Name, banish'd, I don't know for what ; so odd, as well as cruel, were many of the Treatments where-

wherewith they used us : But as the Reason of this Banishment was not groundd, I suppose, or any pretended Fault of which they could accuse me, the King was pleas'd to grant to our whole Family a Declaration plain enough of our Innocence ; even with License of selling what we could of our Estate within the Time that was appointed for our sad leaving the Kingdom : And since it was by a Sort of a Storm, of which I was in no wise the Cause, that I was brought back from the Place of my Refuge to that from which I had been exiled, it was reasonable I should demand my Enlargement, by Vertue, and in Consequence of the King's Permission, whose Goodness ought to be look'd upon the same, if I made it appear that I had done nothing since that Time which made me unworthy of it. But this Affair was to be brought to the King himself ; and to find Friends capable of doing me that Office, was a Thing very difficult. The Abode I had made at *Paris* (being born in the Neighbourhood, and bred up several Years in its University) had formerly procured me a good Number of 'em ; but the Tempest of Persecution had dispers'd 'em in such a manner, that they never receiv'd my Letters ; having all of 'em either changed the Place of their Dwelling, or left the Kingdom : So that the six first Weeks of my Imprisonment were spent after a very sorrowful manner. I hope the Leave will be granted me to say here, that in the mean while I receiv'd a very comfortable Proof of the Favour and Kindness of one of the (b) greatest Peers of *England*, who commanded in *Flanders*. This most noble and generous Lord was pleas'd to assure me, by an express Order, that he would mention me to the Marshal *Villeroy*, who was at that Time Generalissimo of the

the French Army in that Country ; and that I might depend upon his taking Care of me. I was extremely rejoiced at this very agreeable Letter ; as believing then that I could never be releas'd by any other Means. But a few Days after Providence furnished with another, whose Success was speedy. I shall not relate the History of it, tho' it is pretty singular. In a Word, Monsieur de Pontchartrain, at the kind Sollicitation of the Count d'Armagnac (a \* Prince whose Name makes his Elogy) was pleased to give himself the Trouble to represent my Condition to the King ; [*The Leave that had formerly been granted us by his Majesty, was register'd in the Treasury-Chamber ;*] and the King, without deferring it to another Time, according to his Justice and Royal Goodness, order'd that I should be releas'd.

\* A Prince of the House of LORRAIN ; and a Man of an extraordinary Merit.

Four Days afterwards, an Officer of the Admiralty, accompany'd by several other Persons, brought me his Majesty's Order the very same Day that it came. Upon receiving it, I said (c) GOD BLESS THE KING ! which was pleasing to the Croud of People that stood round me. A certain Voice, at a little Distance, immediately spoke these Words, *Does he say it heartily ?* and another wiser than he, answer'd to that, *Why would you not have him bless his Deliverer ?* I thank'd this last Person, and, without insisting too much on it, ( for pure Truth expresses Things simply ) I was so happy in expressing what in Duty I was obliged to say on this Occasion, that all that were there present were pleased with it. I dare almost affirm, that this Gracious Prince would not have excepted France of all the Places to which the Liberty he had given me would open the Way, if he had seen in my Heart the Sincerity of \* the Wish I made

\* God bless the King !

for

for him; since nothing ought to deprive me of the sweet Hopes of seeing my dear Country again.

They said several Things upon that Subject; and I was glad to take Notice, in my Discourse with those Gentlemen, that the speedy Justice his Majesty had done me, at the same Instant that he had a perfect Knowledge of my Right, was an evident Token of his natural Equity; from whence I inferr'd, that if that Great Prince had been inform'd, after this Manner, of several Things that have been done against the poor Protestants of *France*, in his Name, and by his Authority; one ought to be perswaded that he never would have suffer'd such great Disorders.

\* The following Reflexions will perhaps appear to some, as being out of the Way; but I have had Reasons (with particular Regard to Dunkirk) to give them Place here. Being so warn'd, dear Reader, you may let them alone.

\* A Theologift, who sometimes honour'd me with his kind Visits, came in then to see me, and to wish me Joy upon my happy Deliverance. He stay'd with me alone for about an Hour; and we ran over, as by way of Recapitulation, some of our Discourses on Subjects not at all belonging to those vulgar Controversies that occasion so many Misfortunes in the World; they rather tended towards the Means of Peace, tho' he was pretty much addicted to the Sect which they call the *Romish Church*. He highly extoll'd the Clemency and natural Benignity of the King, which was a Thing, as he said, that was particularly known to him. But 'tis a great Misfortune to the best of Princes, to be surrounded with Flatterers from their very Infancy, and to be often ill instructed in Religion, as well as engaged in fatal Enterprizes, by wicked and deceitful Ministers. I shall willingly observe here, that the Method of enlightning Souls by devouring Fire, did not appear a good Method to the Sincerity of the wise and learned Man I just now  
men-

mention'd, no more than that of *forced Communions* (as he sometimes explain'd himself, when our former Discourse fell upon the Article of Conversions made by Dragoons :) And certainly these two Things are not only unjust, but the most odious, and the least agreeable to common Sense. As we were discoursing one Day in our Chamber (that is call'd of the (f) Officers) about that unfortunate Practice of tormenting Bodies to gain Hearts; and of putting those to Death, whom they term Hereticks, as being Hereticks; one of these Gentlemen forgot not to instance Calvin, and several other Reformers, who put to Death the \* *Anabaptists*, and the *Arians*, according

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\* *There are but very few Towns in Switzerland and Germany, where they have not put the Anabaptists to Death (as Hereticks,) and very justly, says Theod. Beza (Hist. of Life and Death of Calvin.) Observe VERY JUSTLY, instead of very UNJUSTLY, BARBAROUSLY, FOOLISHLY, &c.*

I wish I could make use of such Characters in writing these Lines, that they might strike the Eyes and the Senses of all the Readers who boast themselves Christians; to the End that they should be forced to observe so much the better, how strange and fatal is the Illusion of almost all Priests in all Sects, who, not considering the infinite Distance, and the essential Difference between their Ministry and that of the Apostles, are so unwisely (not to say presumptuously) attempting to imitate them in Particulars that are unimitable. Those mistaken Popes, Romish and Protestant, seeing Ananias and his Wife Sapphira struck to Death by Paul, (a Man who being moved and forced by the immediate and irresistible Power of the Spirit of God, was doing Miracles,) they shew themselves inconsiderate in so high a Degree, as  
to

cording to the Principle of the Inquisition; not being behind hand in those Cruelties with the bloody (g) *Demochares* who liv'd in their Time, and whom several call'd the *Firebrand of the Guisards*. Those who are so weak as to imagine that *Calvin* was infallible; or, at least, put themselves under a Necessity of maintaining all his Opinions, and his whole Conduct, they find themselves, without doubt, in a great Perplexity, when one makes this Objection to 'em; for the Method of those who say, that Hereticks ought to be put to Death, tends inevitably to have themselves burnt: 'Tis in vain for them to protest they are Orthodox. But when, far from defending such an unwarrantable Thesis, they answer with a free and disinterested Tone, That (h) *Calvin* and his Companions were more guilty than this *Demochares* and his Cardinal, when they plunged themselves into those horrible Excesses, one may then put himself into a Condition to convince the Persecutors of their Injustice. How can we hope that the Church of *Rome* will ever cease to torment us, as long as we our selves give her Examples of our Fury disguis'd in a Christian Zeal? *Francis*

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to ground their Pretensions to such a Power, upon that † Example; and blindly following, in that Manner, the pitiful Imaginations of their Aposth Brain, burn, kill, and destroy poor innocent Christians, better than themselves, and more Orthodox, according to the most lamentable Principles of their raging Zeal, and dreadful Mistake.

† This Fact related in the *Acts of the Apostles*, Chap. 5. is one of the best Arguments produced by our Protestant Burners, to defend their Doctrine and Practice. See above Vol. II. Pages 420, the last Marginal Note; 421, 432, in the Margin; 433, 444, 446, 448, &c. 456, 461, the first Note.

of

of *Verona* proves in his Apology for the execrable *John Chastel*, that *we may put Hereticks to Death, by the Consent and Practice of Hereticks themselves*; *John Calvin*, says he, *having caus'd Michael Servet to be burnt, according to our Principle.* (Apol. for *J. Chastel*, Part 12. Cap. 2. Page 99.) *This Book is in my Hands.*

During the Sixty-six Days of my Imprisonment, I had but four Times the Liberty of visiting the Town, and then always narrowly follow'd either by Soldiers, or by the Jaylor; so that I am able to add here but a very few Things to what has been already said of it. The Word *Dunkirk* signifies *A Church upon the Downs*. This Village was fortify'd by an Earl of *Flanders* (*Baudoin III.*) towards the Middle of the Tenth Century. The *French* took it, and used it very ill, in the Year 1658. But this Place afterwards fell into the Hands of the *English*; and in the Year 1662, *France* made a new Conquest of it, *Charles II.* of Glorious Memory, having sold it to her at a good round Price. Every-body knows of what Importance this Fortrefs has been, since *Lewis the Great* has made it formidable and inaccessible to his Enemies. But as the Colosses of Pride and Force are however subject to be overthrown, so *Dunkirk* is now at the Vigil of a Catastrophe that is going to lay it in Dust and Ruine. The Almighty Power, that makes the Earth tremble, has destroy'd a great Number of Towns in this famous *Italy* of which we have been speaking; some of them having been reduced, by one single Shock, to an Heap of Stones, and others swallow'd up in the deep Abyfs: and now *Dunkirk* will be demolish'd by the Hands of its own (*k*) Possessor, who consents to make a Sacrifice of it to P E A C E.

O o

They



They made me take Notice, in the Cittadel, of that fine Piece of Artillery, known a long Time by the Name of the *Culverine of Nancy*. I measur'd it, and found it to be Two and twenty Foot long. I will say nothing here of the Giant, whose fabulous Memory is solemniz'd every Year by the Inhabitants of *Dunkirk*; as is that of the pretended *Druon*, by the People of *Antwerp*.

The *English* Nuns, who have two Convents at *Dunkirk*, gave great Proofs of their Charity to the Prisoners of War of their own Nation, while I was there; and I have been assur'd they have always us'd to do the same. Would to God that all those whom they call *Roman Catholicks* would profess their Religion, without tormenting People, in the Simplicity and Innocence of those good Ladies!

Having got Leave to go to *Calais*, along with the Prisoners whom they exchange'd with those at *Dover*, I fail'd not to make Use of so favourable an Opportunity of going the Way again that leads to my new (†) Country. I went then, and lay at *Calais*, and the next Day, about Five in the Evening, we weigh'd Anchor. Our Vessel made such Haste, that we had Time enough to eat, by Day-light, at *Dover*, the Supper that we bespoke at our Arrival. I went the next Day to visit the *French* Prisoners exchanged with ours, that were going the same Day for *Calais*, on Purpose to see whether they were as ill us'd at *Dover*, as the *English* were at *Dunkirk*; and finding they were a great deal better fed; better lodg'd, and had some Liberty, I sent an

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† PATRIA EST UBICUNQUE BENE.  
Omne Solum Forti Patria.

ACCOUNT

Account of it to Mr. *Lempereur*, one of the chief Officers of the Admiralty at *Dunkirk*, that he might shew my Letter (as he promis'd me he would) to those who might, in Conjunction with him, endeavour to get an Order for the more favourably treating the new Prisoners whom Two and thirty Privateers daily brought into their Haven.

## R E M A R K S.

(a) *There was a Cartel settled with the Hollanders, according to which the Prisoners of that Nation were immediately exchanged. But as there were but two or three Exchanges of English Prisoners made in a Year, there were sometimes Five or Six hundred in this House, which contain'd no more than Five or Six Rooms.*

(b) *His Grace the Duke of Ormond. My Lord Owverkerque was also pleased to assure me of his Protection. These two Letters produced me abundance of Respect in Prison, and gave me a great deal of Satisfaction.*

(c) *Superadde Dies \* Diebus Regis, ô Deus! Sint Anni ejus veluti multarum Generationum! ut judicet Populum rectè—& conterat Oppressorem—Longitudine Dierum saties Regem, ô Deus! &*  
 O o 2 fac

\* *The King was born the 5th of September 1638, and came to the Crown the 14th of May 1643; so that this Glorious Prince is now in the Seventy-first Year of his Reign; which is not to be parallel'd in the long Race of Kings that have possess'd the Throne of the French Monarchy, and of which there are but very few Examples in the whole History of the World. The Effigies of this Monarch which is upon the Coin of the Year 1643, and upon that of the present Year 1714, is now a Rarity in the most curious Cabinets: But how valuable and precious will these Monuments*

fac ut fruatur! Salute tuâ! — Ne abjicias eum in tempore Senectutis! Quum deficiet Virtus ejus, ne derelinquas eum! — Benignitatem, & Fidem præpara, quæ custodiant eum! — Mitte Lucem tuam, & Veritatem tuam, quæ deducant eum, & adducant eum in Montem Sanctitatis tuæ!

—— Quisquis est placidè potens,  
Et incruentum, micis, Imperium regit,  
Animoque parcit; longa permensus diu  
Felicis Ævi Spatia, vel Cælum petit,  
Vel læta, Félix, Nemoris Elisii loca.  
(Sen.)

† So the Hea-  
thens teach  
the Christians,  
and shew them  
the Way to  
Salvation.

† Consulere Patriæ; parcere Afflictis: ferâ  
Cæde abstinere: tempusque Iræ dare;  
Orbi Quietem; Seculo Pacem suo:  
Hæc summa Virtus: petitur hæc Cælum viâ.  
(Id. in Oct. Act. 2.)

(d) When King David ask'd God Forgiveness of all  
the unknown Sins he had the Misfortune to commit,  
he distinctly makes us observe two Things. The first  
is, That the most virtuous Men, Princes and others,  
sometimes commit ill Actions without believing 'em to

ments not be, if in a more happy Series of new Years of the  
same Reign (those that boast of the Titles of † Incendiaries, and  
Two-edged Swords, giving place to the Peaceable Men of the  
Earth, as David says) France at last wipe off her Tears, and  
see herself re-establish'd in her Prosperity!

† Christopher Gomez, a famous  
Jesuit, boasts of  
his Companions  
in his *Elgia* So-  
cietatis Jesu, and  
exalts 'em to the Third Heaven. in giving 'em the strange Names of *Acies Igneæ*, *Gladii Ancip-*  
*ites*, *Canes Venatici*, & *Ranuncula Pontificia*, *Equus Trojanus*, *Papicola*, *Mancipia Papa*, quibus-  
que in *Tormentis* potius quam *argumentis* certandum, &c. That is to say, An Army of Fire, or In-  
cendiaries; Two edged Swords; Hunting-Dogs, and Frogs of the Pope; Trojan-Horses; Papicoles,  
the Pope's Slaves, a'ainst whom we must fight with great Guns rather than with Arguments:  
Epithets either foolish or profane. (*Elgia Soc. Jf. Antwerpia* 1677. Part 1. Class 3. Num. 20.  
Page 29. — P. 1. C. 7. N. 114. p. 267. — P. 2. C. 11. N. 46. p. 456. — P. 2. C. 11.  
N. 42. p. 455. — P. 1. C. 7. N. 74. p. 225. — P. 2. C. 11. N. 38. p. 454. — P. 2.  
C. 11. N. 46. p. 456. — P. 2. C. 11. N. 5. p. 448.

be

be so; and, what is more, believing 'em to be good: In persecuting you, says our Saviour, they will believe they do God Service. The second Thing that is shewed to us in the Prayer of this great King, is, That the Ignorance of Sins, of Evil which we do not look upon as being so, is not always an Excuse for those that commit 'em; for there is an invincible Ignorance, and an Ignorance whose Darkness Men of Sense might dispel, if they would act like rational Creatures. They must inform themselves with Care and Impartiality. They must bear both Parties with a Spirit of Equity, Mildness, and a pure Love for Truth, as just Judges do on sacred Tribunals. They must examine and weigh every Thing, before they presume to judge of it; and never believe any Man, only upon his Word, in problematical and controverted Matters; neither the Pope, nor any Anti-Pope. I mean Men contradicting the Pope.

How deplorable then would be the Condition of a Prince whose timorous Conscience, wofully beset by wicked or blind Leaders, should too easily engage himself in a Way of Acting which he believ'd just, and was criminal? Of a Prince, who, notwithstanding his natural Goodness and Temper, and even his Inclination towards Piety, should make War upon God in being desirous to serve him? Should shed Rivers of innocent Blood, and cover his unhappy Kingdom with a Deluge of Evils, in pretending all the while to do Penance?

Crudelis \* Babylon! Terræ communis Erinny's!  
 Impia! prob Meretrix! quæ moechos Ebria Ruges  
 Sanguine spumanti paterâ, dulcique veneno  
 Sollicitas! miserosque malo furiata veterno!

Demen-

\* All those that persecute for the Cause of Religion; and all those that pronounce Sentence of Death, not only of Temporal Death, but of Death Eternal, against the Persons whom they call Heretics,

Dementas Populos ! Spectas hæc funera, spectas  
 Tot tristes Tabulas ! Tot sancta cadavera cernis  
 BELLUA ! nec te animi tandem crux ulla perurit,  
 (J. Crispinus in Pras. Martyrolog.)

(e) To force Persons whom they believe to be Miscreants, to receive the Sacrament of the Eucharist, (and especially in the Church of Rome, considering her Opinion in that Matter) is visibly a Profanation, and an horrible Sacrilege : 'Tis an almost incredible Effect of the most strange Illusion of Persecutors drunk with Fury, who act on this Occasion, as they do in

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ticks; and who, at the same Time, practise this foolish and cursed Doctrine: These Men, in all Sects, are, as Persecutors, so many Anti-Christ: so many Incendiaries of that infamous and bloody Babylon. Babylon is every where, where Disorder and Cruelty reign. (1.) Who are these Men that pronounce as if they were infallible? Why should other Men quit their own Understanding, the Persuasion they have in the Simplicity of their Hearts, to subject themselves, like Fools and Slaves, to Opinions which appear to them to be false? And how could they do it if they would? (2.) Could the Persecutors nicely mark the Character of the Heretick that ought only to be fulminated with their Excommunications, in distinguishing him from the other Heretick that deserves to be burnt? (3.) Could they well tell what is their Design in burning this Man, as if they knew not, what every one knows, of the Ages of the true and the false Martyrs? (4.) Who has reveal'd to 'em, that this Heretick whom they put to Death in the Flower of his Age, would never have perceiv'd his Error, if they had suffer'd him to live? Did not Beza and Calvin change their Opinions, and Religion? Why do they affirm then, against their own Experience, that the Light of Truth will never dispel the Darkeness of Understanding in those whom they kill? (5.) This wicked Person, said Beza in his Illusion, bore evident Signs of Reprobation, (the Life of Calvin, printed at Geneva in 1657.) EVIDENT SIGNS! A Sentence rash, and truly despicable! (6.) There was then, O Beza! no Hopes of Mercy for the Soul of him who was thrown into the Fire! (7.) There was then no Prayer for his Salvation, after your Sentence of Condemnation was pass'd! (8.) You anticipated then the Work of the Devils, by hurrying him into the Abyss, and by hastening his full and everlasting Destruction! Horrible Consequences of an horrible Principle! ô cæcas Hominum Mentès ! ô Peccosa cæca !

serve-

several others, contrary to their own Laws, and their own Principles. They refuse the Communion to those of their own Body whom they believe unworthy of it, either upon the Account of some Immorality, or because these Persons are suspected of some\* Heresy: And if any one of our Reform'd Religion was convicted of having stoln himself into their Churches, and receiv'd by Surprise, of a celebrating Priest, the consecrated Host, he would be condemn'd to be burnt. But when the Rage of making Converts seiz'd upon those Men, Priests, Dragoons, Magistrates, and others†, they thrust their Deify'd Water into the Mouth and Stomach of a Heretick who obstinately refuses it, and protests against Popery: An Excess more detestable than if they cast it to Swine. If any one doubts of these Matters of Fact, I have several authentick Proofs of 'em, and several Examples of Persons burnt alive for having spit this Water out of their Mouths, as looking upon it to be an Idol. But I will here add, since I have an Opportunity, two publick Monuments of this monstrous Truth, for the Satisfaction of Strangers, into whose Hands this Book shall fall, and are not perfectly acquainted with the odious Actors of such Satanical Abominations. The first is an Abstract of the very Terms of a Declaration which the Converters obtain'd of the King's easy Temper; Those Men calling themselves Ministers of the INFALLIBLE Church.

LOUIS, &c. We have Declared and Commanded, and by these Presents sign'd with our own Hand, do Declare and Command, Will and Require, as being Our Pleasure, That if any of our Subjects of both Sexes, that shall have abj red the pretended Reform'd Religion, happening to fall sick, refuse to receive from the Curates (\* Curez,) Vicars, and other Priests, the Sacraments of the Church, and declare that they will persevere and die in the said pretended

\* By the Directory of the Holy Office, to wis. the Inquisition, it is expressly forbidden to give the Communion to those who are accus'd of Heresy, and imprison'd for it. † Julian the Apostate forbade 'em, by a publick Decree, not to force the Christians to sacrifice. (Sozom. lib. 5. c. 5)

\* In English, Recitors.

Reform'd Religion, in Case that the said sick Persons happen to recover their Health, that Process be made out against them by our Judges, and that they be condemn'd, the Men to make *Amende honorable*, and sent to the Gallies for Life, with Confiscation of their Goods and Estates; and the Women and Maids to make *Amende honorable*, and to be shut up, with Confiscation of their Goods. And as for the Sick, who having abjur'd, have however refus'd the Sacraments of the Church, and declared to the said Curez, Vicars, or Priests, that they will persist and die in the pretended Reform'd Religion, and shall really die in that miserable Condition, We Command that Process be issued out against their dead Bodies, or their Memory, according to the Manner and Decree made in August 1670, concerning criminal Matters; and that they be drawn upon a Hurdle, thrown upon a Lay-stall, and their Goods and Estates confiscated. — For such is Our Pleasure. — Given at Versailles the 29th Day of April, in the Year of our Lord MDCCLXXXVI.—Sign'd LOUIS, &c.

*The Reader will draw from this Declaration, the Consequences which make for our Subject; and the rest will be confirm'd to him by one of the worthiest Bishops in the Kingdom of France, the Bishop of Saint-Pons.*

\* **Y**OU have too much Understanding, *says* he, [he is speaking to the Commander of the Troops]

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\* I willingly make use of this Opportunity to insert this notable Letter (which has made a great Noise in France) in the present English Edition of this Book, in order to give, by this Monument, to those of this Nation who have not sufficiently consider'd the Persecutions that we have suffer'd in our unhappy Country, not only a certain Proof of the enormous Excesses to which our unjust Enemies have run; but

*Troops (or Dragons) in that Country, in the Year 1686.]* not to know that you cannot, with any Safety of Conscience, contribute the least that is towards Confessions and forced Communions. They are TRUE SACRILEGES without Number, which ought to make our HAIR STAND AN END. It were to be wish'd, for the Sake of those poor unfortunate Wretches that commit them, and the Ministers of the Akar who are the Instruments of THIS ABOMINATION, that *they had been flung into the Sea, as the Scripture says, with a Mill-Stone about their Necks:* For they do not only confirm the *Hugonots* in their Infidelity, but they stagger, by that Practice, the wavering Faith of the *Catholicks*. 'Tis this UNIVERSAL DISORDER which has oblig'd me to write *Instructions concerning the Eucharist*, that there may be in *France* at least one Monument, shewing that those IMPIETIES were not the universal Practice of our Church. I send you a Copy of it, and I entreat you to read it, after which I hope that what Orders soever you may have (*N. B.*) to force the new Converts of higher *Languedoc* to communicate, you will abate your Severity, in seeing that you would do WHAT WAS NEVER PRACTISED, AND THE CONTRARY OF WHAT WAS EVER DONE IN THE \* UNIVERSAL CHURCH. \* Or Catho-  
lick.

but also the Horror that honest *Roman Catholicks* have conceiv'd at these most detestable Practices. One may also see by all this, how just it is to distinguish the simple *Romish Religion* from the *Papistical, foolish, barbarous, and Antichristian Cabal of Persecutors*: How a good and quiet Hermit; our simple and charitable Nuns of *Dunkirk*; a pious and peaceable *Blasius Pascal*; and other such honest Persons who misunderstand some Passages of *Moses* or of the Gospel, are really different from the Wolves and Lions of whom innocent Lambs are the fatal Prey.

† The



† *The Christian Churches of the first Ages did not admit to partake of the Eucharist, either scandalous Sinners, or even those that were weak in the Faith, as well Catechumens as other Persons, whom they thought were not thorough'y instructed. And, far from giving them the Lord's Supper, they did not suffer them to come into the Churches during the Celebration of Mysteries, as some express'd themselves at that Time. The Jews did the same.*

\* *Notable Words, coming from the Mouth of a Prelate of the Romish Church, who speaks after this Manner in France,*

*and is willing to have his Opinions publish'd. They have shew'd a thousand Times abus'd that GREAT PRINCE, whose good Intentions are infinitely far from all Injustice, and much more from all impiety.*

† The Church has always us'd her utmost Care and Caution before they gave the HOLY of HOLIES; that Dogs may not partake of it; that is to say, that Miscreants and scandalous Sinners may not approach it, till after the one has given sensible Proofs of their Faith; and the others, of their Repentance. In the mean Time, Sir, you employ the King's Troops, to force every one to go to the SACRED TABLE without any Distinction. They PUT TO DEATH (N. B.) some of those IMPIOUS PERSONS who spit out and trample under Foot the Holy Eucharist. Is not JESUS CHRIST still more abus'd by PUTTING HIM VIOLENTLY into the Bodies of PUBLICK INFIDELS, and perhaps of very WICKED MEN, whom your Troops force to communicate? Certainly this is the ABOMINATION of DESOLATION; and all good Men ought to melt into Tears, and prostrate themselves before the DIVINE MAJESTY, OFFENDED by this infinite Number of PROFANATIONS and SACRILEGES. Do not, I beseech you, Sir, abuse your self, in believing, as you have said, that you have no Hand at all in that Affair, having done nothing but executed the Orders of the Bishops and Priests. You cannot be blind in an Affair, where even the least Light of Reason is sufficient. You ought to have inform'd the Court of it. \* CERTAINLY THE KING DOES NOT PRETEND THAT. Were you so happy as to be disgraced and ill-us'd upon so glorious an Occasion; God, who is the Source of all Good, would have made you Amends a hundred-fold for the worldly Fortune you might lose. — If my

Name

Name is of any Authority, use it boldly : We shall one Day see who will have done best ; but then it will be too late for those who are guilty of those GREAT CRIMES. In the mean Time, I conjure you to believe, that I am sincerely, Sir, &c.

(f) *This Chamber, a little bigger than the other, was appointed for the Officers, and other Persons of some Distinction, that were made Prisoners of War : And they also sent thither the Officers of the Garrison, when they committed any Fault in the Post they were in. I saw about Fifty of them there, during the Nine Weeks of my Imprisonment ; some for Three Days, and others for Eight, &c. The Conversation of these Gentlemen ; a little Reading ; some Visits ; with now and then a Game at Trictrac, were the only Diversions I had, tho' I wanted not the best Champain Wine.*

(g) *The Duke of Guise, and the Cardinal of Lorraine, his Brother, us'd their utmost Endeavours to establish the Inquisition in France, in the Reign of Henry II, who willingly enough hearken'd to their Advice ; but the wise Men of the Parliament, which had yet some Power, so strongly oppos'd this new Persecution, that it did not last long. Demochares (whose Name was Mouchi) was one of the principal Instruments of that Iniquity. (They call'd his Spies Mouches, and Mouchards.) Happy England, who hast been deliver'd from the Law de Hæretico comburendo ; May Heaven preserve thee both from ever committing the like Murders, or suffering them !*

(h) *Calvin and his Colleagues had but one Way of trying to burn this poor Spaniard, (and the others,) which was to attempt to make Fire fall from Heaven upon him, as Elijah did against the Satellites of the King of Israel (2 Kings 1. 10.) Let the Fire descend*

scend from Heaven, and consume thee! And we should even take Care not to be over-hasty in making such a Vow, according to what the weak Saviour of the World says to those whose Warmth transports them so much without due Consideration, on these Occasions, when he censures the Violence and blind Zeal of his Disciples: You know not, says he to them, the Spirit that is in you; for the Son of Man is not come to destroy Souls, but to save them. Such, towards all of us, is the merciful Patience of God; such is his Benignity and long Forbearance, when he invites the greatest Sinners to Repentance, till the last Moments of their grey old Age.

These Protestant Divines are wont, in the Perplexity they are in, to palliate this scurvy Affair, as if this Man was burnt for Blasphemy, and not for Heresy: But, to speak candidly, those Efforts are vain; and it is even an absolute Prevarication against Truth, because it is notorious that Calvin and Beza, supported by Zuinglius, Bullinger, Zanchius, and others, have declared by their publick Writings, that *Hereticks* (using that Word in general) *ought to be put to Death*. And Beza is plain upon that Matter, in the History of the Life of Calvin, of which he is the Author. (See the Geneva Edition 1657.) Here are his own Words. *After they had burnt Servet, Calvin, says he, proved by a very fine Book, that the Office of a Magistrate extends to the suppressing Hereticks; and that therefore he was JUSTLY PUNISHED WITH DEATH.* But, besides, it is in vain for them to insist on the Blasphemy of this unfortunate Man, as having been the principal Cause of his Punishment: First, because it is not certain, that they ought to put to Death all Persons that speak blasphemous Words: They must govern themselves in that

that Business according to the establish'd Laws. Secondly, Because all Blasphemy was a Crime abhorred by the Accus'd: 'Twas a Consequence which he rejected, and retorted upon them. Did not *Calvin* complain, that many treated him also as a Blasphemer? accusing him of making God the Author of Sin, &c. And, lastly, because neither Princes, nor any other Christian Magistrates, had yet bethought themselves, in any Country, to condemn to Death either Infidels or *Arians*, whom they may seize when it happens that those Persons come into their Dominions; and in particular the *Jews*, whom they suffer almost every where, notwithstanding they speak against Jesus Christ, as every one knows.

\* This sad Subject having been more than once offer'd to our Consideration in these LETTERS, it has also given us Occasion for some new Reflections, on Account of its great Importance. And as we are daily inform'd, that the Thirst of the Persecutors, longing for the Blood of our Brethren, is not yet quench'd in our unhappy Country (tho' the wise Men of the *Romish* Church disapprove of these Proceedings;) with Thoughts of Compassion for the one, and of a just Horrour for the other, we will here add to what has been already said, the proper Words of an † Illustrious Person, upon this Subject. His Discourse which was very solid and pathetic, address'd and spoken to the King himself, was not without some Success; and why should we not have Leave to hope, that some of our honest Readers, whose Prejudices lean towards

† *The Chancellor of the l'Hospital, Lord High Chancellor of France. Consult Pel-leus, a zealous*

*Roman Catholick, in the History of the Life and Deeds of Henry the Great. Printed at Paris by Francis Eluby, in the Year M DC XII. See Pages 158, 159, 274, and the following.*

those

those Violences, in France and in other Places, will find themselves also more happily dispos'd, upon their hearing this excellent Man.

\* See Page 164. in the History of Pel-leus.

\* SIR, says he, we must not cut and slash at Random, as if Civil Societies were so many Herds of Cattle, and Cities the Shambles. We cannot extinguish Fire by Fire. — If we think that the Protestants are in an Error, 'tis our Duty to reform them by the Word of God, and not by Persecutions. — Fire is for the Abominable, and not for them who in the midst of it call upon the Name of the Son of God. —

We must not destroy the Reformed, instead of instructing them; nor give them Death instead of Cure. The Clergy (as we call 'em) must not preach Murder, Blood, and Slaughter, in the Sacred Seats of Justice, Mildness, and Truth: Otherwise they will be the Fire-Locks of † Sedition; the Trumpets of Satan; the Satellites of the Antichrist, and the Enemies of the Christian Church. The King is the common Father of France, he ought not to be the publick Executioner. —

Let us not, continued he, take bloody Murderers to be the Protectors of the Gallican Church. — We must love Men, and destroy their Errors. — Faith (p. 275.)

is a Gift from God; and thou, O Man, wilt thou set up to be a God to Man? If the Creator, by his Word, does not plant and make Faith flourish in our Souls,

how can the Creature graft it in them with an Arm of Flesh which is so weak? What was the Fruit of Violences, if the Courage of the Sufferers was greater than the

greatest Torments. and their Constancy stronger than the Cruelties? If Persecution has sown the Fields of our Enemies? If they revive again out of their Ashes?

If they have flourish'd in their Afflictions, and shoot out again in their cruel Torments? Let those who cover themselves with a Cloak of Piety, in order to

† Let us observe some curious Words of the famous (and unfortunate) Archbishop Laud, in his Speech delivered in the Star-Chamber, the 14th of June 1634, pag. 18 (and 74.) Tho' the Preaching of God's Word, says he, when it is performed according to his Ordinance, be a great Means of many good Effects in the Souls of Men. — Yet

Sermons are fitter a great deal for other Operations; namely, to stir up Sedition. — Such a Sermon was a Sermon first, and a Libel too: And it is the best Part of a Fast, to abstain from such Sermons.

make

make Havock of their Fellow Citizens, shew us, that our Saviour made use of the material Sword to bring People to God. Let them shew us, that the Apostles pursued, with Fire and Sword, the Jews and the Gentiles.—Faith must be perswaded, and not impos'd.—Religion ought not be betray'd or sold.—Violence against Souls is not Piety, but a Slaughter.—Let us then leave those that err in Peace, and not force them: God alone is the King of Souls.—They are worthy of Compassion: Let them alone, and leave them to the Mercy of the Almighty (p. 279.)

(i) See the Book intituled *Notitie Historiche de' Terremoti*, dall' Abbate Vincenzo Magnati. In Napoli, appresso Antonio Bulifon. 1688.

(k) Art. IX. of the Treaty of Peace concluded and sign'd at Utrecht the 30th of March, and declared by the Queen in Parliament, Thursday the 9th of April, 1713.

✠ The French King (or rather, \* *The King* \* *The King of Spain is King, and French; but not King of France.*) shall take care that all the Fortifications of *Dunkirk* be razed, the Harbour fill'd up, and the Sluices or Moles levell'd, at his own Expence, within Five Months after the Peace is sign'd; that is to say, the Fortifications towards the Sea, within Two Months; and those towards the Land, together with the said Banks, within Three Months; on Condition also, that the same be never repair'd again; but, till every Thing is put into the French King's Hand which is to be given him instead thereof, or as an Equivalent, the same shall not be ruined.

AN

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A N

# Alphabetical LIST

## OF THE

### PALAZZI of ROME.

Which deserve to be seen by Travel-  
lers ; either upon Account of their  
Fabrick, or of the Cabinets, Libra-  
ries, or other curious Things that  
are to be observ'd in them.

*The Architects who built the finest of those  
Houses, for Structure, are also named here.*

<b>T</b> HE Pa- lace of Cardinal A- lexandrini.	By <i>Pietro Dome- nico Pacanelli.</i>	In the Piazza of the Holy Apostles.
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Of the Duke of <i>Attemps.</i>	By <i>Martin Long- bi, Senior.</i>	Nel Rione del Ponte.
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Of Prince Al- tieri.	By <i>John An- thony Rossi.</i>	Al Jese.
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† Of the Kings of England.	By <i>Bramante.</i>	Al Borgo nuovo.
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Of the Duke of <i>Aqua-Sparta, or Cesis.</i>		Rione del Borgo.
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\* This Palace  
belongs now to  
the House of  
Colonna.

OF

- Of the Marquis of Ariano. Rione di Trevi.
- De' Signori d'Asse. By Anthony de Rossi. In St. Mark's Place.
- Of the Signore d'Arsoi. Rione di Parione.
- Of Cardinal Azzolini. Rione del Borgo.
- † Of Prince Barberino Palestrina. By Peter Ferrerio. At the Four Fountains. † There are two Palaces of the Barberins.
- Of Count Bigazzini. By Charles Fontana. In St. Mark's Place.
- Of Signori Bonelli. P. Par. P. Dom. Paganelli, a Dominican. Rione de' Monti.
- Of Prince Borghese. By Ant. de Battisti. In Campo Marzo.
- \* The said Prince's great Palace. By Martin Longbi. In the same Place. \* See Villa Borghese.
- La Loggia Corrispondente at the said Palace. By Flaminio Pontio. At the same Palace.
- Of the Duke de Bracciano. At Pasquino.
- Of the Marquis de Bufalo. By Fran. Peperelli. At Colonne's Place.
- Of S. Sri. Buon Compagni. Rione del Ponte.
- Of Duke Caffarelli. According to the Draught of Raphael d'Urbino. Alla Valle.
- Of the Capitole. The Body of the House of. Begun by Michael Angelo, and finish'd by P p. Rione di Campitello. It was antiently called the



the Middle,  
where the Se-  
nators meet.

James della  
Porta, and by  
Jer. Rainaldi.

led Mons Ce-  
lius, Capitoli-  
nus, Tarpeian.

\* A Part of the  
same Building.

\* The Palace of  
Conservatori,  
in the same  
Place.

By M. Ange and  
James del Du-  
ca.

The Capranica.

Rione di Colonna.

Of Prince Car-  
bognano.

Mart. Longhi,  
according to  
the Draught  
of della Porta.

At the Foun-  
tain di Trevi.

Of Cardinal

Rione di S. Eu-  
stachio.

† See Monte  
Cavallo.

Garpegna.

† Of Cavalieri.

R. di S. Angelo  
di Pescaria.

Of S. Spirito of  
SS<sup>ti</sup>. Cafali.

By Ottaviano  
Mascherini.

Al Borgo Vecchia.

Of S. Cenci.

By Jul. Romain.

At the Caff. House

Of the Duke  
de Ceri.

By M. Longhi,  
Senior.

At the Foun-  
tain di Trevi.

The Palace of  
the Chancery.

By Bramante,  
and Sangalli.

Rione di Parione,  
near S. Laur.  
in Damaso.

Of Cardinal  
Chigi.

By Balthasar Pe-  
ruzzi, of Si-  
enne.

At the Longara.

† There are  
three Palaces  
of Chigi.

† Of D. Augustin  
Chigi.

Jaqu. de la Porte,  
Car. Maderni,  
and Fel. della  
Greca.

Of Cardinal  
Flavio Chigi.

A. S. Apostolo.

The inner Part.

By Car. Maderni.

A. S. Apostolo.

The Frontif-  
piece.

By the Cavalier  
Bernini.

The Palace of  
the Jesuits;

By Barthelmi  
Ammanati.

At the Roman-  
College.

College Rom.

The

The College of By the Cavalier R. di Campo  
the Propaga- Bernini. Marzo.  
tion of the  
Faith.

\*Of the Con-  
stable Colonna.

Of the Conser-  
vators.

Of Cornari.

Of Cardinal  
Corfi.

Of the Marquis  
Corfini.

Of the SS<sup>ri</sup>. Co-  
stagni.

Of S. Costa.

Of the Mar-  
quis Crescentie.

Of the SS<sup>ri</sup> de  
Santa Croce.

Of Cupis.

Of Cardinal  
Dezza (to  
the Borgbeses.

Of the Holy  
Ghost.

Of the Cardi-  
nal D'Este.

Falconiere.

Farnese. Near  
the Campo di  
Fiore.

M. Ange, and  
Ja. del Duca.

By Ja. del Duca.

According to  
the Draught  
of Bramante.

By Baltbasar de  
Sienna.

According to  
the Draught  
of J. Crescentii,  
by N. Sebren-  
gundi.

By Martin Lon-  
ghi.

By O. Masche-  
rini.

By Ja. de la  
Porte.

By the C.F. Bor-  
romini.

By Sangallo. The Cornish and  
Ornaments in the Court are  
the Work of M. Ange. The  
Gallery was finish'd by Ja. de

Rione di Trevi.

At the Capitol.

At the Fountain  
di Trevi.

Rione della Rego-  
la.

R. del Ponte.

R. di S. Angelo,  
in Pescaria.

Strad. Borgo di  
nuovo.

At the Rotonda.

Rione della Rego-  
la.

R. di Parione.

R. del Borgo.

At the Ciam-  
bella.

Strada Giulia.

\* There are  
three Palaces  
of the Colonna's.

*Vignola* ; and the Frontispiece  
that is on the *Strada Julia*, by  
*J. Barrozo da Vignola*.

*R. di Parione.*

Of *Fiorenzola*.

Of the Marquis By *Horace Torre-*  
*Fonsecchi.* *giani.*

Of Cardinal  
*Franzoni.*

*R. del Ponte.*

\* The Stair-  
case of this  
House is much  
talk'd of.

\* Of the Duke According to *Al Corso*.  
of *Gaetani.* the Draught  
of *Barth. Am-*  
*manati.*

*Della Vigna Giu-* By *Jaq. Barozzi* Without the  
*lia* (of Pope *da Vignola.* Gate del Po-  
*Julius III.*) *pulo.*

Of the S<sup>ri</sup>. By *Camillus Ar-* In *St. Mark's*  
*Gottifredi.* *cucci.* Place.

Of *S. Jean de* By the Cavalier  
*Latran.* *Domin. Fonta-*  
*na.*

Of the Jesuits. By *Barth. Am-*  
*manati.*

Of Prince *Ju-* By *John Fontana.* Near *St. Louis.*  
*stiniani.* The Gate is  
done by *Bor-*  
*romini.*

Of the Marquis By *P. Ligorio.* In the Place  
*Lancelotti.* *Navona.*

Of the S<sup>ri</sup>. *Lan-* By *Carlo Mader-* *Alli Coronari.*  
*celotti.* *ni.* The Gate  
is done by  
*Dominichino.*

Of *S. Jean de* By *Domin. Fon-* *R. de' Monti.*  
*Latran.* *tana.*

\* In the Year  
1455, they  
began to print  
at Rome in  
this House.

\* Of the Mar- By *Balthasar of* *Alla Valle.* There  
quis *Massimis.* *Sienna.* are two Pa-  
laces of *Maf-*  
*simis.*

Of

Of Duke Mat- By Carlo Ma- Piazza Mattei.  
tei. Mazirini, derni. Over against  
or of Zagaro- St. Sylvestre.  
la.

The Palace of By Paul Maro- Piazza Madona.  
Medicis. scelli.

Another Palace By Annibal Lip- A la Trinità de'  
of Medicis. pi. Monti.

Mignalli. R. di Parione.

Of Cardinal By Ant. di S. At S. Saviour's  
Millini. Gallo. delle Capelle.

Di Monaci di S. By Horace Tor-  
Paulo. regiani.

Di Moonte Ca- By the Cavalier Upon the anci-  
vallo. Domin. Fonta- ent M. Quiri-  
na. nal. R. di Trevi.

La Loggia della That which was  
Benedittione is  
the Work of  
the Cavalier  
Bernin.

That which was  
built by Paul Flaminio Pontic.  
V, is the  
Work of

Of the Marquis The Frontispiece which fronts  
Muti. the Place of the Holy Apo-  
stles, is done by the Marquis  
F. Bapt. Muti.

Of Cardinal By Barth. Am- Rione di S. An-  
Negroni. manati. gelo.

Of Cardinal By the Card. At the Four  
Nerli. Dom. Fontana. Fountains.

Of the Holy  
Office.

† Of Orsini. To the Cardi- Campo di fiore. † Upon the  
Of the SS<sup>ti</sup>. Pal- nal Pio. Rione di Campo Ruines of  
lavicini. Marzo. Pompey's  
Theatre.

Of the Marquis P. *Faq. de la Por-* *Piazza di Com-*  
*Paluzzi d'Al-* *te* made the *pitelli.*  
*bertoni.* Ornaments

within. The  
 Portal is the  
 Work of *Fer.*  
*Rainaldi.*

*Pampilio*, where By *Fer. Rinaldi.* In the Place  
*Dona Olimpia*  
 lodged. *Navona.*

† See the fine  
 Gallery by Pi-  
 etro da Cor-  
 tona.

\* *Pampilio.*

The small Pa-  
 lace of *Parma.*

Of the SS<sup>ri</sup>. *Pa-*  
*tritii.*

Of the SS<sup>ri</sup>. *Pe-*  
*troni.*

† N.B. Among  
 other Things,  
 the Statue of  
 Adonis.

† Of the SS<sup>ri</sup>.  
*Pickini.*

Of the Com-  
 mander *del*  
*Pozzo.*

Of *Raphael d'*  
*Urbino.*

According to *Al Borgo Nuovo.*  
 his Draught  
 perform'd by  
*Bramante.*

*Riari*, where  
 Queen *Cbri-*  
*stina* lodged.

Of *Sr. Rondanini.*

Of the SS. *Rocci.*

Of *Dominico Ros-*  
*si, à la Pace.*

Of the SS<sup>ri</sup>. *Sa-*  
*cbetti.*

Of Duke *Salvi-*  
*ati*, built by  
 Cardin. *Jean*  
*Salviati*, to

By *John Mary* *Su'l Gianicolo d'*  
*Baratta.* *la Longara.*

*Ant. di S. Gallo.* *Strada Julia.*

By *Nanni Lippi,* *A la Longara.*  
*di Bacco-Bigio.*

lodge

lodge King  
Henry II.

Of the *Sapienza*. *Faq. de la Porte. R. di S. Enstachio.*

Of Prince *Savelli*, built upon the ruins of the Theater of *Marcellus*.

Of the Marquis *Serlupi* (not yet finish'd.) *Faq. de la Porte. At the Roman Seminary.*

Of the Marquis *Silvestri*. By *Baltasar* of *Sienna.* At *S. Lauren. in Damaso.*

Of the Duke de *Sora*. By *Bramante.* *Piazza di Chieza Nuova.*

\* Of Cardinal *Spada*. By *Julius Mazzoni.*

Of Duke *Strozzi*.

\* Observe, among other Things here, Pompey's Statue.  
*R. di S. Enstachio.*

Of the *SS<sup>ri</sup>. della Valle*.

*Ibid.*

Of the *SS<sup>ri</sup>. V<sup>er</sup>esi*.

*R. della Regola.*

The *Vatican*. Built by several Popes, and several Architects.

Of the *SS<sup>ri</sup>. Verospi*. By *Honorio Longhi.* *Nel Corso.*

Of the *Villa Borghese*. By *Jean Van Sanzio*, a Dutchman. Without the Gate *Pinciana*.

Of the *Villa Giulia*. *Faq. Barozzi da Vignola.* Without the Peoples Gate. Behind *S. Sylvestre*.

*Zagarola*, or *Mazarin*.  
*Zagarola*, see *Mazarin*.

P p 4

These

These may be added.

Alberici.	Cicchini.	Palumbara.
Alberini.	* Cimarra.	Patritii.
* Aldobrandin.	Conti.	Raggi.
† Aldobrandin.	Falconii.	Ricci.
Andosilli.	Ferrini.	Roberti.
Aquavivi.	Fioravanti.	Rospigliosi.
Aquilanti.	Florentii.	Ruggieri.
Arfoli.	Fonseca.	Ruspoli.
Astalli.	* Gabrielis.	* Rusticucci.
Baccelli.	Gherardi.	Sannesii, or
Bentivogli.	Lancia.	Massei.
Bernini.	Landuca.	Sciarra.
Boccapaduli.	Lanti.	Sforza.
Bottini.	* Lodovisi.	* Teodoli.
Butii.	† Lodovisi.	Torres.
Caposucchi.	Manfroni.	* Vaini.
Carobino.	Maraldi.	Varesi.
Casali.	Of S. Mark.	Vecchiarelli.
Casanatta.	Marciani.	Velli.
Cavalleti.	Mauri.	Vicovano.
* Cesarini.	Melchiori.	Vittorii.
† Cesis.	Mignanelli.	* Of the Ursini.
† Cesis.	Mozzi.	† Of the Ursini,
Ceuli.	Nari.	&c.
Chiavarini.		

*HABITACULA JUSTORUM  
BENEDICENTUR.*

An

*An Alphabetical List of the Chief Villa's  
or Pleasure-Houses, that may be seen  
by Travellers, in and about the City of  
Rome.*

**T**HE *Villa Aldobrandina*, to the *Pamphilio's*  
*Rione de' Monti*, near the *Dominican-Nuns*.  
Here may be seen the ancient Picture call'd  
*Nuptiæ Aldobrandinæ*, which was found in the Baths  
or *Thermæ* of *T. Vespasian* on Mount *Esquilino*.

The *Villa Aldobrandina*, called *Belvedere*, at  
*Frescati*.

The *Bagniaia*, belonging to the Duke of *Lan-  
ti*; (built by Cardinal *Francis Gambera*)

The *Casino Barberino*, upon the *Bastions di S.  
Spirito*, (a fine Prospect of the City.)

The Pope's Gardens, at the *Belvedere*.

The *Villa Benedetti*, belonging now to the Duke  
of *Newers*; without the Gate of *S. Pancrace*.

The famous *Villa Borgese*, without the Gate  
*Pinciana*.

The *Villa Borgese*, called *Monte-Dragone*, at  
*Frescati*.

*Caprarola*, belonging to the Duke of *Parma*,  
built by Cardinal *Alexander Farnese*. *Jaq. Barozzo  
da Vignola* was the Builder, and was very success-  
ful. This House is about Eighteen Miles from  
*Rome*, and is worth the Travellers Curiosity.

The small Garden of Cardinal *Flavio Chigi*;  
between *S. Mary Major* and the Four Fountains.  
Here you may see a great many Water-works.  
There are several Rarities in the *Palazzo*.

The *Villa Costaguti*, near the Gate *Pia*.

The



The Gardens *d'Este*, at *Trivoli*.

The *Villa Farnese*, on the Mount *Palatin*, (where the Palaces of the ancient Kings and Emperors of the Romans were. (A fine Prospect.)

The *Villa Ginetti*, at *Vellitri*.

The *Villa Jusliniani*, about Fifty Paces without the Gate *del Popolo*. In the Entry, on the Left-Hand is a *Sarcophagus*, on which this ancient and agreeable Epitaph is engraven in very legible Characters; *Hic sita est Amymone, Marci optima & \* pulcherrima; Lanifica, pia, pudica, frugi, casta, Domifeda*. Which is exactly the Woman described by Solomon, or Lemuel, in the last Chapter of *Proverbs*.

\* Subaud.  
Uxor.

The *Villa Ludovisia*, belonging to the Prince *de Piombino*; at *Monte-Pincio*, or the *Trinity-Hill*.

The *Villa Ludovisia*, or of *Guadagnole*, at *Frescati*.

The *Villa Madame*, belonging to the Duke *de Parma*, about a Mile from *Rome*, at the Bottom of *Monte Mario*.

The *Villa Mattei*, at the *Navicella*, (a fine Place much neglected.) Here are Abundance of antique Sculptures, and, among others, one *Faustina*, so well preserv'd, that it is the finest Face that I ever saw upon a Statue.

The *Villa Medicis*, on the *Monte della Trinità*.

The *Villa Montalte*, or *Savelli*, upon the ancient *Mons Viminalis*, between *St. Mary Major*, and the *Thermae of Dioclesian*. Here are very fine Walks.

The Pope's Gardens, at *Monte-Cavallo*, and at *Belvedere*.

The *Villa Pamphilio*, or *Bel-respiro*; without *St. Pancrace-Gate*. Here is a large and fine Garden, but neglected.

I could likewise have taken Notice of the *Villa's Cianti, Lanti, Odeschalchi, Fersallina, Casorini, &c.*

\* A Garden of Simples. And also of the Gardens *Colonne, de la Sapienza*, of *St. Onufrio*, and of several other Commonalties.

*A List*

*A List of some of the Churches that are most esteem'd for their Structure; with the Names of the Architects. And, by the Bye, some of the chief Paintings that are to be seen in the said Churches.*

**S**T. \* *Agnes* in the Place *Narona*, built by the \* *Built in* Cavalier *Rainaldi*; except the Frontispiece, *Greek Cross.* Cupulo, and the Vestry, which were done by *Borromino*. The four Corners of the Cupulo were painted by *J. B. Guali*; the Cupulo, by *Ciro Ferri*; and the Cieling of the Vestry by *P. Perugin*.

*St. Andrews*, Novitiate of the Jesuits; the Work of *C. Bernin*. This Church is OVAL, and very fine, tho' but little.

*St. † Andrews delle Fratte*, built by *Guerra*, but † *This Church* the Tribune, Cupulo, and the Belfry, were formerly be- done by the Cavalier *Borromini*. *longed to the*

*St. \* Andrew's delle Valle*, built by *Carl. Maderni*. \* *On the Ru-* The stately Chappel of the Family of *Ginetti*, is *ines of Pom-* the Work of the Cavalier *Carlo Fontana*, Junior. *pey's Theatre.*

The Chappel of *Strozzi* was built by *M. Ange*. That of *Barberine* is also exceeding fine.

The History of *St. Andrew* in *Fresco*, upon the Arch above the Tribune, and Four Evangelists \* *There is also* in the Cupulo, were done by *Dominichini*; and an Hospital where the the rest of the Cupulo by the Cavalier *Lanfranc*. *Portuguese* There is in the Convent a *St. Sebastian*, and *St. Pilgrims are* *Gaetan* done by *Guido*. *will enter-*

*St. Anthony* of the \* *Portuguese*; the Frontispiece was done by *Martin Longhi*, Junior. *tain'd for the* *Space of three* *Days.*

*St. † Athanasius* of the Greeks, done by *Martin † Built by* *Longhi*, Senior. *Greg. XIII,* *in the Year*

*St. \* Bi-* 1577.

\* Near the ancient Building commonly called Callucio.

Travellers may inform themselves of it.

St. \* *Bibiana*. The Frontispiece of this Church, and the Statue of St. *Bibiana*, were done by the Cavalier *Bernini*.

St. *Charles Borromeo al Corso*, one of the finest Churches in Rome; done by *Honorio Longbi*, and *Martin* his Son. The Painting of the great Altar was done by *Carlo Marotti*; the great Nave and the Cupulo by *Hyacinth Brandi*; and the two small by *Louis Garzi* and *Fr. Rosa*.

S. *Charles* at the Four Fountains, done by the Cavalier *Francis Borromini*.

S. *Charles à Cattinari*, done by *Rosato Rosati*. The Frontispiece, done by *John Bapt. Soria*. The Angels of the Cupulo are the Work of *Dominicbini*; the Tribune of *Lanfranc*, and the *Transito di S. Maria*, of *Andrew Sacchi*.

\* Built by Cardinal Fr. de Celsis.

S. *Catherine the Virgin and Martyr*, or *de' Funari*. The \* Frontispiece and the Belfry were done by *Jaques de la Porte*. Here they take care of Women that are ill marry'd, and of the *Povere Zitelle pericolose*. The Painting of the great Altar was done by *Livio de Forli*; the Histories by it, by *Frederick Zuccherro*. The St. *Margaret*, and the Crowning of the Virgin, as you go in, by *Hannibal Carrache*.

† For Bagnanopoli.

S. *Catharine of Sienna*, at † *Nagnanopoli*, done by *J. Bapt. de Soria*.

The Church of *Christ* worshipped by the Wise Men; by the Cavalier *Borromino*.

S. *Faustina and Giovitta*, according to the Draught of *Michael Ange*. The Frontispiece is the Work of the Cavalier *Fontana*.

\* Built by Cardinal Salvati.

S. *Gregory in monte Celio*, or *All' Arco di Costantino*; built by *John Bapt. Soria*. The \* Chappel of S. *Gregory* was painted by *Hannibal Carrache*. 'Tis said, this Church is built on the Ground where the House of Pope *Gregory I.* stood; and that the little

little Chappel, near the Vestry, where there is no Altar, is the Place where his Bed was

*St. James* of the Incurable, built by *Francis de Volterre*, at the Charge of Cardinal *Maria Salviati*.

*S. Ignatius* of the Roman College, built by *Horace Crasso*, a Jesuit. The first Stone of this Church was laid in the Year 1526; and it was consecrated in the Year 1550, tho' it is not yet finish'd. There is neither Marble nor Gilding in the Church, and yet it passes with many understanding People for the finest in *Rome*, next to *S. Peter's*. 'Tis a fine Piece of Architecture. The Painting of the Arch, and of the three great Altars, was done by Brother *Andrew de Pozzo*, a Jesuit, who hath writ an excellent Treatise of Painting and Architecture, and knew very well how to practise both.

*S. Jeronimo à Ripetta*, or of the *Schiavoni*; built by *Martin Longhi*, Senior.

The *Giesu Vecchio*, a very stately Church of the Jesuits, and the only one in *Rome* that is consecrated to \* JESUS CHRIST. The Church was built by *Jaq. Barozzo à Vignola*; and the Frontispiece by *Jaq. de la Porte*. The Paintings of the Cieling, and of the Cupulo, are done by † *Baciccio* and *Carlone*; that of the great Altar, by *Mutian*; and that of the Chappel of *S. Francis Xavier*, by *Carlo Maratti*. The Arch above the Altar is done by *Carlone*; and the Vestry by *Carraches*. This superbe Edifice was finished and consecrated the 25th of November, in the Year 1584, and Cardinal *Alex. Farnese* was at most of the Charge thereof. Here is kept the Body of *St. Ignatius de Loyola*, who dy'd July 31, 1556; and was canoniz'd March 12, 1622. The Tomb of Cardinal *Bellarmin* (without any Eulogy) is erected close to the great Altar, at the Ex-

\* To Jesus Christ, that is under the Name of Jesus: for there are many dedicated to S. Saviour. But the common Notion of this People is, that Jesus Christ and St. Saviour are two distinct Saints.  
† *Baciccio* Gauli of Genoa.

pence

pence of Cardinal Odoard Farnese, his intimate Friend.

S. *John Baptist* of the *Florentines*. It was built according to the Design of *Jaq. de la Porte* (that of *Michael Angelo* having been rejected ;) a Scheme of which is yet to be seen. The Frontispiece is not yet done. The great Altar was done by *Borromini*. The Paintings of the Chappel of the Holy Crucifix, are done by the Cavalier *Laurenc* ; That of the Altar of the Chappel of *Nerli* by *Salvator Rosa* ; and of the Chappel of *Gapponi*, by *Santi Titi*.

S. *John de Lateran*, the Head and Mother, say they, of all Christian Churches (if you except that of St. *Pancrace*, under *Highbate*, near London.) *Borromini* was the chief Architect when Pope \* *Innocent X.* last repaired it. The Paint-

\* There is also abundance of Work of Pius V. Clement VIII, and Alex. VII.

ing of the Altar of the Holy Sacrament, where are Pillars of Copper gilt, full of Earth brought from the Holy Land, was done by *Salvator*. The Vestry and Organs were also done by him, and those who were taught by him. The Arch-

ing at the Entry that is towards the Obelisque, is done by Cavalier *Joseph d'Arpino* and *Cbri*.  
† Repaired by *Stophar Pomarancio*. All the Painting of the † *Bap-*  
*Urban VIII.* tistery are done by *Andrew Sacchi*. The Author of *La Roma Santa* says, after a Pope whom he cites, that there are so many Indulgences in this Holy Mother Church, that God alone is able to count them. He adds, that above Twenty Councils have been assembled there. There was the Residence of the Popes till such Time as they went to *Avignon*.

S. *Laurence in Lucina*. This is the greatest Parish in Rome. The fine Chappel of the *Anonciade*, which belongs to the Family of *Fonseca*, was built by the Cavalier *Bernini* ; and that of S. *Ant.* of *Padua*, belonging to the Family of *Nunex*, by the Cava-

Cavalier *Rinaldi*, as also the great Altar, upon which is a famous Crucifix done by *Guido*.

*S. Louis* of the French; built by *Jaques de la Porte*. The Painting of the great Altar is the Work of *Francis Bassan*. The *S. Matthew* and the Histories of the Chappel on the Right-Hand, by *Caravaggio*: The Cieling by Cavalier *Joseph d'Arpin*: And the Chappel of *S. Cecil* in Fresco, by *Dominicain*.

*St. Luke* and *Sancta Martina*, built by *Pietro da Cortona*, at the Charge of Cardinal *Francesco Barberino*. The Painting of the great Altar was done by the famous *Raphael*, but not of his best *Maniere*.

*St. \* Marcel* of the *Servites*, built by *C. Carlo Fontana*. The Painting of the Chappel *Frangipani* is done by *Frederic Zuccherò*: The Chappel *Tadèo* by *l'Algarði*: That of the Holy Crucifix, by *Perrin del Vague*, by *Pellegrino*, and *Daniel de Volterra*. The Cowl of *St. Francis* is one of the Relicks kept in this Church.

\* This Church is built upon the Ruines of one of the Temples of *Illis*.

*S. Mary in Portico in Campitelli*, by Cavalier *Carlo Rainaldi*. There is in this Church a most miraculous *Madona*, endow'd with a particular Talent of making the Plague cease. After having appear'd to *St. Galla*, a Roman Lady, she was convey'd into the Arms of Pope *John I*, by two Angels, and all the Bells in Rome rung at the same Time, tho' no-body touch'd them. It would require many Volumes to relate all the Miracles that this rare *Madona* has done.

*S. Mary delli Angioli alle Therme Diocletiane*; built by *Michael Angelo*.

*S. Mary dell' Horte*, by *Martin Longhi*, Senior.

*S. Mary di Loreto de' Fornari*, by *Jaques del Duca*, and *Ant. Sangallio*. The great Altar was done by *Honorio Longhi*; The Chappel *del Presespio*, by *Frederick Zuccherò*. There are several Paintings of *Joseph d'Arpino*.

*S. Mary*

*S. Mary and St. Francis*, built by *Carlo Lombardi*.

*S. Mary Major*. The Frontispiece on the Side that the Tribune is, was built by the Cavalier *Rainaldi*.

\* Built by  
Sixtus V,  
and Paul V.

The Chappels \* *Sixtina* and *Paulina* in this Church are extraordinary stately. Upon the great Altar of the latter (which, putting all together, is preferable to the other, tho' 'tis often thought otherwise at the first View) the Image of *S. Mary Major*, made by *St. Luke*, is worshiped. When *Gregory the Great* carried it in Procession, to cause the Plague to cease, the Angels were heard all about to sing the Hymn *Regina Cæli*, &c. There are in the Chappel several Pieces done by *Guido* and the Cavalier *Joseph d'Arpino*. The Cupulo is done by *Civoli*, and the Paintings of the Vestry by *Cignani*. A prodigious Quantity of Relicks are shewed there; but there are few of 'em that are very curious; they being only Arms, Legs, Jaw-Bones, and such like common Things.

*S. Mary of Mount Carmel*, built by *Ottavio Mascherino*.

\* Of the Nuns  
of Sancta  
Chiara.

*S. Mary ad Montes*, or *Madonna di Monti*; built by *Jaq. de la Porte*. Here is to be seen a very fine Nativity done by *Mutien*. Before this Church was built, there was a \* Convent joining to the Place where it now stands, which had been abandon'd; and upon a certain Place of the Wall of this Convent stood an Image of the Virgin, which was regarded by no Body. This Image being angry that she was so slighted, thought fit one Morning, the 25th. of *April* 1679, to do I don't know how many Miracles. This made a prodigious Noise; People run thither from all Parts, and the Presents that were made to her in a few days, were sufficient to build a Church to place the *Madona* much better, and to feed

feed her Priests.

*S. Mary du Montferrat* ; built by *Fr. de Volterre*.  
The *Madona* was done by *Pomaranccio*.

*S. Mary de la Pace* ; built by *Pietro Berettino de Cortona*, and repair'd by *Alexander VII.* The miraculous \* Image is in a rich Tabernacle upon the Altar of the Cross. There are some Paintings in Fresco on the Tribune, by *Albano*. The Nativity is done by the Cavalier *Vanni*. The Manger, by *Feron de Sermonetta*. The Annunciation, by *Marcel Venuci*. The three great Pictures under the Cornish of the Cupulo, by *Baltb. of Sienna*. The Sibyls and the Prophets, done by *Raphael*, in the Chappel of *D. Aug. Chigi*, are much boasted of. The Monastery and the Cloister are built by *Bramante*.

\* Its chief Talent is to chase away Devils.

*S. \* Mary del Popolo* ; built by Cavalier *Carlo Rainaldi*. There are several Things remaining of the Architecture of *Baccio Pintelli*. This Church is reckon'd to be one of the richest, for Altars, Chappels, Tombs, Relicks, and Indulgences. The stately Chappel of *Aug. Chigi*, dedicated to the Holy Virgin of *Loretto*, was built by *Raphael*. The fine Statues of *Daniel* and *Habakkuk*, in the said Chappel, were done by the Cavalier *Laur. Bernini*. The following Inscription is in the Chaire.

\* Repaired and very much enriched by Alex. VII.

*Altare a Paschali Papa II. Divino afflatu  
Ritu solemniori hoc loco erectum,  
Quo \* Dæmones proceros  
Nucis Arbori insidentes,  
Transseuntem hinc Populum dirè insultantes  
Confestim expulit,  
Urbani VIII. Pont. Max. Auctoritate  
Excelsiorem locum quem conspici  
Translatum fuit :  
An. Dom. M.DC.XXVII.*

\* See Vol. II.  
Pag. 42.

Q q

*S. Mary*



† The History  
of the Image  
is much the  
same with  
that of S. Ma-  
ry ad Mon-  
tes.

S. Mary of the † *Scala* ; built by *Ottavio Mascherino*.

S. Mary del Suffragio ; built by *C. Rainaldi*.

S. Mary Transpontina, begun by *Baltb. of Sienna* the Son, and finished by *Ottavio Mascherino*. This Church is near the Castle of S. *Ange* ; and for this Reason they have dedicated a fine Chappel in the said Church to S. *Barbara*, as Patroness of Fortresses. The Picture of this Saint, over the great Altar, was drawn by the Cavalier *Jof. d'Arpino*. The History of her Martyrdom, and the Paintings of the Arching, were done by *Cesare Rosssetti*, according to the Draught of *Jof. d'Arpin*. Those who are curious, never fail to take particular Notice of the Crucifix which spoke to S. *Peter* and S. *Paul*, when they were ty'd to a Pillar that is to be seen there, and whip'd at the same.

Here is also  
kept a miracu-  
lous Madona.

This Image  
bleeds like  
that della  
Pace.

S. Maria in *Vallicella*, or *Pozzobianco* ; built by *Fausto Ruggesio*. The Convent, the Oratory, and the Frontispiece, were done by *C. Borromini* ; and the Vestry according to the Draught of *Marucelli*. The Paintings of the Cieling of this Vestry were done by *P. de Cortona*, as likewise the Arch of the Church, the Tribune and the Cupulo of the great Altar. The Presentation, and the Visitation, in one of the Chappels, are done by *Fr. Barocci* ; Jesus Christ carry'd to the Sepulcher, by *Michaele Caravaggio* ; the S. *Philip* by *Guido* ; and the Paintings of the great Altar by *Rubens*. Cardinal *Baronius* is interr'd in this Church.

\* I have taken  
Notice else-  
where of the  
Miracles of  
this Image.  
† Commonly  
call'd S. Ma-  
ria inviolata.

S. \* Maria in *Via* ; built by *Martin Longhi*, Senior.

S. † Maria in *Via-lata*. The Frontispiece was done by *P. de Cortona*, at the Charge of Pope *Alex. VII.* This Church is built upon the Ruines of the Gordian Arch. The Oratory of S. *Luke*

is

is said, by those Gentlemen, to be exactly the Place where that Evangelist wrote the *Acts of the Apostles*, and where he made the Image of the *Madona* that is worshipped in this Church. They preserve also, with great Veneration, the first original Manuscript of the said Book of the *Acts*, writ with S. Luke's \* own Hand.

\* *For a Matter of this Moment, Witnesses must be produced. Here is one*; Sancta Maria Inviolata è Titolo di Cardinale: e nel dì della Purificatione, e Natività di Maria Vergine vi è la plenaria remissione de' peccati: E vi è l'Oratorio di S. Paolo Apostolo, e di S. Luca, nel quale Scrisse gli *Atti degli Apostoli*, e dipinse quell' *Imagine di Maria Vergine* ch'è in Chiesa, in quello stato nel quale esso hebbe prima di lei notizia; e pero, la dipinse con l'anello in dito, per mezzo della quale Iddio non manca operare molti miracoli.-- Vi sono molte Reliquie, particolarmente IL LIBRO STESSO DEGLI APOSTOLI, IL QUALE SCRISSE S. LUCA IN QUESTO LUOGO. (*Roma Sacra, Antica e Moderna, &c. In Roma, per Giovan Battista Molo; Con Licenza de' Superiori. A spese di Vincenzo de Romanis, &c. 1687.*) Four other Witnesses are,

Domenico Maria Pozzobonelli, *Maestro del Sacro Palazzo.*

Rodrigo di Vega, *Revisore.*

Stephanus Joseph Menatus *Episcop. Cyrenen. Viceger.*

Joseph Clarionus. *S. Theol. Magister, ac Reverendiss. P. Fr. Dom. Mar. Puteobonelli Sac. Apost. Pal. Mag. Socius, Ord. Prædic.*

Father Montfaucon makes Mention of the holy Image, as being the Work of St. Luke; There are seven

\* See in the  
following Page.

† Quoting  
Flaminius  
Vacca.

ven such sacred Pictures, saith he, in the City of Rome, Quas, hodieque, cultu singulari venerantur, (*Diarium*. Pages 106, 239, 243.) but he is silent upon the Manuscript, tho' that Relick be no less precious and curious than his\* Autograph of S. Mark, kept in the Treasury of Venice: perhaps one would prejudice the Price of the other. To recompence his Reader, the Father † presents him a great many Bines of very true Saints, one of whom (that no Body knows) is call'd Sant Agabytus. He regales us also, not only with some fine Particles of our Lady's Apparel, and J. C's Rayment; but especially with notable Rags of John the Baptist's Garment, which having been extreemly odd, like that of Elias, (2 Kings i. 8. Zach. xiii. 4. Math. iii. 4.) are Relicks of very rare Value, and especial Power against extraordinary Distempers, for those that are well provided with that Sort of Faith, as probably is the Author of the *Diarium*, tho' not one of the most addicted to those Superstitions. (*vid. sup. Vol. i. p. 48.*)

S. Mary of the Victory; built by John Bapt. Soria. The magnificent Chappel of Cardinal F. Cornaro, was built by the Cavalier Bernini, who also made the Statues. The Chappel of S. Francis is adorn'd with divers Paintings of Dominichino. In another Place there is a small Crucifix done by Guido.

The Oratory of St. Philip, by the Cavalier Borromini.

S. Peter. I have already spoken very much of this famous and magnificent Temple. Let the Traveller who delights in Painting and Architecture, and would be inform'd of all that relates to this Edifice, consult the \* *Tempio Vaticano*, writ by the Cavalier Carlo Fontana. For Want of that, he may buy, for three *Julio's*,  
in

\* 'Tis a Book  
in Fol with  
Cuts, Printed  
in the Year  
1694.

in the Place *Navona*, a Plan of the Church, wherein he will find the Names of the Painters and Architects that were employ'd upon the same. <sup>† In Salust's Gardens.</sup>

*S. Susannab*; built by *Carlo Maderno*, at the Charge of Cardinal *Jeremy Rusticucci*. The Paintings within, which represent the History of *Susannab*, were done by *Balthasar of Bologna*.

*S. Maria alla Sapienza*; built by *C. Fr. Borromini*.

The greatest Part of the Churches and Palaces, which I have named, being the most remarkable for Architecture, are Engraved, Printed and Sold by *Giov. Giacomo Rossi alla Pace*, in the Place *Navona*.

✱ To fill this Blank, as I am revising this Proof, I have a Mind to observe, (till I say more) that as the Author mention'd in the preceding Page, had shew'd but Contempt for this pretended

† Autograph of Luke, when he refused to take any Notice of such a Fiction; so ought this able Man to do, with the other pretended Autograph of Mark; they being both, without any Doubt, equally false, and undeserving his Attention. No Body can be ignorant, that Manuscripts of that Age are not in being. And to affirm, that this is upon Papyrus Ægyptiaca; and, even, upon the Tenuissima; upon such a Membranula, the most thin, and most frail, it is to fall into a new Mistake, for which, indeed, I see no Excuse. An Intention to please, in this Business, the Venetians; a Sort of Desire to contradict us; with, perhaps, some secret Opinion of a miraculously preserv'd Relick, have been the Motives that have engaged Father M. (notwithstanding his Learning and good Sense) in these, and in many other Assertions, concerning that Matter, which are unwarrantable: But that will, however, turn to his Honour, after they shall be confuted; since he will find by it an Opportunity of shewing his Candor, in a generous and full Retraction.

† The Autographs of Mark and of Luke were to be plac'd together, with that of Esdras, which (though with some Regret) has been rejected by this Author. (\* I say with some Regret, because his *Licet Fabulam sapiat*, is a weak Expression, not positively enough negative.) *Diarium Ital.* p. 399 and 400.

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# OF THE TARANTULA.

(See above, Vol. II. Page 396.)

**T**HERE is something so singular in the Effects produced by the biting of the *Tarantula*, and in the common Remedy that is made use of to cure those that have been bit thereby, that most People have been more inclinable to deny the Fact than to believe it. This obliges me to add here, to what I have already said upon that Subject, a new and very receivable Testimony, contained in a very particular Letter of Signior *Domenico Sangenito*, Doctor of Physick, a very exact and knowing Man, and who was born in the † Country where the *Tarantula* breeds. He speaks as an Eye-witness, and as one who hath often seen and examin'd the Thing. The Letter is directed to Mr. *Anthony \* Bulifon*, from whom I had it, and shall give you a true Copy of it in his own Words.

† Of *Ludera* or *Nocera de' Saraceni* in the Province of *Capitanata* in the Kingdom of *Naples*.

\* *M. Anthony Bulifon*, a French

*Bookseller*, is many Years ago settled at *Naples*. He is not only a very ingenious Man in his Profession, but also a learned Man, the Author of many fine Books, and a very honest Man. He is extremely civil to Strangers, and always ready to serve them.

*Molto tempo è Signor Bulifon carissimo, che me chiedeste alcune notizie tanto intorno alle Tarentole, come anche intorno a gli effetti che producono in quelli che mordono. E per che assai devo al vostro merito, ve*

ne

ne darò quella contezza ch'io ne ho dalla testimonianza degli occhi proprii, & non da altrui mendicata.

Nascono le Tarentole non solamente\* nelle Provincie\* *There are di Bari, Lecce, ed Ottranto, ma anche in quella di Capi- likewise Ta-*  
*tanata, vicino alla cui Metropoli Lucera son' io nato e* *rentole in*  
*cresciuto, clima caldo, asciutto e quasi affatto d' Alberi* *Tuscany,*  
*privo. Ne' giorni calorosi dell' Estate, o prossimi ad* *in Romania,*  
*essa stagione, si trovano nelle buche della Terra; et vo-* *and in the*  
*lendole prendere, bisogna con una sottil bacchetta dolce-* *Island of Can-*  
*mente fischando toccarle che subito per la bacchetta insù* *dia.*  
*vedrete sbucarle. La loro figura e simile a quella dell'* *Dr. Baglivi*  
*Aragno, con otto gambe divise in due ordini, cioè a* *says that the*  
*quattro per ciascheduno, il cui corpo (che bipartito è* *Tarantula is*  
*da un picciolo nodo legato si vede nel mezzo) e della* *ex genere*  
*grandezza d'una mediocre ghianda, in punta à cui* *Araneorum*  
*vien formata la bocca buttando da quella il veleno,* *Oftonoculo-*  
*rum. Eight*  
*non altrimenti che le Vipere, mentre segnano il luogo* *Eyes; four*  
*dove mordano, e non coll' aculeo, come alt'ri vogliono.* *great, and*  
*Di colore sono varie una dall' altra: ed io n'ho vedute,* *four little.*  
*cinericie, e di un color lionato così scuro, come sono le*  
*pulce, e con qualche macchia, che sembra picciola stella.*  
*Ve n'ha altresì ne' monti, que colla nostra Puglia ter-*  
*minano; ma però s'avvien che mordono, non fanno*  
*alcun' male.*

Coloro che sono morsi, poche ore dipoi, con voce inarticulata si lamentono, e se li circostanti dimandano loro che cosa l'afflige? Molti riposta non danno, ma solamente, con occhi torvi riguardano, ed altri fanno cenno colla mano su' l'core. Per la qual cosa, gli Abitatori di que' Paesi, come Persone pratiche, subito vengono in cognizione del malore che li tormenta; onde senza perder tempo tantosto chiamano sonatori con vari instrumenti, poiche altri ballano al suon di Chitarra, altri di Cetera, ed altri al suon di Violino. Sul principio del suono, pianpiano cominciano à ballare; chiedono spade, e come che siano inetti di scherma, se ne dimostrano con tutto ciò nel manegiarle Maestri. Chiedono altresì anche

specchi, e mentre vi si mirano, gettano sospiri acutissimi, ed innumerabili. Vogliono bindelle, cateniglie, vesti preziose; e quando le sono portate, le ricevono con allegrezza inesplicabile, e con molta riverenza ne ringraziano chi loro le reca.

Tutto le cose sopradette dispongono con bell' ordinanza intorno allo peccato, doue ballano; servendosi da tempo in tempo, or dell' una, or dell' altra, secundo gl' impulsi che glie ne dà il malore.

Danno principio al ballo un ora dopo l' apparir del sole, terminando un' ora prima di mezzo giorno, senza prender mai riposo, fuorchè, se l' instrumento si scordasse; ed all' ora respirano con impazienza per insino à tanto che si ripone in accordo, notandosi con maraviglia, come Gente si rozza, ed inculta, come sono i cultori della Terra, custodi d' armenti, e simili altri uomini camparecci, siano così buoni conoscitori delle consonanze e dissonanze de gli Instrumenti musicali; e che tanto di queste s' enquietino quanto di quelle si appagano.

Un ora dopo mezzo di, entrano di bel nuovo in danza, continuando in essa fin al tramontar del sole, come fanno per tre giorni col medesimo ordine senza Stancarsi, come io ne ho molti veduti, nè mai più di tre giorni aver patito travaglio, se al male loro si fosse dato più tardo rimedio col suono, cio che altri ne dica di otto, e di dieci gorni, che col ballo abbiano avuta necessita di seguirarlo. Mentre che danzano sono fuori de' sensi, e non distinguono parente, ne amico, ma li sono tutti uguali: Ben e vero che alle volte invitano qualche Leggiadro, e grazioso giovanetto al ballo.

Gli arredi di quali si servono sogliono per lo più esser di colore vago, come incarnato, rosso, ceruleo, e simili. E quando vedono il nero, s'adirano in modo, che colla spada corrono, discacciando chi n'è vestito. Ad uno solo, ch'io sappia tra molti, non dispiaceva il drappo nero; e questo tale non saltava, con tanto vigore quanto gli altri.

Ormai,

Ormai, ch'iovi ho descritto in generale la Tarentola, e gli effetti delle sue morsure; contentatevi, Amico, chio mi diffonda al quanto in raccontarvi due casi particolari, ch'io frà gli altri ho veduti nella mia Patria, ed in altri luoghi vicini.

Giovan Giacomo Tesoro (chio hò veduto più di sei volte ballare) un giorno si trovava in una foresta per suoi affari, e credo che si auverti esser venuto il tempo di pagare il tributo alla sua morficatrice Tarentola. S'invio egli verso l'abitato ma fu poi trovato per la strada su la nuda terra disteso.

Cio saputo nella sua, e mia patria v' accorsero molti, ed io con gli altri, e trovammo il misero Contadino oppresso de difficile respirazione, ed osservammo in oltre che la faccia, e le mani erano incominciate a divenir nere; E perche il suo male era à tutti noto, si portò le cbitarra, la cui armonia, subito che da lui fu intesa, cominciò a mover prima li piedi, poco di poi le gambe; si reggeva appresso su le ginocchia; indi à poco intervallo s'alzò passeggiando, e finalmente frà lo spazio d'un quarto d'ora, saltava sì che si sollevava ben tre palmi da terra. Sospiravi, mà con empito così grande, che portava terrore à circostanti; e prima d'un' ora se gli tolse in nero dalle mani, e dal viso racquistando il suo nazio colore.

Nel castello delle Motta di Montecorvino ebbi congiuntura di veder ballare cinque attarantolati in uno medesimo tempo, e dentro un medesimo steccato: Erano quattro Bifolchi, ed una bellissima Forosetta. In questa unione osservai cose nuove, mentre ciascheduno aveva preso nome straniero, et proprio dell' antichi Rè. E tra essi medesimi si trovavano congiunti di parentela, e trattavan' sì che si offeruava reciprocanza d'affetto, e reiterati complimenti, che davano grande ammirazione a spettatori. Fecero con felicità il solito corso della danza nello spazio di tre giorni, de' quali l'ultima sera, prima di licenziarsi, dimandarono in grazia uno squadrone d'armati, e gli fu dato di diece archibugieri; qua-



quali ripartiti in due lati, stavano pronti per far la salua ; dimandarono poi un bechiere d'acqua, ed un poco di sale polverizzato, e tosto gli fu portato l'uno e l'altro. Il capo, o vogliam, dire l'ideale Rè de' Raggi (il cui nome era Pietro Boccomazza) segno nel vaso dell' acqua col sale, in modo di Croce ; pigliarono della medesima acqua, un poco per chiascheduno, fecero segno allo Squadrone, che sparasse, e con profondissimo inchino dissero, ci rivedremo l'anno venturo. Que' miseri doppo tanta fatica non si ricordavano cosa alcuna, ma solamente frà quella moltitudine di gente da cui si vedevano circondati, chiedevano per pietà d'esser condotti nelle loro case.

Ed io qui mi resto sodisfatto d'avervi servito in questa opportunità così brevemente come hò potuto, se non come desideravate. Se in altro mi comandarete, mi troverete sempre corrispondente al vostro volere. E mi confermo, &c.

All Authors, both ancient and modern, rank this Sort of *Tarantula's* among Spiders. The Kind is call'd *Phalanx*, *Phalangius*, and *Phalangium*, by *Pliny* and *Dioscorides*. The first of those Authors was mis-inform'd, when he said, that there are no *Tarantula's* in Italy, and that this lives in Houses, near to Ovens ; but otherwise, he gives a pretty exact Description of it. (*Phalangium est Italiae ignotum : — Vivit maximè circa Fornos & Molas. Plin. Lib. II. Cap. 24. and Lib. 29. Cap. 4.*) It is certain that the *Tarantula* bites, and does not sting, as some have writ. Those described by *Olearius*, which he has seen about *Kascham* in *Persia*, are almost of the Shape with those in the Kingdom of *Naples* ; but, if we may believe this Author, they drop their Poison like a Drop of Water, and neither bite nor sting.

The

Those that are curious to be more particularly inform'd of the History of the *Tarantula*, may see what *Pliny*, *Solinus*, *Dioscorides*, *Strabo*, *Ælian*, *Aulus Gellius*, and several other ancient Historians and Naturalists, have written of it.——

*Alex. ab Alex. Di. Gen. Lib. 2. Cap. 7.*——*Calius Aurelianus*, Chron. Lib. 1. C. 5.——*J. B. Porta*; Mag. Nat. L. 2. C. 21.——*M. Ant. Muret. Miscell. Lib. 11. C. 6.*——*Asban. Kircher*; Mund. Magnet. C. 13.——*Aldobrandus*, de Insectis.——*P. Messie*, and *Lewis Guyon*, Div. Leçons, p. 77.——*Hieron. Magius*, Miscell. p. 205.——*Ambr. Paré.*——Hist. Admir. de *Simon Goulart*, To. 3. p. 317.——*Selve di Curiosità*, p. 188.——*Le Dictionnaire des Arts*, de l'Acad, &c.——*Sennertus*, Observationes de Tarantula.——*Wolfgang Sanguerdus*; Tractatus Physicus, de Tarantula.——*Epiphanius Ferdinandus*; Historia Tarentatorum.——*Ludovicus Valetta*; De Phalango Apulo, vulgò Tarentola.——*Herm. Grube*; De Ictu (Morsu) Tarantulæ.——And chiefly Mr. *George Baglivi*, Doctor of Physick, and Anatomy-Professor, in the Great College, at *Naples*. He ingenuously owns, like a truly able and learned Man, that he is not capable to penetrate into these Mysteries of Nature: *Humi jacet*, saith he. But, to make us Amends, he gives us a very agreeable Relation of all the wonderful Particulars of this Phenomenon (which he has often observ'd, even in *Apuglia*, with a perfect Exactness,) in his *Dissertatio de Nomine, Natura, Morsu, & Effectibus Tarentulæ*.

He confirms every Thing that is related by Dr. *Sangenito*, in his Letter to Mr. *Bulifon*, and adds some other Particulars to it. One of the most singular ones is, that these Insects KILL AND EAT ONE ANOTHER, when they meet;

meet ; which is common to them, with the other Animals only, that we call MEN : *Homo, Homini Lupus*. It must be observ'd, that the Sting of *Scorpions*, in the Province of *Apuglia*, is no less dangerous than the Bite of *Tarantula's* : It is usually follow'd by the same Symptoms ; and they also apply the same Remedy of Musick. All Sorts of Animals that are either bitten by one of these venomous Insects, or stung by the other, fall sick as Men do, and, generally, all of them die. But Mr. *Baglivi* does not affirm that these Beasts which are bitten, fall to dancing, and running about, or putting themselves into violent Motions, he having never been an Eye-witness of that Fact, which *Sennertus* and *Ferdinandus*, whom he cites, assures us to be true. He says, on the contrary, that a Rabbit having been bitten in the Lip by a *Tarantula*, in his Presence, the two Lips of that Animal swell'd up in a little Time after, and grew black ; that his Hair stood an End ; and, that he fell down, being scarce able to breathe ; after which he lay motionless, and dy'd the Fifth Day, without having eaten or drunk any-thing. \* The Musick, which was sent for, was to no Purpose. But this Experiment, it is true, was try'd at *Naples*, and, consequently, was imperfect, as the Author himself judges of it : because the *Tarantula*, which was out of her own Climate, and had liv'd without eating and drinking for some Weeks, was very weak. *Kircher*, and some others, have written, that this Insect dances himself with the Beasts he has bitten ; but, to speak ingenuously, this curious, and, in a manner, very learned Man, was also much ambiguous. It is a Thing very commonly practis'd, to accompany singular Facts with fabulous Particulars.

\* Licet Cytharedus accesserit, & varia Sonorum modulamina efformavit, non perinde tamen Cuniculus movebatur, aut subsiliebat ; sed semper sophonus & immobilis jacuit.

AN

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A N  
A C C O U N T  
O F T H E  
C R O I S A D E  
O F T H E  
L A D I E S of *Genoua* ;

Mentioned in the Second Volume of  
these L E T T E R S.

**H**AVING avoided, as much as possible, in these Letters, to enter upon Digressions, for Brevity-sake, and for keeping close to my Subject, I have contented my self, in the two first Editions of this Book, only to mention the rare and singular *Croisade* of the Ladies of *Genoua*, which happen'd about 400 Years ago, under the Pontificate of \* *Boniface VIII* ; but having thought fit to make some Additions to this Volume, for the Reasons mention'd in the *Advertisement* to the Reader, I think I may hope that the following Account will meet with a favourable Reception.

*In the Year*  
1301.  
\* *Benoist Ca-*  
*jetan.*

The

The three Letters of Pope *Boniface* are kept in the Publick Palace of *Genoua*, among the Archives of the Republick; and it was by a Favour that I obtain'd the Communication thereof. I do not pretend however to say, that they were never publish'd; but I may affirm, that I could never meet with them, tho' I have enquir'd into the Matter as much as possible. Whatever it be, this Transaction must be very little known to the World, seeing the *Chevalier de Mailli* does not take Notice of it in the History of *Genoua*, wherewith, not long ago, he obliged the World. Father *Maimbourg* knew nothing of it likewise, having not so much as hinted at it in his History of the *Croisades*, tho' he seems to want Words to extol \* *Margaret* of France, Widow to *Bela* the third King of Hungary, who crossed her self, and went with the Christian Princes to the Relief of the Holy-Land.

\* She was Daughter to Lewis the Young, and marry'd first Henry, sur-named by the French Court, Mantel, King of England, associate to Henry II, his Father in the Throne.

The more I think on this Undertaking of the Ladies of *Genoua*, the more I am perswaded that there was some Mystry in the Case. To see a kind of *Amazon*, a stout and strong Woman in an Army, is no Subject of Wonder: There are several Examples of it: But to see a considerable Number of Ladies of Quality, brought up tenderly according to their Birth, taking on a sudden a Cuirass, as by way of Inspiration, and forsaking their Husbands, Children, Relations, and Pleasures, to expose themselves, to no Purpose, to the merciless Waves, and Horrors of the War, is, in my Opinion, such an extraordinary Thing, that I cannot believe so odd a Fancy cou'd enter the Thoughts of any rational Person. I said to no Purpose; For what could these pretended *Amazons* do? What Exploits could forty or fifty weak Women perform, without Strength, and Knowledge in the Mili-

Military Art? For, after all, when one would suppose they design'd to join some other Troops, he must agree, that they were more likely to prove an Hinderance, than a Reinforcement, upon any Occasion. The Enterprize was then useless in it self, and the Cuirasses and Helmets, which are now one of the greatest Rarities and Ornaments of the Arsenal of *Genova*, are a clear Demonstration that the Ladies for whom they were made, did not leave them behind on the Field of Battel; and, it may be, that those pretended *Amazons* never troubled their Heads or Shoulders with them.

But, on the other hand, What could be the Design of the Pope? Was it to put to the Blush \* the Christian Princes, who slighted both his Prayers and Threatnings? Was it to inspire them with Emulation? or, in fine, Was it in Hopes that those Ladies would be follow'd by an Army of Gallants? If he had only such Prospects, he could not flatter himself with great Hopes of succeeding. Some others may say, That the Pope had cast his Nets every-where, but had caught only these Women; but if it were so, and that these Ladies had seen themselves alone, their Enterprize would have seem'd so extravagant and ridiculous, that there had been no Obligation upon them to persist therein. If a Motive of Piety, Zeal, and Religion, is alledged as the Reason of this unparalell'd Undertaking, it cannot hold in this Place, because they could not but be sensible of the Inutility of their Endeavours. I must therefore own, that I cannot discover the secret Spring of this *Croisade*; but, nevertheless, I am perswaded there was a Mystery therein; and am the more convinced thereof, when I reflect on the Character of *Boniface*, a cunning and dexterous Man, who

pur-

\* See the Seventh Remark on the first Letter.

pursued always his own private Interests, tho' by cross Ways and indirect Roads : A fantastical, hypocritical, ambitious, cheating Fellow ; in a Word, a Villain of the first Order.

Our Affairs did not permit me to tarry any considerable Time at *Genoua* ; and the Care and Troubles attending a Voyage, prevented the Reflections I might otherwise have made there on this extraordinary *Croisade*. *Genoua* being, however, the fittest Place in the World to get an Information of this singular Event, the inquisitive Traveller may supply this Defect of mine, and enquire after the secret Motives of that odd Enterprize, and the particular Circumstances the uncommon Expedition of those Ladies was attended with.

\* It was unjust  
to forsake  
their Families  
for so foolish a  
Design.

Notwithstanding, this rash, useless, and \* unjust Enterprize betrays the great Simplicity and Weakness of these Ladies, that were perswaded thereunto, (likely, by the Sollicitation of that Man they look'd upon as a God) one may discover therein a certain Courage and Resolution above their Sex, which deserves some Commendation.

Di-

Dilectis in Christo  
 Filiabus Nobili-  
 bus Mulieribus  
*A. de Carmendino,*  
*I. de Ghisulphis,*  
*M. de Grimaldis,*  
*C. Franca, A. de*  
*Auria, S. Spinula,*  
*S. & P. de Cibo,*  
*P. de Caris, & a-*  
*liis earum* <sup>1</sup> *So-*  
*ciabus & Sequa-*  
*cibus* <sup>2</sup> *Januen.*

*To our dearly beloved*  
*Daughters in Christ,*  
*the Noble Women,*  
*A. Carmendino,*  
*J. de Ghisulphis,*  
*M. Grimaldi, C.*  
*Franchi, A. Doria,*  
*S. Spinola, S. and*  
*P. Cibo, P. Cari,*  
*and other Ladies*  
*and Women of Ge-*  
*noua, who are to*  
*accompany them.*

**E**X *vestrarum, & di-*  
*lectorum Filiorum,*  
<sup>3</sup> *Nobilium Virorum Be-*  
*nedicti Zachariae, Ja-*  
*cobi Lomellini, Lan-*  
*franchi Tartari, & Jo-*  
*annis Blanci Civium*  
*Januensium literarum te-*  
*moribus, & relatione di-*  
*lecti Filii Pr. Philippi*  
*Saonen. Lectoris Ordini*  
*Minorum precepimus,*  
*quod vos, & aliae quam*  
*plurimae Mulieres Civita-*  
*ris Januen. Divino Spi-*  
*ritu Inflammatae, provi-*  
*de attendentes, quod* <sup>4</sup> *Ca-*

**W**E have been in-  
 form'd by your  
 Letters, and by those of  
 our dear Sons, the Noble  
*Bennet Zachariah, James*  
*Lomellini, Lanfranco Tar-*  
*tari, and John Blanche,*  
 Citizens of Genoua; and  
 by the Account given  
 us by our dear Son, *Fr.*  
*Philip of Savona,* Reader  
 of the Order of the *Minor-*  
*ite Fryars,* that *You,* and  
 a great Number of other  
 Women of Genoua, ani-  
 mated and inspired by  
 the Holy Ghost, have re-

R r

Lanue



lanus Magnus Tartarorum Imperator cum multitudine sui exercitus, licet Paganus, & Regnum Hierosolymitanum intraverit ad expellendos de Terra Sancta <sup>6</sup> Soldanum Babylonicum, ejusque Sequaces incredulos, ut, eâ Christiano cultui restitutâ, cantica Domini decantarentur in ipsa exultationis & laudis; quodque Reges & Principes, & alii Christiani Potentes, & ad arma doctissimi, ad subveniendum dictæ Terræ, pietatis quodammodo viscera <sup>7</sup> clausisse videntur, obturantes Aures suas clamoribus Exulum qui Terram istam hætenus habitaverunt, quorum rauce factæ sunt fauces in expetendo lachrymabiliter Terræ sæpe dictæ illi succurri, induitis mente viros in corpore fragili, decernentes & sibi vestrorum largitione bonorum per viam marini <sup>8</sup> Estolii subvenire sub ducatu Nobilium prædictorum, nonnullæ vestram famineos animos supergressæ, ad perfectiora feruntur, disponentes in singu-

solved to follow the Example of Calanus, the great Emperor of Tartary, who, tho' a Pagan, has enter'd the Kingdom of Jerusalem with a vast Army, to beat out of the Holy-Land the Sultan of Babylon, and the Infidels who attend him, that the said Country being restor'd to the Christian Religion, Songs of Thanksgiving and Exultation may be sung therein. Your Design is so much the more to be commended, because the most powerful Christian Princes, and the most skill'd in military Affairs, neglect to succour the said Holy-Land, and seem to have shut up their Ears to the Cries of those Christians, who have been banish'd out of it, after having inhabited the same to this Time, and who have so long implor'd their Assistance with Tears, that they are become hoarse. The Resolution you have taken to assist them with your Fortunes, and to go in Person to their Relief, under the Con-

lari

*lari quasi passagio transfretare ( &c. ut in Bulla 53.) ut reformato corpore humilitatis earum, conformentur Christi Corpori claritatis, secundum operationem quam potest etiam subjicere sibi omnia, qui in Cælis sedens ad dexteram Dei Patris interpellat pro nobis, & exauditur pro sua reverentia: Non enim Pater æternus denegare potest quicquam Filio co-æterno. Devotionem igitur vestram, & charitatis incendium, sanctumque propositum dignis in Domino laudibus commendantes, desideris vestris libenter occurrimus, & nonnullas petitiones ad robur & juvamen negotii pro parte vestra petitis a vobis, ad exauditionis gratiam, prout decet, & expediens vidimus, liberaliter duximus admittendas, prout in aliis nostris literis super hoc confectis plenius continetur: Sperantes in Domino, quod multiplicabit vobis socias, & alia tribuet incrementa, per quæ recu-*

*duct of the Noblemen aforesaid, does sufficiently shew that you have a masculine Spirit in the feeble and delicate Body of your Sex. We understand likewise, that there are some amongst you, who, being animated with that heroical Courage, have form'd a greater Design, and are disposing themselves for a particular Embarkation to cross the Sea (according to the Bull 53) that having purify'd their vile Bodies, they may be made like to the glorious Body of Christ, according to the Operation by which he may subdue all Things; he, who sitting at the Right-Hand of God, intercedes for us, and is heard, as he deserveth: For the eternal Father can refuse nothing to the co-eternal Son. Approving then in our Lord, and commending, as you deserve, your Devotion, Charity, and the Holy Resolution you have taken, we heartily grant, according to your Desires, all those Things*

R r 2

*perabitur* very difficult.

*perabitur dicta Terra,  
& restituetur cultui Chri-  
stiano, quam Dominus  
proprio sanguine con-  
secravit, & ipso largi-  
ente, qui potest, vobis  
multiplicabitur gratia, in  
præsenti, & eo duce,  
qui novit, pervenietis  
ad æternam Gloriam in  
futuro.*

*Datum '3 Anagnia,  
'4 quinto Idus Augusti,  
Anno '5 septimo.*

† *In the Cam-  
pania di Ro-  
ma, where  
Boniface was  
taken Prisoner*

*two Years af-*

*terwards, (the 9<sup>th</sup> of September 1303,) by Sciarra Colonne, and William  
de Nogaret, in Pursuance of an Order from Philip the Fair.*

which you have deman-  
ded for facilitating the  
Execution of your De-  
signs in the Manner we  
thought more conveni-  
ent, as it is more largely  
express'd in our other  
Letters writ on this Sub-  
ject. We hope that God  
will encrease the Num-  
ber of your Compani-  
ons, and afford such o-  
ther Means, that the said  
Holy Land may be re-  
gain'd, and the Christi-  
an Religion restor'd  
therein. The Lord, who  
has consecrated that  
Land by his own Blood,  
and who does every  
Thing as he pleases,  
grant you all his Favours  
now, and the Glory e-  
verlasting hereafter.

Given at † *Anagnia*,  
*August* the 9th, in the  
Seventh Year of our  
Pontificate.

*Dilecto Filio Fr. Porchetto Spinulæ  
 Administratori Ecclesiæ Januensis.*

*To our dear Son  
 Porchetto Spinola  
 Administrator of  
 the Church of Ge-  
 noua.*

**E**N, quod expectabamus invenimus, vidimus; Mulieres scilicet fortes, se per pietatis & virtutum opera exercentes, suorum penitentia, & laborum panem portantes de longè, de exilio, scilicet præsentis peregrinationis, ad Patriam, & surgentes de nocte mundalium tenebrarum, ut <sup>3</sup> domesticis Fidei Crucis adversarios dent in prædam, & quasi <sup>4</sup> non habentes hic manentem Civitatem futuram inquirent! <sup>5</sup> Accinxerunt fortitudine lumbos suos, brachium suum virilibus operibus roborarunt, quorum <sup>6</sup> lucernæ non extinguuntur in nocte: <sup>7</sup> Manus suas miserunt ad fortia, & <sup>8</sup> palmas suas aperuerunt in opibus impendendo subventionis auxilium ex-

**W**E have at last met with, and seen what we so much desired; that is, vertuous Women, who being desirous to exercise themselves in Works of Piety and other Vertues, have resolved in this Expedition to carry from a distant Country, out of which they banish themselves, into their true Country, the Bread of their Labours and Repentance. They quit the Night and Darknes of this World, to deliver into the Hands of the Domesticks of the Faith, the Enemies of the Cross, and look for the City that is to come, being conscious that they have none in this World that is stable and lasting. They have girt their Loins with Strength, and strengthened their Arms

R 1 3                      alibus

ulibus Terræ Sanctæ  
 pauperibus : <sup>9</sup> A frigori-  
 bus nivis suis domibus  
 non timebunt, cum sint  
 vestitæ duplicibus : <sup>10</sup>  
 Dabitur eis de fructu  
 operum suorum, & in  
 portis earum opera lau-  
 dabuntur. Quæ sunt  
 hæc, & laudabimus eas,  
 in vita sua mirabilia  
 facientes? Istæ sunt,  
 nonnullæ Nobiles Janu-  
 enses, & ipsarum so-  
 ciæ ac sequaces, quæ  
 divinitus inspiratæ, in  
 sexu fragili viriles ani-  
 mos induerunt, exur-  
 gentes in dictæ Terræ  
 succursum, ut stent cum  
 Christo constanter in ac-  
 cie adversus malignan-  
 tes, & adversus : <sup>11</sup> ope-  
 rantes iniquitatem, qui,  
 prob dolor ! Terram in-  
 habitant memoratam. O  
 miracula ! ô prodigia !  
 Fæminæ præveniunt vi-  
 ros in sape dictæ Ter-  
 ræ succursum. Hæ <sup>12</sup> a-  
 mictæ sole, temporalia  
 sub pedibus suis sternunt,  
 significata per Lunam.  
 Reges & Principes Mun-  
 di succurrere, etiam  
<sup>13</sup> invitati, <sup>14</sup> effugi-  
 unt ; fæminæ <sup>15</sup> Imbe-  
 cilles <sup>16</sup> ultro se offe-

\* These Texts  
 are translated  
 here according  
 to the false  
 Idea's of the  
 Author. See  
 the Remarks.

by manly Actions. Their  
 Lamps shall not be put  
 out in the Night. They  
 set their Hands to mag-  
 nanimous Things, and  
 open their Hands to the  
 poor Exiles of the Holy  
 Land, and endeavour to  
 relieve them. \* They  
 shall not be afraid of the  
 Coldness of the Snow  
 for their Houses ; for  
 they are cloathed with  
 double Apparel. They  
 shall receive the Fruit of  
 their Labours, and their  
 Works shall be praised in  
 the Gates. Who are those  
 Women who do such  
 wonderful Things, and  
 we shall praise them ac-  
 cordingly ? They are  
 some Noble Women of  
 Genoua, with their Com-  
 panions, who being in-  
 spir'd from Heaven, have  
 form'd an heroical De-  
 sign, in Spight of the  
 Weakness of their Sex.  
 They undertake to re-  
 lieve the Holy - Land,  
 and to fight constantly,  
 with Christ, against the  
 Wicked, and Workers of  
 Iniquity, who inhabit  
 now that Country. What  
 Prodigy, what Wonder  
 is this, to see Men pre-  
 runt.

runt. <sup>17</sup> Unde hoc ?  
*desursum utique* <sup>18</sup> à Pa-  
*tre luminum*, à quo  
*omne datum optimum,*  
*& omne donum perfe-*  
*ctum descendit.* Annon  
*in Mulieribus istis In-*  
*novata sunt signa,* &  
*mirabilia immutata?* ac-  
*cepimus namque* <sup>19</sup> *quod*  
*prædictæ Mulieres,* &  
*ipsarum sociæ & seque-*  
*ces,* decreverunt suorum  
*largitione bonorum per*  
*viam marini Estolii*  
*præfatæ terræ Statui*  
*subvenire sub ductu dile-*  
*ctorum filiorum Nobi-*  
*lium Virorum Bene-*  
*dicti Zachariæ, Jaco-*  
*bi Lomellini, Lan-*  
*franci Tartari, & Jo-*  
*annis Blanci Civium*  
*Januensium &* <sup>20</sup> *non-*  
*nullis ipsarum famineos*  
*animos supergressæ,* ad  
*perfectiora feruntur, dis-*  
*ponentes personaliter in*  
<sup>21</sup> *particulari quasi pas-*  
*sagio transfretare ad ex-*  
*hibendum obsequia bella-*  
*toribus Crucifixi,* per  
*quos Christianitatis ho-*  
*stes, auxiliante Deo po-*  
*terunt impugnari, & in*  
*ipsa Terra morari, ad*  
*calcandas hujus Mundi*  
*passiones, potius* <sup>22</sup> *affli-*

vented by Women in  
 such a Thing as this?  
 These Women, cloathed  
 with the Sun, trample  
 under Foot all Earthly  
 Things represented by  
 the Moon. The Kings  
 and Princes of this World  
 having no Regard to the  
 Sollicitations made unto  
 them, deny their Affi-  
 stance to that Country;  
 and these Women, not-  
 withstanding their natu-  
 ral Feebleness, offer  
 themselves voluntarily to  
 it. From whence can  
 proceed this Wonder,  
 but from above, from  
 the Father of Lights,  
 from whom proceed  
 likewise all excellent  
 and perfect Gifts? Are  
 not Miracles reviv'd in  
 the Person of these Wo-  
 men? For we under-  
 stand, that they and  
 their Companions, and  
 Followers, have resolv'd  
 to spare nothing to re-  
 lieve the said Holy Land,  
 and to go in Person thi-  
 ther by Sea, under the  
 Conduct of our dear Sons  
 Bennet Zachariah, J. Lomel-  
 lini, Lanfranco Tartari, and  
 John Bianchi, Citizens of  
 Genoua. There are some

*gi eligentes cum Populo Dei, quam temporalis vitæ fucunditatem habere, aspicientes in remunerationem, quam* <sup>23</sup> *oculus non vidit, nec auris audivit, & in cor hominis non ascendit. Cum igitur tam luminosa opera non sunt ponenda sub modio, sed super candelabrum, ut ea qui sunt in domo Dei videant, & provocentur ad Imitationem ipsorum, discretioni tuæ per Apostolica scripta mandamus, quatenus, congregatis Clero & Populo Fanuensi ad eorum deducas notitiam supradicta, & ad imitandum tam salubria opera secundum à Deo tibi concessam prudentiam indicas eosdem, & tam in Civitate Fanuen. quam in ejus Provincia,* <sup>24</sup> *Riparia, & districtu, per te vel alium, seu alios, ea denuncies & denunciari facias prout videbis expedire. Ceterum, nolumus te latere, quod in adjutorium tam fructuosi negotii porrectæ sunt nobis non-*

others still, who animated with a Spirit above their Sex, have framed a greater Design, and are disposing themselves for a particular Imbarcation in order to cross the Sea, and put themselves under the Command of those who are already fighting in favour of our Lord, and who by the favour of God shall be able to conquer and subdue the Enemies of our Religion. They design to continue in the Holy Land, in order to trample under foot all worldly Passions, chusing rather to suffer with the People of God, than to enjoy the Pleasures of a temporal Life, looking for the Reward, which no Eye hath seen, nor Ear heard of, and which never enter'd the Heart of Man. These wonderful things are not to be put under a Bushel, but on a Candlestick, that all those that are in the House may see it, and be thereby excited to do the like. We recommend to your Prudence, by this our Apostolical

*nulla*

*nulle petitiones pro parte Virorum, & Nobilium Mulierum prædictarum, quas prout expedire ipsi negotio vidimus, duximus liberaliter admit-tendas, prout in aliis nostris literis continetur: Et volumus quod hoc etiam per te, vel alium, seu alios deducas in publicam notitiam dili-genter, in præmissis te taliter habiturus, quod exinde retributionis æternæ præmium conse-quaris à Deo, & nos tuam prudentiam com-mendare possimus. Qua-liter autem processeris in præmissis & utili-tatem, & fructus, quos proventuros ex his Deo auctore, confides nobis seriò scribas. Da-tum ut supra.*

Brief, that after having as-fembled the Clergy and People of *Genoua*, you acquaint them with the Design of those Ladies; and that you endeavour according to the Wis-dom God has imparted unto you, to persuade them to follow so good an Example. We think fit also to acquaint you, that to favour the Suc-cess of this advantagi-ous Enterprize, several Petitions have been pre-sented unto us, from the Noblemen and Women herein mention'd, which we have favourably receiv'd as it was conve-nient for furthering the Success of their Design, as it is largely expressed in our other Letters. We require you to publish these Presents, or cause

the same to be published as soon as possible, and hope that you will so behave your self, according to the Directions which you have already, that God will crown you with an eternal Reward, and that you shall receive from us the Praises that shall be due to your Prudence. Don't fail to let us know what you have done in Relation to what we have recommended unto you in our former Letters, and to tell us what Success you expect, by the Favour of God, from what we have done hitherto.

Given



Given at *Anagnia*, August the 9th, in the Seventh Year of our Pontificate. (*An. 1301.*)

<p>Nobilibus viris Benedi- cto Zacharia, Lanfranco Tartaro, Jacobo Lomellino, &amp; Joanni Blanco, Civibus Januen.</p>	<p>To the Nobles Bennet Zachariah, Lan- franco Tartari, J. Lomellini, and John Blanchi, Citizens of Genoua.</p>
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**R**Eceptis litteris per dilectum filium Fr. Phil. Saonen. Lectorem Ordinis Fratrum Minorum, ipsarumque considerato tenore, ac diligenter auditis quæ dictus Frater nobis exposuit oraculo vivæ vocis, exultavit cor nostrum in Domino, magnâ nobis ex iis lætitiæ materiâ præbitâ admirationis & laudis. Sanè attendentes devotionis fervorem, charitatis incendium sanctumque propositum Nobilium Mulierum A. de Carmendino, J. de Ghisulphis, M. de Grimaldis, C. Francæ, A. de Auria, S. Spinulæ, S. & P. de Cibo, P. de Caris, &

**H**AVING attentively consider'd the Contents of the Letters which you have sent unto us by our dear Son Fr. Philip of Savona, Reader of the Order of the Minorite Fryars, and likewise taken into our serious Consideration, what the said Brother has laid before us, *viva voce*, our Heart has been exceedingly rejoiced in the Lord, the Things imparted unto us being a subject Matter of Joy, Admiration, and Praise. And truly, we could not consider the Piety, Zeal, Charity, and Holy Design of the Noble Ladies, A. Carmendino, J. Ghisulphi, A. Doria, S. Spinola, S. and

*multarum*

*multarum aliarum Mulierum Sociarum & Sequacium Jamnen. quæ divinitus Inspirata ordina-verunt per succursum marini Stolii sub vestro ducatu, Terræ Sanctæ statui miserabili subvenire per particulare passagium, celeriter auctore Domino faciendum, petitionibus quibusdam per eundem Fratrem pro vestra & ipsarum Nobilium Mulierum parte porrectis, sicut decuit, & ex parte vidimus tanto velocius, duximus annuendum, prout hoc expressus in aliis nostris literis continetur. Nobilitatem itaque vestram monemus, rogamus, & hortamur, attente obsecrantes in Filio Dei Patris, quatenus cum dictarum Mulierum subsidio aperiatis viscera pietatis, ad dictæ Terræ succursum sicut Athletæ strenui Crucifixi, ut in præsentî Divinam consequamini gratiam, ut in futuro, Gloriam sempiternam; & sic divinâ vobis & Mulieribus ipsis assistente virtute, in instanti Autumno possit hu-*

*P. Cibo, P. Cari, and their Companions and Followers of the said City of Genoua, without admiring their noble Resolution. These virtuous Ladies being doubtless animated by the Spirit of God, having signified unto us by several Petitions, their Design to go by Sea to the Relief of the Holy Land, which is in a lamentable Condition, and to embark for that Purpose, under your Conduct, in order to repair thither with all Speed, under the Protection of God, we have answer'd their Desires as favourably as the Importance of this Affair did require it; as it is more largely contained in our other Letters. We therefore admonish, entreat, and exhort your Nobility, and most earnestly desire you, in the Name of the Son of God, that with the Reinforcement of these Ladies, you open your Bowels of Compassion, in order to relieve the Holy Land, as generous and brave Champions of our Saviour,*  
*jusmodi*

*jusmodi particulare passagium fieri, quod multum nobis esset acceptum. Tu Benedicte Zachariah, qui fuisti nobis<sup>2</sup> familiarior ab antiquo, cum uno ex prædictis Nobilibus, suis consociis, hoc facto, <sup>3</sup> ad præsentiam nostram accedas, præcedens dictum Stolum aliquibus diebus, ut tu & socius per nos possitis super agendis plenius informari, & circa Romanam vel Terræ Laboris Plagam<sup>4</sup> jungi Stolio memorato.*

*Datum ut supra.*

that you may thereby obtain in this World, the Grace of God, and an everlasting Glory in the Life to come. We hope therefore, that by the Grace of God you will hold your selves in a Readiness to depart next Autumn with these Ladies, which shall be very acceptable unto us. You Bennet Zachariah, who are our old Friend, when you see all Things ready, come hither with one of your Noble Companions above-named, some Days before the Imbarkation, that you may be more amply informed of what you are to do, and that you may take Shipping in some Place of the Campania of Rome, or Terra di Lavoro, in order to rejoyn your Companions.

Given at Anagnia, August the 9th, in the Seventh Year of our Pontificate. (An. 1301.)

Remarks

## REMARKS on the First LETTER.

1. *Sociabus & Sequacibus.* These two Terms do properly signifie the same Thing; but they are used here to denote some Distinction of Quality or Condition of the Women, who design'd to accompany the Ladies mentioned in these Letters.

2. *Januen.* The City of *Genua* is always called *Genua* by the best ancient Writers; but these 500 Years since, some have called it *Janua*. This Difference does likely proceed from the various true or false Etymologies of the Name of that Town, and I might here produce ten or twelve different Opinions thereupon, were I not afraid to tease the Reader with so useless and frivolous a Subject.

3. *Nobilium, &c.* I don't know, whether I have not said somewhere, that tho' all the Nobles of *Genova* enjoy the same Privileges, yet there is some Distinction amongst them in relation to the Antiquity of their Nobility. The Family of *Lomellini*, mention'd in this Brief of the Pope, is amongst the Twenty eight Families of the Second Order; as are likewise the *Franchi* and *Cibo*. The others are of the Nobility associated. The four most ancient Families are the *Grimaldi*, *Fiesque*, *Doria*, and *Spinola*. There are near 500 Families associated or admitted into the Body of the Nobility.

4. *Calanus.* Father *Maimbourg* after several other Writers, calls that Prince *Cassanus*.

5. *Regnum Hierosolymitanum, &c.* Every Body knows, that *Jerusalem* received the Title of Kingdom,

\* Or rather  
Buillon.

Kingdom, towards the latter End of the Eleventh Century, when Godfrey de \* Bouillon, the Chief of the French Croisiez, was made King thereof. Some Christian Princes take at this Day that Title, as well as the Grand Signiors, who are in Possession thereof, since Selim I, took it from the Kaliphs of Egypt.

6. Soldanum, Saladin took Jerusalem in the Year 1187. Alfr, Sultan of Egypt, took all the rest of the Towns belonging to the Christians, except † Acre, or Ptolemais, in the Year 1288. \* Three Years after Melech Araff besieged that Place, took it by Storm, and piunder'd it.

† Acon, or  
St. John of  
Acre.  
\* 1291.

7. Clauiffé, &c. Boniface had his Reasons to use all imaginable Endeavours to persuade the Christian Princes to cross themselves for reconquering the Holy Land, and especially Philip King of France, but his imperious and assuming Way occasion'd that none of 'em wou'd hearken to it.

† Στόλον, a  
Military Ex-  
pedition, and  
especially by  
S. m. Some Wri-  
ters of that  
Age use Stulus  
and Storium,  
in the same  
Sense. Ughel-  
lus, Tom. 3.  
p. 411. quotes  
a Marble at  
Pisa, upon  
which one  
might read  
this Verse, a-  
mong others,  
Anno quo Si-  
culus est fa-  
ctus Stulus ad  
oras.

8. Decernentes sibi, &c. I don't know what signifies this *sibi* in this Place. There are several other Faults in these Letters, but they do not deserve to be taken notice of, no more than the Sense and craggy Stile thereof.

Marini Estolii, &c. The word *Estolium*, which we meet with in the two first Letters, and that of † *Stolium*, used twice in the third, are but the same Word, written likely by two different Persons, every one having follow'd his own particular Way of writing. I have often met in Latin Books written by Spaniards, and printed in Spain, with *Eschola*, *Escribo*, *Espiritus*, &c. for *Schola*, *Scribo*, *Spiritus*, &c. The Gascons, who are Neighbours to Spain, take the same Liberty for softening, as they think, the French Words, which begin with S followed by another Consonant; and this may be the Reason why the French write and

and pronounce *Esprit*, *Espace*, &c. tho' derived from *Spiritus*, *Spatium*, &c. The *Italians* call a Band of Soldiers, *Stuolo*.

10. *Passagio*, &c. The word *Passagium* framed in the lowest ebb of the *Roman* Language, is used here in the same Sense we use the Word *Passage*, to signifie to cross a River, or a narrow Sea. Our *Passage* was very happy; we were Ten Passengers on Board the Ship. It is however to be observed, that this Term is particularly employed to signifie the Pilgrimage to *Jerusalem*, and the Military Expeditions into the Holy Land. *Passagium vernale*, *Passagium æstivale*, in *Sanutus*, *J. de Vitri*, and some other Writers of the Thirteenth Century. *Du Cange*

quotes an Article of the Testament of \* *Charles* \* *Charles IV.*  
the Fair in the following Words. " I bequeath *K. of France,*  
" unto the Holy Land 50000 Livres to be paid, *who dyed in*  
" when the General Passage shall be made; *Dec. 1327.*  
" and it is my Intention, that if the said Pas- *The Testament*  
" sage is made during my Life, to go thither *bears Date*  
" my self in Person. *from the 24th*  
*of Octob.*

11. *Transfretare*, &c. They used also *Trans-*  
*fluviare*. The famous *Matthew Paris*, does not scruple to say, *Transfranciare*, to signifie to pass from *England* into *France*; and I don't question in the least but he would have said *Transangliare*, for passing from *France* into *England*. *Pro negotiis Regis Transalpinantes & Transfranci-*  
*antes ad Ann. 1257.* It may be that *Boniface* meant by *Transfretare*, what they call in *Italy*, *Far' Canale*, that is to take the shortest cut from one Place to the other, without keeping close to the Coast; and this Passage being more dangerous, 'tis certain, that a greater Courage was required to undertake it; and this may be one of the Reasons why those Ladies are so much extolled.

12. *Con-*

12. *Conformentur*. There is *Confirmetur* in the Manuscript ; but this is certainly a Mistake for *Conformentur*. See the last Verse of the third Chapter of the Ep. to the *Philip*.

13. *Anagnia*, &c. An ancient Town and Bishoprick between *Valmontone* and *Florentino*, near the *Via Latina*, in the *Campania* of *Rome*, which was the Country of *Boniface*. It was in this Place that *Sciarra Colonne*, and *William Nogaret* took him Prisoner few Years after. That Town is much ruin'd now.

14. *Quinto Idus*. The 5th of the Ides of *August* is the 9th Day of the same, according to our *Stile*.

15. *Anno Septimo*. *Bennet Cajetano*, who took the Name of *Boniface VIII*, was elected *Anno* 1294, and these Letters bearing Date of the Seventh Year of his Pontificate, it follows that they were written in the Year 1301, which agrees very well with the *Annals* of *H. Sponde*, who has the following Words upon this Subject.

\* Ad Annum 1301. Num. 14. † These Words bring the very same used by Boniface, make me believe, that Sponde had seen the Letters of that Pope. He had been in Italy with this Cardinal De Sourdis.

*Memorable est quod \* hoc eodem Anno, nonnullæ Mulieres nobiles Genuenses ardore Fidei ad subsidium Terræ sanctæ accensæ, Dum Reges ac Principes, alique Dynastæ ad arma docti ei succurrere detrectarent, virilem animum induentes, non solum suorum largitione bonorum suppetias ferre decreverunt ; verum etiam ipsæmet cum nonnullis concubibus transfretare † ad exhibenda obsequia bellatoribus Christi, quarum laudabilem conatum Bonifacius Pontifex, dignis præconiis commendavit ; tam ad ipsasmet scribens quàm ad Portum Spinulam Ordinis Fratrum Minorum Archiepiscopum Genuensem, & aliis.*

REMARKS

# REMARKS on the Second LETTER.

1. **A** *Dminiſtratori*, &c. 'Tis certain, that the City of *Genoua* was honoured with an Archbiſhoprick long before that Time; and that *Porcbeto Spinola* was Archbiſhop thereof, as *Sponde* does poſitively aſſert it. Why *Boniface* does not give him that Title, I don't know: It may be that that proud Biſhop of *Rome* declin'd it; the Title of *Archbiſhop* being too great in his Senſe to be given to a Prelate whom he looked upon to be ſo much below him. But this Conjecture I will not depend upon.

2. *Panem portantes de longè*. This is taken from the 31ſt Chapter of the *Proverbs*, v. 14. and the whole Beginning of this Epistle is made up of Texts out of the ſame Chapter, and ſome other Places of Scripture, moſt miſerably tranſlated, and ſtill more miſerably applied.

3. *Gal.* ch. 6. ver. 10.

4. *Heb.* ch. 13. ver. 14:

5. *Prov.* ch. 31. ver. 17.

6. *Prov.* ch. 31. ver. 18:

7. *Manus ſuas miſerunt ad Fortia*. This is the Beginning of the 19th Verſe of the 31ſt Chapter of the *Proverbs*. But he dares not make uſe of the whole Verſe, being ſenſible of the great Diſagreement between a Spindle and a Sword. His Deſign being to make theſe Ladies ſet up for *Amazons*, he is very glad to find in this Place the word *Fortia*, and not caring for the Tranſlation, he applies it to his Purpoſe. The little Affinity that is between a *Spindle* and *Heroical Actions*, and conſequently the great Difference of the Senti-

S f

ments



ments of those who have explain'd so differently the Term of the Original, inspir'd me with the Desire to clear the Difficulty as much as I could; and in order to it, I have had the Patience to consult all the modern and ancient Translators and Commentators, that I could meet with in three or four good Libraries. I have likewise consulted several Learned Men, but after all, I must own, that my Endeavours have been to no Purpose. I have met with nothing but Conjectures, some indeed more reasonable than others, from which I have certainly concluded, that no wise Man can affirm, that he understands the Term in the Original. The Word כִּישׁוּר being not used in any other Place of the Scriptures, and the Hebrew Tongue being included in those narrow Bounds, I think it ought to be rank'd amongst those Terms, the true \* Sense and Signification whereof it is impossible to determine. However, as it is a constant Maxim follow'd by the most judicious Interpreters, that when a Word has several Significations, we must choose that which is more agreeable to the Subject, we may conclude, that the Latin Translator has no Reason to combine or joyn in this Place *Warlike Exploits* with a *Spindle*. And since in the same Verse he puts a *Spindle* into the Hands of the vertuous Woman, whose Care and good Husbandry is here so much commended, it was certainly more agreeable to the Subject to joyn a *Distaff* to the *Spindle*, than a *Launce* or a *Favelin*; and doubtless he would have done it, had he consider'd that the soft, timorous and pacifick Temper

\* The Hebrew Word has been translated, Useful Things : convenient Things : Industry : Heroical Actions : Spindle : Distaff : a Ring of Iron, or other Metal; or Stone which they put to the End of the Spindle, to make it more weighty : a Spinning-Wheel, &c.

The French Translators, I mean the Romanists, being professed Slaves to the Latin Version, have translated Choses Fortes, strong Things; and Messieurs of Port-Royal, themselves; but being not altogether so Warlike as Boniface, they have took the Liberty to say in a Marginal Note, that it is not the Sense of the Hebrew.

of

of the † Sex, which at the Sight of a Drop of † Pheretima, Blood is cast into a Swoon, and is therefore by *Widow of Battus, King of Cyrena, in Libya, being forced away with her Son Arcefilas, from his Kingdom, by her Subjects, implor'd the Assistance of Evellon, King of Salamina, and desired him to send an Army to restore her to her Throne.* Evellon denied her Demands, but as she persisted, he sent her a Distaff and a Spindle of Gold.

Divine and Humane Laws confin'd to the Care of the Household, is not fit to bear Arms. I know the famous Madam Schurman, cannot endure that Women should be excluded from applying themselves to Sciences, and perpetually confin'd to their Spindle and Distaff; but I am sure she never pretended that they may put on the Harness, and that she look'd upon this as much unbecoming the fair Sex, as a Distaff wou'd be unbecoming a General at the Head of an Army. This Fortia is no doubt one of 80000 Faults or Mistakes that the Learned \* Isidor. Clarus, tells us he has observ'd in the Vulgar Latin Version: and doubtless, the † Supreme Lord, Vice God, Almighty, most Holy, and adorable Depositary of the Divine Oracles, notwithstanding his Sacred Majesty, and Papal Infallibility, was an impertinent Coxcomb, who did not understand himself.

Herod. l. 4. *This is doubtless the History mentioned by Monsieur des Maretz, in his Annotation on this Text of the Proverbs.*

\* A Benedictine, and since Bishop of Foligno. He was a Pious and Learned Man, and much respected for his great Merit. Vid. Prolegom. of B. Walton, in the Beginning of the Polyglote, and the Epistle to the Reader of Isid. Clar.

† These Titles are given to the Popes by the zealous and devout Papists, and favourably accepted by 'em.

8. Prov. chap. 31. ver. 20.

9. *A frigoribus nivis, &c. Prov. 31. 21.* Here is another Passage mutilated and pitifully translated, and as ill apply'd as the former. Solomon, under the Title of King Lemuel, describing the vertuous Woman or good Housewife, who seeketh Wooll and Flax, and works willingly with her Hands, and is wholly taken up with the Cares of her Family, tells us, that she is not

S f 2

afraid

† *The Term of the Original signifies House and Household or Family, but 'tis certain, that it ought to be translated here by Family, as well as in the 15 Verse of the said Chapter; and several other Places in the Old Testament: As,*

afraid of the Snow and Frost for her † Household, because they are cloathed with \* *lined Vestments*, or have more than one: But Boniface designing to apply this Passage to his *Genouese Ladies*, which he sends to his Armies, he gives it a quite different and unintelligible Turn. There is ground to suspect, that when he tells us, that these Women are *Vestitæ duplicibus*, this *duplicibus* relates to *domibus*, according to his Fancy, and not to their Families; and if it be so, he probably alludes more to what St. Paul says, in his second Epistle to the *Corinthians*, Ch. 5. ver. 1, 2. of a House from Heaven, wherewith we desire to be cloathed, than to the Words of Solomon; but indeed he talks meer Nonsense.

Ex. 1. 21.

1 Sam. 2. 35. and 7. 11. 1 Kings 2. 24. and 11. 38. \* *The Hebrew Word signifies also Scarlet, but the Sense of the Discourse requires that it be translated double, or lined Vestments.*

10. *Prov.* Ch. 31. the last. ver. This Passage is likewise falsified.

11. *Psal.* 5. 6. 92. 8, &c.

12. *Apoc.* Ch. 12. ver. 1.

13, 14. *Invitati effugiunt.* See the seventh Remark on the first Letter.

† *Mulieres in Rebus publ. bene constitutis militare prohibentur: Testis Epipole Carystia, &c.* That is to say, In all well govern'd Commonwealths, the Women are not permitted to go into the Wars; witness *Epipole Carystia*, the Daughter of *Trachion*, who being disguis'd in Man's Apparel, and fighting in the *Grecian Army*, was discover'd by *Palamedes*, and ston'd to Death by the *Greeks* themselves, as we are inform'd by *Ptolemaus*, Son of *Hephestion* (*Ægid. Men. Jur. Civ. Awoënit, Cap. 40*) *Plutarch* tells us of Women in *Ægypt*, from whom they were forc'd to take away their Shoes, to make 'em stay at Home.

them

them from so perillous and fatiguing a Voyage, instead of encouraging them thereunto; and instead of wresting so many Passages to commend their Resolution, he ought to have mention'd unto them so many other Texts out of the same Book of the *Proverbs*, wherein *Solomon* does so lively describe the natural Duty of Women.

16. *Utro se offerunt.* No doubt but *Boniface* was willing, that the World should believe it; but from what I have already observed, and the secret Intrigues which appear in the *Litera Præmissæ*, of which he speaks to the Archbishop, we may safely conclude, that he must not be believed. The Affair had been negociated for a great While. The first Words of the Letter to the Archbishop confirm the just Suspicions of a secret Negotiation, and no doubt but it was an Oversight of his *Holiness*, to use them: For if these Ladies were on a sudden inspired, and *utro se offerunt*, as he would make us believe, how can he say, that he has found what he looked for, &c. *En quod expectabamus invenimus; vidimus Mulieres, scilicet fortes, &c.*

17. *Unde hoc?* To answer this Question, one ought to desire to see the *Litera Præmissæ*, which certainly contain'd Part of the Mystery.

18. *James* Ch. 5. ver. 17.

19, &c. 20, 21. These Expressions intimate, that these Amazons design'd to divide themselves into two Bodies; that some of 'em were to sail all along the Coast, as is usual in the *Mediterranean*; and that the other, being more courageous, resolved to take the shortest Cut and *fare Canale*. The Design of the latter seems to be imply'd in these Terms, *Nonnullæ ipsarum*, and *particulare Passagium*.

22. *Heb.* Ch. 11. ver. 25.

23. *1 Corinth.* Ch. 2. ver. 9.

S f 3

24. *Ripa-*

24. *Riparia*. The *Riviera di Genoa*, the Coast of *Genoa*. This is the Name of the Tract of Land possessed by the Republick of *Genova*.

## REMARKS on the Third LETTER.

I. **N** *Obilitatem*, &c. It would not be, perhaps, impertinent to say, that the proud *Boniface* would never have used this Expression, had he not extreamly wanted the Services of the Persons to whom he wrote; and this was the first Thought of some Persons, upon the reading of these Letters. However, I will not insist upon it, having observed, that the Popes use sometimes the same Expression, without any Mystery; of which I have a fresh Proof in the Answer the present Pope *Innocent XII*, now reigning, returned to a Letter the City of *Naples* wrote to him, to congratulate his Exaltation to *St. Peter's Chair*. I have inserted here those two Letters, tho' foreign to the Subject in hand, as not unworthy of the Curiosity of the Reader.

2. *Familiarior ab Antiquo*, &c. This is a particular flattering distinction in favour of *Zacharias*; but the Comparative *Familiarior*, sheweth, he did likewise own the rest for his Friends.

3. *Præsentiam*, &c. He design'd to confer with them about several Things, which were not fit to be trusted to Ink and Paper, for fear they should take vent.

4. *Fungi Stolio*. See the 19th Remark on the second Letter.

A Let-

# A Letter from the City of Naples, to Pope INNOCENT XII, to congratulate his Exaltation to the Pontificate.

Beatissimo, e Santissimo Padre,

**S**In dalla prima ora, ora fatale, ora di Dio, che parti V. Beatitudine da questa sua Patria e residenza; humili, devote, ed incessanti sono state le preghiere di questa fedelissima Città alla Grand Madre di Dio concetta senza Macchia di Peccato originale, benignissima \* Protettrice di questo Publico, accio che \* Together fosse Mediatrix presso il suo santissimo Figliuolo with S. Janu- per l'essaltatione di Vostra Santità. Onde essendo ary, and S. Mi- piaciuto alla Divina Misericordia di assumere la chael the Archangel. Santità vostra a tanto supremo grado, per che risorga al Mundo Cristiano a quelle grande aspettative che possono con certezza insinuargli il valore e'l Santo Zelo di Vostra Beatitudine; questa decorata Città colma d'estremo giubilo più da crederci, che da esprimersi: Madre Fortunata per prima d'un Figlio di sì alti & elevati meriti, ora consorte vantaggiata figliuola d'un Padre Beatissimo e Santissimo, si humilia a suoi santissimi Piedi, adorando nella sede di, san Pietro Vicario di Christo Signore nostro Vostra Santità a cui hebbe in Privilegio dal' Cielo di dare illustri natali. Piaccia alla stessa bontà di Dio che l'ha chiamata a'l sommo Pontificato assistere alla Santità Vostra, e dar mandò e valore a'l suo santo Zelo e virtù, con lunghi e felicissimi anni, per servizio della

S f 4

santissima

*santissima Chiesa Catholica ; per depressione de suoi Nemici, e vantaggio, e quiete di suoi Fedeli, come Noi piu degli altri strettamente interessati ne porgeremo continuati i nostri voti à Dio ; e genuflessi di nuovo con lacrime di tenerezza stillate da nostri cuori à suoi santissimi Piedi. Questi humilmente facciamo, attendendo da Vostra Santità l'Apostolica benedizione,*

*Di vostra Santità.*

*Umilissimi, devotissimi, ed obedientissimi servidori, et Figliuoli, gli Eletti della Fedelissima Città di Napoli.*

D. Gennaro Brancaccio.

D. Lucio Capece.

D. Francesco di Gennaro.

D. Pietro Moccia.

Dottor Antonio Plaftena.

## The Pope's ANSWER.

**D**ilecti Filii, Nobiles viri, salutem & Apostolicam Benedictionem. Etsi non dubitamus quin **NOBILITATIBUS** vestris satis superque notum ac exploratum sit, quàm propensam erga præclarissimam Nostrique amantissimam Patriam Civitatem Neapolitanam, splendidum Virorum Togâ, Sagoque, omniumque Virtutum genere præstantium, Emporium, geramus voluntatem; & quàm cupiamus præclaris benevolentiae Nostre documentis veteri vestro erga Nos studio abundè respondere; de ejusdem nihilominus voluntatis effusa propensione, magis magisque vos certiores reddimus, rescribentes Literis quibus perceptam à vobis ea nostra supremum ad Ecclesiae Catholicae regimen assumptione, exuberantem

*tem lætitiā luculenter declaravistis. Quia verò in Gloriam vel dedecus nostrum præcipue est cessurum tantum Munus nobis commissum, de perspecta Pietate vestra, planè confidimus fore ut assiduis, enixisque precibus, validam Nobis ab Illo, qui debilia interdum Mundi eligit ut fortiora confundat, opem imploraturi sitis, ne gravissimo impares oneri succumbamus. Hæc spe freti, Nobilitates vestras, Universosque Ordines charitatis sensu quo possumus ardentiori, in Domino complectimur, vobisque APOSTOLICAM Benedictionem iterum iterumque impertimur.*

*Datum Romæ apud S. Mariam Majorem sub an-  
nulo Piscatoris : Die 4 Augusti 1691. Pontificatus  
nostri Anno primo.*

## MARIUS SPINULA.

✠ This gross, and dangerous Mistake, is the most fatal Origine of the Schisms, Disasters, and Calamities, which divide and trouble the whole Body of Christendom. Our modern Priests, one at Rome; an other \* at another Place, are so \* Jo. CAL- full of blind Prejudice, as not to see what real, essential, and VINUS tan- vast Difference there is between ignorant Creatures who are quam alter creeping like Worms in the Dirt and Darkness of the Con- APOSTO- jectures of their natural Brain; and the holy Apostles immedi- LUS suscipi- ately inspired; endow'd with spiritual and miraculous Gifts; endus. having Authority, and personal Commission from Heaven. (See above, Thole of Antioch receive Infallible Directions from the Apo- Vol. II. pag. stolical Assembly in Jerusalem; and then, says the Church of 433. lin. 35.) Rome. (imitated in this by those themselves, who contradict † It has been her.) since we have † succeeded, we must be likewise infal- already obser- lible, and efficacious Dispensers of Anathema's and Benedi- ved that ctions, &c. ( See above, Vol. II. Pages 420. 421. 432. 433. Darkness suc- 435. 436. 444. 446. 448. 456. 461. 559 & 560 ) ceeds Light, or comes after it. What signifies here Succession of Persons, without Succession of Doctrine, and of Prerogatives? Has not Calvin succeeded also the Bishop that was at Geneva? You are Successors of the Apostles, if you have the same Gifts, the same Divine Revelations, the same Power, and infallible Truth.



A N  
 ACCOUNT  
 Of the Famous  
 Enigmatical Epitaph,  
 Which is seen near  
 BOLONIA.  
 ÆLIA LÆLIA CRISPIS, &c.

**T**HIS Epitaph has made such a Noise in the World, and has so much exercis'd the Wit both of the Criticks and of the Curious, that perhaps the Reader would have been pleas'd, to have found something added to the Observations made by many others, in our Letters from *Bolonia*: and I would willingly have given him that Satisfaction, had I not found it impossible to speak of it in any manner that might give him some Content, without entring into a longer, and more particular Account than I thought proper to do, when I first wrote this Relation; which made me resolve only to insert the Epitaph, and say nothing more. But finding an Opportunity in this † Third Edition of these Letters, of making some Additions to it, I believe

† This was added, in the Third French Edition.

lieve I shall do something agreeable to the Reader, (but especially to the Curious Traveller,) in communicating to him an Abstract of what I have formerly collected from the Conversation I had with the Learned \* Dr. Charles Cæsar Mal-

*vassa*, concerning this Inscription. *A famous Civilian, and Professor of*

*Laws at Bologna. He has publish'd since that Time a Latin Dissertation on this Subject.*

Before one put himself to the Rack to find out the Sense of this Enigma, as several have done to no Purpose ; it is first necessary to have an historical Account thereof, and settle the Terms, because they are differently related. Monsieur Spon is, I think, the last Traveller who has taken Notice of this Epitaph ; but he, no more than several others, has quoted it as it is, nor has spoken of it as might be expected from a Man of Learning.

The ancient Marble on which this sepulchral Inscription was engraven, and on which it was read above 120 Years ago, was broke in \* Pieces \* by an Accident ; but the Possessor thereof cau-  
 sed a Copy to be engraven at that Time ; so that this Copy has been look'd upon since, as being an Original. Several People disgusted at the very Name of Copy, slight it at first Sight, without any farther Examination ; but the Doubt they may reasonably have of the Fidelity of the Copist, is not the only Difficulty they meet with. At *Milan* they keep an Inscription written in *Gothick* Characters on a Parchment, that is like this, and seems to be the same, notwithstanding some Variation : And the *Milanese* presume that their Parchment is a more authentic Piece, than the pretended true Copy upon the new Marble at *Bologna*. So that the *Bolcnians* despise the old Parchment of *Milan*, and the  
*The Fragments were sometime after through Inadvertancy, made use of for the Foundation of a House.*  
*Mila-*

*Milaneze* much undervalue the new Copy of the *Bolonians*. Those of *Milan*, say, that their Copy being certainly the most ancient, it must be taken for the truest; and the *Bolonians* answer, that without much enquiring about the Origin of that *Milaneze Gothic* Inscription, they refuse to look upon it as an exact Copy of their *Bolonian* antick Marble, which was broken; Adding that their *Bolonian* Copy cannot be reasonably suspected, not only since it is reported, as they have it, by many \* Travellers and other impartial and credible Authors, who have transcrib'd it from the Original; but since several Persons now Living at *Bolonia* have Copies in their Hands, that were taken by their Fathers before that Accident. I insert here both Inscriptions for the Satisfaction of the Reader.

\* Rich. Wit,  
an Englishman.  
John Turrius  
of Bruges.  
Marc George  
Draudius of  
Francfort.  
Francis Scot  
of Antwerp.  
Nicholas Bar-  
naud de la  
Cresse, a  
Frenchman.

### The Inscription of *Bolonia*.

D. M.

ÆLIA LÆLIA CRISPIS  
NEC VIR NEC MULIER NEC ANDROGYNA  
NEC PUELLA NEC JUVENIS NEC ANUS  
NEC CASTA NEC MERETRIX NEC PUDICA  
SED OMNIA  
SUBLATA  
NEQUE FAME NEQUE FERRO NEQUE VENENO  
SED OMNIBUS  
NEC COELO NEC AQUIS NEC TERRIS  
SED UBIQUE FACET  
LUCIUS AGATHO PRISCIUS  
NEC MARITUS NEC AMATOR NEC NECESSARIUS  
NEQUE MOERENS NEQUE GAUDENS NEQUE FLENS  
HANC  
NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM  
SED OMNIA  
SCIT ET NESCIT CUI POSTERIT,

The

The Inscription of *Milan*.

AN PP D  
 CELIA LELIA CRISPIS  
 Nec Vir nec Mulier nec Androgyna  
 Nec Puella nec Iuvenis nec Anus  
 Nec Casta nec Peretrix nec Pudica  
 Sed omnia  
 Sublata nec Fame nec Veneno  
 Sed omnibus  
 Nec Coelo nec Aquis nec Terris  
 Sed ubique facit  
 LELIA CRISPIS Alias in cabo acuto  
 LUCIUS AGATHO PRISCUS  
 Nec Maritus nec Amator nec Necessarius  
 Neque Doerens neque Gaudens neque Flens  
 Hanc nec Molem nec Pyramidem nec Sepulcrum  
 Sed omnia  
 Scit & nescit quid cui posuerit  
 Hoc est sepulcrum intus cadaver non habens  
 Hoc est cadaver sepulcrum extra non habens  
 Sed cadaver idem est & sepulcrum sibi.

The Translation of the Inscription of *Bolonia*.

Diis Manibus

*Elia Lelia Crispis*, who is neither Man, nor Woman, nor Hermaphrodite, nor Maid, nor Young, nor Old, nor Chaste, nor Prostitute, nor Modest, but all these together. Who dy'd neither of Hunger, nor by the Sword, nor by Poison, but by all these three Things together; who is neither in Heaven, neither in Water, nor in Earth, but is every where. *Lucius Agatho Priscius*, who is neither her Husband, Lover, or Relation; nor Sad, Joyful, or Weeping; knows  
 and

and knows not for whom he has made this, which is neither a Monument, nor a Pyramid, nor a Tomb (*The Inscription of \* Milan adds*) that is to say, a Tomb without a Corps, a Corps which is not within a Tomb, but a Corps which is altogether to it self a Corps and a Tomb.

\* It is not necessary to insist in this Translation, on the other Differences between the two Inscriptions.

The chief Objections against the Inscription of *Milan*, are the following,

1. That the Letters *AM PP D* which are in the Room of the *D. M.* (*Diis Manibus*) of the Inscription of *Bolonia*, are never found in any ancient Inscription; and that therefore the said Inscription may be reasonably suspected.

(The *Milanese* having sent their Enigm to the University of *Padoua*, to desire 'em to explain it; the *Bolonians* explained these Letters so, *AM PP D, Academici Mediolanenses Patavinis Proponunt Dissolvendum, Aenigma Male Per Patavinos Declaratum.*)

2. That † *Elia Lelia*, by an *E* instead of the Diphthong *Æ*, is a Proof of the Carelessness and Ignorance of the Copist.

3. That the *Neque ferro* which has been doubtless omitted, is another Proof that the Copy is defective; and it is more certain, that those Words were omitted, because the Want of 'em spoils the Oeconomy of the Inscription, in which one may observe, that the *Ternary* number is constantly observed.

4. That the three last Lines have been added to the genuine Inscription; which is proved, first, because they are found in no ancient Copy that they keep at *Bolonia*: and secondly, because the same Words being found in another \* Inscription, which has no Relation to this, it is plain, that they were added to this by the Transcriber,

† *E simplex loco Diphth. Æ occurrit nonnunquam. Ez. Spanh. Diss. 2. (This in the first Edit.)*

\* Made for the *Niobe. Vid. Daphnica of Agathias.*

scriber, who, it seems, designed rather to divert himself by perplexing the Sense of the Epitaph, and by adding new Difficulties to it, than to relate it precisely as he had seen it at *Bolonia*.

Monsieur *Spon* who confounds these two Epitaphs, even without knowing, as I may reasonably suppose, whether there were two of 'em, and whether they differ'd one from the other; who leaves out some Words, and takes the Liberty to alter others; who relates the two last Lines of the Inscription of *Milan*, as if they were read in that of *Bolonia*; who alters the Order of the Lines, &c. slights that Inscription, and tells us confidently, that it is a modern Work. His Opinion is grounded on the following Reasons.

1. That the Inscription of *Bolonia* being but a Copy, it is not to be depended upon.

2. That the Diphthong *Æ* \* joyn'd thus in \* *Instead of Ælia* and *Lælia*, being a new Way of Writing, *Æ* it is enough to convince every Body, that the Inscription cannot be ancient.

3. That *Ælia* and *Lælia* are two distinct Families.

4. That *Agatbo* † *Priscus* are two Surnames, † *He says always Priscus,* and are here joyn'd to no Family.

5. That the whole Inscription is nonsensical and ridiculous Stuff. *whereas we read in both Inscriptions*

We have in a manner already answered the first Objection. It were to be wish'd, that we had the Holy Scriptures penn'd with the Hand of the Sacred Authors: but the Copies we have, tho' ten thousand times transcribed, are nevertheless reasonably look'd upon as true Copies of the Original. Happy if we had the first Copy thereof, as we have of the Inscription of *Bolonia*! If Mr. *Spon* slights all Copies, he does as good as reject all the ancient Manuscripts, and by  
Consequence

*Priscus: He makes no Difference between Prænomens and Cognomen.*

Consequence all the Books that have been publish'd from 'em. But the Difficulty is not depending upon the Antiquity of the Epitaph.

To answer the second Objection, one may tell Monsieur *Spon*, that he is absolutely mistaken. 'Tis true, that we commonly find *AE* and *OE* parted thus, and not joined as *Æ* and *Œ* in ancient Inscriptions; but however we meet both one and the other. I have observ'd it frequently, in the Inscriptions I have seen; and Dr. *Malvasia*, has made a fine Collection of Inscriptions of an undoubted Antiquity to prove the same Thing. It may be also, that the Author of the *Bolonian* Copy was not perhaps very exact in this Particular, and may have joyned those Letters, tho' they were not so in the Original. Mr. *Spon* himself is sometimes guilty of the like Mistakes; nay he also committed much greater Errors than these; And besides, I remember, that he admits the Inscription of the Donation of the Lake of *Geneva*, to the City of that Name, for an ancient one, tho' the Word *PRÆF.* is written with an *Æ* joined in this manner.

It is therefore very surprizing, that Mr. *Spon*, who has consider'd so many ancient Monuments, has not taken notice of these Things. 'Tis true, he is not so exact as one might wish, of which I am an Eye-witness, having found a great Difference in most of his Copies, where I have had Occasion to compare 'em with the Originals. I'll quote none at present but this very Epitaph of *Bolonia*, as he relates it: He positively tells us, that he has seen it, and yet he alters Things, and inverts the Order, and adds three Lines, which were never there.

His third Objection is as weak as the former: For tho' there was a Family call'd *Ælia*, and another

another call'd *Lælia*, it does not follow, that one Person may not have had those two Names together. Dr. *Malvasia* shew'd me one *Ælia Flavia Melitana*, one *Aurelia Statilia Claudiana*, one *Vibia Salvia Varia*, and one *Maria Cæcilia Præcilla*, which are four irrefragable Evidences against the Maxim of Monsieur *Spon*. The three first of these Roman Women had each the Name of two Families, (*Ælia* and *Flavia*) and the three Names of the fourth, were the Names of three Families. Such who would give themselves the Trouble to read the Treatise that O. *Panvinus* has written concerning the Antiquity of Names † will be convinced, that the Principles of Mr. *Spon* are very ill grounded.

The fourth Objection against *Agatbo Priscus*, signifies nothing at all, and is a double Mistake. He tells us, that *Agatbo Priscus* (or *Priscus*) has no Family Name, because *Agatbo* and *Priscus* are two *Prænomena*, as well as *Lucius*, which according to his tacit Inference is absurd and ridiculous. But notwithstanding his Assertion, it falls out very unluckily for him, that the Marbles found in and about *Bolonia*, tell us of a Family called *Agatha* and *Agathonia*, and of another called *Prisca* and *Priscia*, which are sufficient to convince us, that *Agatbo* and *Priscus* are Family Names.

Mr. *Spon* having told us, that this Inscription is nonsensical, ridiculous, and impertinent, concludes, that it cannot proceed from the Learned and venerable Antiquity. I answer in the first Place, that it does not follow, that an Enigma should be ridiculous, because Mr. *Spon* does not understand it. 2. I say that Antiquity (as venerable as you please) furnishes us with pitiful Things enough, as well as these modern Ages do. And 3. I repeat what I have already observ'd,

† Post Augusti tempora, Duo Nomina Gentilitia multis usurpata tam apud Auctores quam Antiquis Inscriptionibus observare est, ut sunt Ap. Annius Trebonius Gallus, P. Coelius Balbinus Pius. 'Tis a common Thing in England, so give for a Christian Name the Surname of a Family.

T t

that



that the Business is not whether this Monument is very Ancient, or not. Many learned Men have had another opinion of this Riddle than Mr. Spon, and pretended to have found the Sense of it.

*Marius Michael Angelus*, for Example, Professor of Padua, has interpreted the *AM PP D* of the Inscription of Milan, *Aquam Maris Pluviam Pluit Deus*, and believes, that the Enigm signifies the Rain-Water falling into the Sea.

*Richard Wit*, an English-man, thinks that that of *Bolonia* signifies *Niobe*, the rational Soul, and the Idea of Plato.

*John Turrius* of Bruges explains it by the *Primitive Matter*.

*Francis Scot* of Antwerp, by an Eunuch.

*Nic. Barnaud*, a French-man, by the *Philosopher's Stone*.

*Andrew de Nesmond*, first President of the Parliament of Bourdeaux, by the Craftiness of the Law.

*John Casperius*, *Gervartius*, *Octavius Boldoni*, and *Nic. Veroni*, by Love: and their Opinion is more follow'd than any other.

*Marcus Ruerius Boxbornius*, a German, by the Shadow.

*Fortunius Licetus*, Professor at Padua, by the Generation, by Friendship, and by Privation.

*Ovid Montalban*, of the Country of *Bolonia*, by Hemp.

*Cicogne Ingrande* of *Poitiers*, thinks, that the History of Pope *Joan* is contain'd under this Riddle; and therefore does not believe the Inscription to be very ancient.

*Aldrovandus* and *Achilles Volta* of *Bolonia*, have pretended to solve this Difficulty, in supposing; that *Lucius Agatho Priscius* was a true Man, and *Alia Lelia Crispus* a supposed Woman, or a bad erring Genius, &c.

*Zachariab*

*Zachariah Pontin*, tells us, that there were three Corps interr'd in the same Tomb, by three different Men; and proves out of the *Roman* History that they us'd sometimes to put several Bodies in the same Grave. The first Corps was that of *Ælia*, an old Courtesan, who was kill'd with a Sword, and was bury'd by *Lucius* (*Gaudens*) who was very glad of it, because he was to inherit her Estate. The second Body was of *Lalia*, an Hermaphrodite, poyson'd and thrown into a River by *Agatho* her Husband (*Mærens*) who was sorry to have been reduced to that Extremity. The third Body is of a young debauch'd Boy, interr'd by *Priscius* (*Flens*) because he was in Love with him, and was very much afflicted for his Death.

Dr. *Charles Cæsar Malvasia*, whom I have already several times mention'd, and to whom I am indebted for the greatest Part of what I have said upon this Subject, believes, that this Enigmatical Epitaph signifies an *Embryo* newly Conceived, without any Form or Soul, and perished by a Miscarriage, which was design'd by *Lelius*, or by the Mother who had it in her Womb, to be marry'd to *Lucius Agatho*, a Friend, in case she was brought to Bed of a Girl. That Learned Professor forgets nothing that may favour his Opinion, which he maintains with a great deal of Wit and Learning; but I should be afraid to grow tedious, did I insist any longer upon it; and therefore must referr the Reader to the curious Dissertation he has publish'd on this obscure Subject, since the first Edition of this Book.

I must now say something in Vindication of the pretended foolish and ridiculous Fancy of the unhappy Modern, who, according to Mr. *Spon*, is Author of this Inscription: For, sure, none

of the Ancients were capable to spend their Time in such Trifles. I answer two Things ; 1. That Mr. *Spon* ought to remember that Enigms, Apologues, Parables, obscure Oracles, and other mysterious Expressions, were approved and used by ancient Kings, Philosophers, Theologians, both Heathens, Jews, Christians, and others ; and therefore he ought not to be surprized at this enigmatical Inscription. It was their *Gusto* more than ours, and they thought that it was the most ingenious, as well as the most excellent Way of expressing themselves ; and therefore used it not only in the most weighty and important Affairs, but likewise in the most common Things. Monsieur *Malvasia* brings a great many Instances to prove this Truth, and amongst the undoubted ancient Inscriptions he has inserted in his Book, I'll take Notice only of this,

*Mater, Filius, & Filia,  
Socer, Gener, & Nurus,  
Avia, Neptis, Vir & Uxor.  
Uno eodemque tempore ac fato,  
Sublati sunt.  
Quæritur quot sint ?  
Sunt tres.*

*This is not properly an Enigm.*

\* *ἡμετέριαι*  
*This is a Subject capable to fill several Volumes. See the Collection of John Heinsdus.*

2. Some People fancy to themselves, but upon what Reason God knows, that those Gentlemen, whom we call *Ancients*, were always frowning, and that the Wrinkles of their Forehead, and their venerable Beard, have always increased for these two thousand Years past ; but I must tell them, that these serious Gentlemen, and even the most grave amongst them, were not Enemies to those innocent \* *Diversions of the Mind*, which have taken with all the Nations in the World, and in all Ages,

— Ne

————— *Nec enim Facundia semper  
Adducta cum fronte placet.* (Lucan.)

says one of their Poets. If they have erected Pyramids and *Mausoleums* for their Hero's ; if they have transmitted to Posterity the Elogy of their Virtue, in the Inscriptions and Epitaphs they have added to those Monuments ; those *Divine Ancients* , have taken the same Care for their Dogs, for their Cats, Horses, Mules, Parrots, and Sparrows, &c. after having honour'd them with most solemn Funerals. The antick Epitaph of a Nightingale, which I have seen upon an Urn, in the Cabinet of Cardinal *Massimis*, is, in my Opinion, so soft and fine, that I cannot forbear to insert it in this Place, as a Specimen of the Genius of an ancient Gentleman or Lady, who, notwithstanding that so much boasted of Gravity, would stoop to these Trifles.

Father Labbe relates the Epitaph of a Pischer, Heic jacet Amphora vini. See the Otia Theologica Saldeni, and here, above, in the Letters from Sienna, and Genoa.

*Luscinia Philumena  
Ex Aviario Domitior. Selectæ ;  
Versicolori, Pulcerrimæ, Cantrici suavissimæ :  
Omnibus gratiis ad digitum pipillanti :  
In Poculo Murrbino caput abluenti,  
Infeliciter submersæ.  
Heu ! misella Avicula !  
Hinc inde volitabas,  
Tota garrula, tota festiva !  
Latitas modo  
Inter pulla Leptinis Loculamenta  
Implumis, frigidula, clausis ocellis !  
Licinia Philumena  
Deliciæ suæ*

*Quam in sinu pastillis alebat  
In proprio cubiculo,  
Alumnæ kariss.  
Lacrumans posuit.*

*Have  
Avis jocondissima,  
Quæ mihi volans obvia  
Blando personans rostellò  
Salve toties cecinisti.  
Cave Avis, avia Averna :  
Vale, & vola per Elisium.*


*In cavea picta saltans quæ dulce canebat  
Muta tenebrosâ nunc jacet in caveâ.*

This is sufficient, methinks, to shew, that our Inscription is not so ridiculous, as to oblige us to say, barely upon that Account, that it is not ancient; but supposing it were absurd and extravagant, would it follow from thence, that we must rob it of its Antiquity? Sure I am, that this is a very wrong Inference, for if one might make a great Volume of the *Entrapeliæ*, Merry-Conceits, and Witty-Repertees of the Ancients, one might make another Book as large of their *Ineptiæ* or Fooleries. *Homer* himself, the divine *Homer*, would furnish us with Materials for a Volume near as large as all his Works; but this I hint at only, *en passant*, against his Idolaters, and all others who are not ashamed of the most blind Prejudice in the World, and to own themselves Worshippers of those old Men they call the Ancients. I must confess, I can never reflect on the false Idea's of such who give themselves over to that unreasonable Worship, without experiencing a secret Pain, which proceeds from the strong Aversion I have, for all that I do certainly know

know to be an Effect of Preoccupation. I don't believe, that ever any Question was so ill stated, and so ill defended as that of the Excellence of *the Ancients*, and particularly by the famous *Boileau*, against the judicious Reflections of *Monsieur Perreault*. I hope the Reader will excuse this short Digression, which I could not forbear; and I think I shall not be able to resist much longer the violent Inclination I have to say something more upon this Point.

To return to my Subject, and make it more entertaining, I shall insert in this Place, a modern Epitaph, made by a Virtuoso of *Bolonia*, in Imitation of our *Ælia Lælia Crispis*, the Copy of it which was given me at *Bolonia*, is somewhat different from that publish'd by *Malvasia*; but not knowing which is the truest, and thinking mine the better of the two, I chose to publish it. Whatever it be, it signifies very little, seeing this Epitaph is but the Work of a poor Modern.

*Dis Pedibus.*

 *Sepulchro hoc non Lapideo, sed Aqueo ;  
Aqueo tamen & Lapideo,  
Sepultus est vivus & mortuus .*

*Qui*

*Flammas Aquâ extincturus,  
Aquâ fuit ipsemit extinctus.*

*A nimio calore*

*Transiit ad Aquas Nivium & usque ad Inferos  
Peccatum illius.*

*Cam in cælo misans Aquarius occidebat,  
Miser è cælo in Aquas decidit.*

*Piscator in undis prædam non invenit,  
Sed Undarum præda factus est.*

T t 4

Periit

*Periit*

*Non Igne, non Ære, non Undâ ;  
Sed omnibus.*

*Non Vino, non Aquâ ;  
Sed utroque.*

*Non Ebrius, non Sobrius ;  
Sed utrumque.*

*Anno*

*Neque clauso, neque recluso ;  
Mense*

*Neque mensso, nec emenso ;  
Die,*

*Neque primâ, neque ultimâ, neque mediâ ;  
Horâ,*

*Nec Lucis nec Tenebrarum.*

✧ Lictor quidam ebrius in puteum demersus ad finem anni,  
ante Solis ortum, cum hauriret aquam quâ conflagrantem domum extingueret.

The Ternary Number which is observ'd in the Epitaph of *Alia Lælia*, obliges me to add a fine Inscription, in which an Ancient has affected the same Number with Success. It is on the Triumphal Arch erected for *Constantine* the Great, after the defeat of *Maxentius*.

*Flavio Constantino Augusto,  
Imperatori ; Pontifici ; Patri Patriæ ;  
Ter Maximo.*

*Auspiciis ; Armis ; Consiliis ;  
Ter felici.*

*Devicto Tyranno ; deletâ Factione ; vindicatâ Republicâ ;  
Ter Triumphanti.*

*Arcum, Urbem, Animos,  
S. P. Q. R.  
Expandit.*

To

To make an End of what I intended to say on our *Alia Lalia Crispis*, I must answer two Difficulties, which were not taken notice of by *Spon*, but are urg'd by others.

They tell us, in the first Place, that the *Romans* did not use to write their *Prænomen* at length, contenting themselves with the first Letter, with a full stop, or Semi-colon, and particularly in the word *Lucius* : according to *Ausonius*.

*Lucius una quidem geminis sed dissita punctis  
Littera : Prænomen sic nota sola facit.*

They tell us secondly, that these Expressions, *Nec Cælo, nec Aquis, nec Terris*, for *nec in Cælo, nec in Aquis*, &c. is a Fault against the Purity of the *Latin Tongue*.

To answer the first Objection, we must distinguish a common or general Use, and another, which tho' not so common, is not however unknown. 'Tis certain, that according to the general Use, *A. C. L. M. P. Q. T.* &c. on Medals, and Antick Monuments, signifie \* al-  
most always *Aulus* ; *Caius* ; *Lucius* ; *Marcus* ;  
*Publius* ; *Quintus* ; *Titus* ; but it does not follow  
from thence, that the *Romans* did never write  
those Names at length. I could bring a great  
many Instances to the contrary ; but since the  
Question is now about *Lucius*, mention'd by *Au-  
sonius*, it will be enough to shew, that that very  
Word is written at length on the Triumphal  
Arch of *Severus*, which is one of the finest Mo-  
numents we have of the ancient *Rome*.

\* *C. signifies  
sometimes Cæ-  
sar, M. Man-  
lius, P. Parer,  
Q. Quæstor.*

*Imp.*



*Imp. Cæs. LUCIO Septimio M. Fil. Severo* <sup>1</sup> *Pio, Pertinaci, Aug. Patri Patriæ. Parthico Arabico, & Parthico Adiablenico. Pontif.* <sup>2</sup> *Max. Tribunic. Poteft.* *xi. Imp. xi. Cof. iii. Procof. & Imp.* <sup>3</sup> *Cæs. M. Aurelio L.* <sup>4</sup> *Fil. Antonino* <sup>5</sup> *Aug. Pio, Felici. Tribunit. Poteft.* <sup>6</sup> *Tri. Cof. Procof. P. P. Optimis Fortissimisque Principibus ob Rempublicam restitutam, Imperiumque Populi Romani propagatum, insignibus virtutibus eorum Domi Forisque S. P. Q. R.*

It is at least as easie to answer the second Objection. *First*, We may bring in the Authority of a great many \* Authors to prove, that these Expressions, *nec Cælo, nec Aquis*, is no Fault against the Purity of the *Latin Tongue*; and *Vossius* thought that it was an Elegancy to suppress in. But, *Secondly*, supposing it was a Barbarism, what then? What Conclusion can we draw from thence? It was never known, in any Country or Age whatsoever, that all the Inhabitants of that Country, without Exception, spoke correctly their Mother Tongue; and 'tis to this Reason that one must impute the Faults we meet with in several *Latin* Inscriptions, and especially in Epitaphs even at *Rome*, tho' they are certainly of the best Ages of the *Latin Tongue*. But if we

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(I insert this Inscription as I find it now in a Draught of the Arch of *Severus*, which I have in my Study, but it is not altogether the same as another Copy that I have likewise by me, the curious Traveller may consult the Original. The *varia Læssiones* are mark'd with Figures. 1 The other Copy omits *Pio*, 2 *Maximo* is written at length, 3 *Cæs.* instead of *Cæs.* 4 *Fil.* is omitted. 5 *Augusto* at length. 6 *v.* instead of *vi.* If there was no need of inserting this Inscription at length, on the other hand I saw no harm in it.)

\* — *Nunc totâ Asiâ vagatur.* Cicer. Philip. 2,  
*Saxum antiquum, ingens campo qui forte jacebat,*  
*Limes agro positus.* Virg. Æn. l. 12.  
*Iham forte viâ sacrâ.* Hor. L. 1. Sat. 9.  
*Natus est regione Urbis sexiâ.* Suet. de Domit. &c.

extend

extend the Term *Antique*, which Monsieur *Spon* makes use of on this Occasion, (without determining the same,) to the last Period of the *second Antiquity*, which may reach the Eighth Century, *inclusive*, what Language shall we find in several Monuments of the Fourth or Fifth?

To be convinc'd of this Truth, let us but cast our Eyes on the several Epitaphs that *Bosius* has collected in the several Catacombs, wherein Grammar appears in a most hideous Disorder. I'll content my self to quote one of the Year 408, not only as a Specimen of the rest, but also to correct *Bosius*, and \* three other Antiquaries, which have given it to the World, very different from its genuine Dress, I took it out of a Piece of Marble serving for the Pavement in the Church of † *St. Agnes*, where it was transported from the neighbouring Catacombs.

DEPOSITA SUSANNA DIE XS II KALENDAS  
NOEMBRES CONSULATU ANICI BASSI ET  
FL. FYLIPPI V.V CC QUÆ BUXIT ANNIS PT  
MXXV FECIT CUM MARITO ANNUS P M  
SEPTE EXUPERANTIUS MARITUS SEVIVO  
UXORI DULCISSIME SIBI ET POSTERIS QUE  
SUIS HOC TUMULUM FECIT.



The Figure which is near the Name of Christ, is likely a Saw, but see the Conjectures of *Ant. Bosius*, *John Severani*, and others, who have written on the Catacombs.

A SHORT

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A SHORT  
ACCOUNT  
Of the FAMOUS  
SCALADO  
OF  
GENEVA,

(Mention'd Vol. II. p. 412.)

(b) 'Twas the  
Remains of  
the Ceremony  
of the grand  
Secular Jubilee.  
(c) A little  
Town in Sa-  
voy, upon the  
Lake, about  
seven Leagues  
from Geneva.  
The last Mea-  
sures were  
concerted at  
Bonne.

(d) In 1598.

(e) In 1601.

**C**harles Emanuel, Duke of Savoy, having form'd the Design of surprizing Geneva by Scalado, conven'd a (b) Jubilee at (c) Thonon, whither Abundance of People were drawn, under Pretence of Devotion, as well of that Country as of the neighbouring Parts, in order to give the Jesuits, and other such like Ghostly Fathers, an Opportunity to sound all those People's Minds, to persuade 'em, and to animate those whom they should find favourably dispos'd for this Undertaking. The Peace of (d) Vervins, and that of (e) Lyon, in which Geneva had been (f) com-

(f) comprehended but a very little Time before, had put this City into an apparent Safety. In order to cast it more and more from a State of Tranquillity into that of Indolence (g) *Albigni*, the Duke's Lieutenant-General, wrote twice, by his Master's Order, to the Regency of this State, to assure 'em more particularly, that the Prince was desirous to live with them like a good Neighbour and Friend, according to the last Treaties. A few Days before the Execution of this Enterprize, one *Rochette*, a Counsellor of State, and President of the Parliament of *Chambery*, came to help to lull 'em asleep, under Pretence of regulating some small Matters relating to Commerce, and the reciprocal Communication between each other. The Signiory of *Geneva* being freed from all their Miseries, and all their past Fears, liv'd also not only in a profound Peace, but in a certain Carelessness, which made 'em a little neglect their usual Guard, tho' there were Reports abroad that might have caus'd in 'em some Suspicion of what they soon after saw discover'd it self.

(f) *Geneva* was not expressly mention'd in either of those Treaties; but it was comprehended in the Terms of All the Allies and Confederates of the Swiss-*Leagues*: And *Henry IV*, King of France, declared it was so by his Ambassadors, and by two authentic Declarations, one of them given at *Monceaux* the 11th of Nov. 1599. and the other at *St. Germain en*

Lays the 13th of August 1601, saying positively, that under the Terms of Allies and Confederates of the Swiss, were comprehended the City, and Territory of *Geneva*. They did not name *Geneva*, for Fear of frightening the Pope, with whom *Henry* was obliged to keep fair.

(g) *Albigni*, *Gouverneur* of *Savoy*, was a French-man, and Son of the *Sieur de Gordes*, *Gouverneur* of *Dauphiné*.

The Eleventh of December, (b) the Night between Saturday and Sunday, about twelve hundred Men, under the Command of General *Albigni*, and one (i) *Brunaulieu*, who had concerted the Affair together, having, without any Noise, stole

(b) The longest Night in the Year: the 21, according to the new Calendar; The Scalado was perform'd an Hour after

Midnight, which was the Beginning of the 22d.

(i) A Picardian, *Gouverneur* of *Bonne* in *Savoy*, otherwise call'd *Brignolet*. The Duke was there, and order'd every thing, but he did not discover himself.

(a) At Pont des Tremblieres. After they had made their general Confession to the Priests, and received the Communion, they took an Oath, with Excommunication, that they would succeed, or perish. Brunaulieu took the Extrem Unction.

\* Champey. † Their main Body was in a Place call'd Plain-palais, joining to la Porte Neuve.

(b) At the Corratierie near a Watch Tower, in which they had often observ'd, that for some Time they had plac'd no Centinel. 'Tis towards the Gate de la Monnoye.

stole within a (a) League of Geneva, march'd towards the City, and having taken Care to stop all those whom they met in their Way, they arriv'd at the Bank of the Ditch a little before Midnight. A certain extraordinary Light that appear'd to 'em in the Sky, as they drew near a Village which is very near Geneva, and where their Rendezvous was, was look'd upon by several of them as an ill Omen; but the Jesuits, as good Astrologers as good Casuists, who were there to play their Part as well as the rest, turn'd the Thing quite another Way. They also put them in Heart again, when a Hare cross'd their Road several Times, and some Ducks rose from the Bottom of the Ditch with a whistling Noise. Every one having recover'd himself, and every Thing being † ready for the Execution of their Design, Brunaulieu, at the Head of the forlorn Hope, went down into the Ditch with the Ladders, and having cross'd it, by the Help of some Hurdles that they threw before 'em for Fear of sinking in the Mire, they planted those Ladders against the Wall, which was not very high in that (b) Place. After they had fitted the Ladders, (c) they made some Noise on Purpose to try, before they mounted, whether they cou'd be heard. At last Brunaulieu (d) and the boldest of them began to scale the Wall, Albigni being at the Foot of the Ladder, with (e) Father Alexander, a Scotch Jesuit, who encourag'd every one to do the best they could. They were not very well pleas'd to see no-body at the Top

(c) Brunaulieu had made this Tryal several Times before, as they have related it themselves.

(d) Attignac, Sonas, Chaffardon, Cornage, Gruffi, La Tour, Payen, &c.

(e) This Jesuit had already harangued 'em in Plain Palais, and had distributed among 'em Talismans after the Romish Fashion, bless'd by the Pope, which were and about those that were kill'd, or taken Prisoners.

stretch

stretch out their Hands to help them, as they expected ; but for all that they mounted. As (f) Sonas, soon as they had got Footing on firm Ground, *Attignac and six more. These two first were of the unfortunate Number of those that were hang'd ; and 'tis from them that Particularity has been known.* (f) some Officers went the Rounds in the City, to see if every Thing was quiet, and whether there was no Ambuscade laid for them. In the mean while, (g) two Hundred of the stoutest and best arm'd Souldiers mounted in a little Time, with those that carried the Pincers, the Nails, the Petards, and the other Tools which were thought necessary. Some lay upon their Bellies, others hid themselves in several Places ; and all made as little Noise as they possibly could. (g) Mezeray says three Hundred ; but it is more reasonable to rely upon the History that was Printed some Days after, at Geneva, which mentions but two Hundred. The same Author says Bernollier instead of Brunaulieu, the Gate of Tastaife, instead of Tartasse ; and Pont d'Estrambieres, instead of Des Trembieres, or Trembieres, &c.

However it happen'd, that a Centinel hearing some Bustle, call'd the Corporal, and gave the Alarm. Brunaulieu believing (h) himself strong enough to act offensively, and expecting the Main-Body of Forces from Plain-Palais, besides another greater Reinforcement which the Duke had, (i) order'd to march forward, as soon as he should be inform'd that any one had mounted the Walls, resolv'd to Attack the Enemy in four Places at once ; and at the same Time, to fire a Petard against (k) one of the Gates, as well to favour his own Retreat, as to give Entrance to the Succours he expected. But the (l) Petardeer, finding the Port-cullis brought down by the Diligence of a Soldier belonging to the Guard, who prevented him, his Petard remain'd useles ; and the Alarm-Bell ringing, from all Parts of the City, they ran so hastily to their Arms, that the *Scalers* were at last compel'd to yield to Force,

(h) *There were three thousand Men in the Neighbourhood.*

(i) *The Duke had also dispatch'd some Couriers to several Princes to give 'em an Account of his Conquest.*

(k) *The new Gate. That Petard is still to be seen ready charg'd in the Arsenal.*

(l) *Picot, he was kill'd an Hour afterwards.*

(m) and

(m) The Ladders having been soon overturn'd by the Cannon, the greatest Part of 'em threw themselves from the Top to the Bottom; and among the rest Vatteville and Dandelot.

(n) The Bulwark of the Goose; joyning to the new Gate.

(o) Those that were taken Prisoners, declar'd that they had Orders to put every Man to the Sword; and Leave to dispose of the Women as they pleas'd.

(p) Of the 67 that perish'd in the City, the greatest Part of 'em were Officers.

(q) The Bulwark of the Goose. They died very Penitent, and minded what the Ministers said, who never left 'em.

The Assault was given in the Night between two and four in the Morning, and the Prisoners were execut'd the same Day, about two in the Afternoon.

(m) and to find out the Way, as fast as they could, to their unfortunate Ladders. In the meantime, there were some Pieces of Cannon upon a (n) Rampart that flank'd the Curtain of the Scalado, and that play'd upon the Ladders with Cartridge-shot, which was not very agreeable either to those who were *Descending*, or to those of *Plain-Palais*, who had flock'd together in haste upon the first Noise they heard, supposing there was nothing more to be done but to fall a *Plundering*. Thus was the poor little innocent *Geneva* deliver'd from a furious Invasion, in which, she would have seen, not only the Destruction of her Religion, her Riches, and her Liberties; but (o) the inevitable Massacre of the greatest Part of her Inhabitants. The *Assailants* lost upon this Occasion above Two hundred Men: (p) There were Four and fifty of 'em kill'd in the Town; about an Hundred and thirty in the Ditch; and Thirteen taken Prisoners. And the *Assailed* lost Seventeen; Sixteen were kill'd upon the Spot, as many were wounded, and one died of his Wounds. *Albigni* seeing the ill Success of his Enterprize, thought to make his Retreat, but his whole Brigade ran away after a disorder'd and straggling Manner; and the Duke who was not far from thence expecting to hear better News, laugh'd after the *Cacade* of his General. The Senate of *Geneva* made a speedy Justice (and not without some Deliberation) on the thirteen Prisoners, who being mounted from Ladder to Ladder, reach'd at last from the Bottom of the Ditch, to the Top of the Gibber. The Sixty seven Corps were flung into the *Rhofne*; and all their Heads were publickly expos'd for some Days on the (q) Bastion

where

where the Execution of the Thirteen was, perform'd. Some Body at that Time happily enough found out the Word *VENGEE* (reveng'd) in that of *GENEVE*.

My Design being only to relate the most Material of this Adventure, I shall say nothing either of the Pretences with which the Duke cover'd his Enterprize the most dexterously he could; nor of the Congratulatory Letter which (r) the King of *France* wrote to the Signiory of *Geneva*, to assure 'em after a very obliging manner of his Protection; and to offer to come himself in Person to their Assistance, if it was necessary; Nor of the Treaty of *S. Julian* concluded (the 21 July 1603.) between the Duke of *Savoy* and the Republick of *Geneva*, in which the Scalado, is mention'd, tho' not in plain Terms, as an Infringement of the Peace; nor of the Traitor (s) *Blondel*, *Syndick de la Garde*, who held Intelligence with *Albigni*, and was some Time afterwards broken upon the Wheel, having join'd Murther to Treason; Nor of the \* Act by which it was order'd that the Great Day of this Deliverance should be solemnly celebrated annually at *Geneva*: I will only add the Sepulchral Inscription concerning the seventeen Champions that died in Defence of their Country; the Monument that was erected by the Senate in memory of the happy Event; and a small Description of the Ladders.

\* See the following second Inscription.

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(r) Henry IV. This Letter is Dated Jan. the 9th, 1603.

(s) Mezeray confounds the first Syndic with the Syndic de la Garde, who is always the Last of the Four. The Syndics in the Year 1602, were Chabrey, Andtion, Barrillet and Blondel.



This Inscription is to be seen on the outward Wall of the Church of *S. Gervaise*.

D. O. M. S.

QUORUM INFRA NOMINA SCRIPTA, CORPORA SITA,  
POSTERI NOSTRI!  
HI, DUM INGRESSIS IPSA IN PACE URBEM HOSTIBUS,  
ET FORTITER ARMA SUA,  
ET SEDULO MUNIA ALIA PERNECESSARIO TEMPORE  
OPPONUNT,  
GLORIOSO, LAUDABILIQUE EXITU  
PRO REPUB. CECIDERUNT,  
Ad Diem XII. Decemb. CIO. ID. CII.  
QUEIS IDCIRCO PERPETUUM HOC MONUMENTUM  
AMPLISSIMUS ORDO DECREVIT.

\* Lubens  
Meritôque.

\* L. M.

JOANNES CANAL,  
(Senator.)  
LUDOVICUS BANDIERE.  
JOANNES VANDEL.  
LUDOVICUS GALLATIN.  
PETRUS GABRIOL.  
MARCUS CAMBIAGUE.  
NICOLAUS BOGUERET.  
JACOBUS MERCIER.

ABRAHAM. DE BAPTISTA.  
MARTINUS DEBOLO.  
DANIEL HUMBERT.  
MICHAEL MONARD.  
PHILIPPUS POTIER.  
FRANCISC. BOUSEZEL.  
JOANNES GUIGNET.  
JACOBUS PETIT.  
GIRARDUS MUZY.

D. O. M. S.

Quò non Allobrogas rapit Furor  
Et Cupiditas sua transversos!  
Quò non Dei PRÆPOTENTIS Excubatio  
IN GENEVATUM Tutelam  
Exporgitur!  
Audi, Ætas nostra Postera! Audi igitur!  
OLLI,  
Post inrita toties publica Arma,  
Præsidium Perfidie & Calliditatis amplexi,

Dum

*Dum sacrilego Sclarum Inscensu  
 Menia nostra clam contemerant ;  
 Dein, contra Fas DEL & Gentium,  
 Cuique Aetati, cuique Sexui  
 Imminent ipsa in Urbe Nocturni ;*

EN,

*Supplicia multiformia Ipsi sibi aliquammulti ;  
 Paucis Civium Mortem  
 In PATRIA, & pro PATRIA Gloriosam ;  
 Dedecus Sociis tanti Sceleris æviternum ;  
 Nobis, Bonisque Omnibus  
 (Quaquâ patet Orbis Terrarum)  
 Novam atque uberrimam  
 Divinæ in Nos quidem Beneficentiæ ;  
 In Parricidas autem  
 Ultionis æstimandæ ac demirandæ  
 Segetem adscivere.*

*Harumscæ Rerum causâ,*

S. P. Q. G.

*Æneum hoc Monumentum  
 Perpetuæ Memoræ consecravit :*

*Addito Edicto,*

*Uti hunc Diem velut Natalem Urbis alterum,*

*Per recurrentium Annorum Vices*

*Universa Civium Multitudo*

† *Concelebret Ritu Solenni :*

*Diem utique Magnum & Solemnem,*

*Quo,*

*Urbs Valida, Antiqua, \* Imperialis,*

*Barbarico Servitio,*

*Et Calamitati ultimæ erepta fuit.*

M. Decemb. XII.

A.D. C15.15.C11.

† See above,  
 Pag. 412.

\* See above,  
 Pag. 409.

One may judge by this Figure, and Construction of the Ladders, that they had omitted nothing that might make 'em strong and fit for their Purpose. They were very solid, well supported,

U u 2

ported, portable, and capable of being lengthen'd at Discretion. The Wheels above, which were fasten'd and moving like Pullies, serv'd to raise and convey the Ladder along easily: and to make less Noise these Wheels were lin'd with Felt. The forked Extremities of each Ladder, were strengthen'd with Iron, and the Hollow of the Forkedness, was a little rounded, that it might the better joyn't together. The lower End was also strengthen'd with Iron, and had two Spikes that run into the Ground, to hinder the Ladder from slipping. An Iron-Bar made the fourth Round of each Ladder: It went through it at the Top, and supported that which was to be rais'd above it. Its Extremities, which jutted out a little on each Side, ran thorough the Ends of the two Wooden-Bars, whose other Ends that were fixed against the Wall, made the Ladder stand secure: And the whole was painted of a black Colour, to be the less easier perceiv'd, in Night time.

The Anagram that I mention'd just now (*GENEVE VENGE*) puts me in Mind of another that was made in Favour of the same City, in the Time of the *Reformation*. But as it is not perfect; and, besides, as these Sorts of playing upon Words, or Letters, (how happy soever the Quibble may be, and notwithstanding what certain † Foretellers say of 'em) deserve but little Attention, or none at all, I should have omitted this

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† There are some Persons that love to amuse themselves with certain superstitious Speculations and Practices, which they call Onomancie; (or rather Onomatomancie;) which is a pretended Divination, by certain Transpositions, and Combinations of Letters, that compose the Names; or else, by the proper Senses,  
and

this last, had not the famous CITADIN who related it, forgot to accompany the same with three Latin Verses, which were added by the Author, and were communicated to me by a Virtuoso of that Country.

RESPUBLICA GENEVENSIS  
GENS SUB COELIS VERE PIA.

*Tendite ad Astra, Viri ! Superas evadere ad Auras  
Hoc opus, hic labor est. Jam COELOS omine fausto  
Tangitis ; vos vobis Conversio tota parabit.*

To guess at any Thing in the Thought of this Author, we must observe, that the Fault of the Anagram lies in the Word COELIS, and that that of *Conversio* has a Double meaning.

↪ Mr. Brueys, Author of several Works, and among the Rest of that which bears the Title of *Histoire du Fanatisme de nostre Temps*, has written in that Book, that (towards the Year 1686.) there was erected at Geneva an Academy of the Refugee-Ministers of France, who contriv'd together

U u 3

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and Etymological Significations of those very Names. We have heard of an Italian Gentleman, who fell in a Swoon upon somebody shewing him the two following Anagrams, the same Day that the Prince of Orange, (afterwards King of England) landed in that Island, (The 5th of Novemb. 1688.)

JACOBUS SECUNDUS  
COECUS, NUDUS ABIS.

GULIELMUS TERTIUS  
\* LILIUM TUTUS GERES.

\* The Kings of Great Britain bear the Flower-de-Luces of France in the first Quarter of their Arms; Henry VI, who was crown'd at Paris, order'd that the French Escutcheon should have the first Place in that Solemnity. However, I observe, that for some Years, they begin, in England, to place the Arms of France in the Second Quarter, upon certain Occasions, as one may see upon the † new Throne, in the House of Lords.

† A new one was made after the Peace was concluded at Utrecht, (the 30 March, 1713.)

ther a sacrilegious, and blasphemous Imposture, to seduce fifteen young Boys, and so many young Girls by impious Stratagems; and make 'em undertake to disturb the World. I could say an hundred Things against this scandalous Fable, but the Bounds that I ought here to prescribe my self, do not permit me to insist upon it. And truly, is it not necessary to have Recourse to any Sort of Reasonings, or Evidences, in order to destroy all Chimeras of that pretended History. For indeed, what the Author relates, (after having done all his Endeavours to imagine some Hypothesis not quite improbable) has so evident a Character of Falseness, that it is sufficient to caution those who might have been surprized by the first Pages of his History, to read on till they meet with the Contradictions that come soon after. When one has read this Book, the most advantagious Conclusion that he can make for the Author, is, either that the Things which he seems willing to have us believe, cannot be proved, since so cunning and dextrous a Man as he is, has not been able to make but vain Efforts; or rather, that this Man of Wit employ'd to do a Thing, which is impossible, and even contrary to his own Knowledge, has resolv'd to produce ridiculous Reasons, on purpose not to be believ'd, and so, to leave in all its Force the Truth of those surprising Facts, to which he positively agrees in several Places of his Book. For 'tis so, to mention it by the By, that the greatest Part of the (a) Professors of Philosophy of the University of Pa-

ris,

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(a) The University of Paris has taken the Method to publish now and then certain solemn Decrees against the Principle of distinct Ideas; and very expressly forbids those that make it their Business to teach what they call Philosophy, to establish that Principle

ris, declar'd Enemy of DISTINCT IDEA'S, teach *Descartes*, and the Necessity of the clear Notions, by ill refuting him. I will add a Word, since I have an Opportunity, which is that as we have been in a Measure engaged in Part of some Controversies, upon Account of Things like the strange *Phænomena's* that have been related by Mr. *Brueys*, which have lately happen'd in this Country; and because some ill-affect'd Persons have (b) falsely represented the Conduct we have observ'd in this nice and important

U u 4

Affair;

*Principle in their Schools.* 'Tis not that the People of Parts are naturally cross brain'd, more than any Inhabitants of this World, but because the Priests, and especially the Jesuits, have Reasons to flatter the Pope, who requires, as every one knows, a blind Obedience. Common Sense, demands, that we have plain and evident Proofs, and clear Idea's of what we believe, without which, Belief is nothing but wavering Opinion, or meer Prejudice. But this Maxim does not agree with those of Rome: So that to be a Papist, properly speaking, and after the Manner in which the true Papicoles \* boast of being so, one must renounce the common Light of his own Reason, that we call Common-Sense.

(\*) The Jesuits call themselves PAPICOLES; the POPE'S SLAVES; HUNTING DOGS, and FROGS of the POPE. &c. as it has been already observ'd (Vol. II. p. 564.) See the Elogia Societatis Jes. Antwerp. 1677. by Christoph. Gomez; in several Places.)

(b) Nihil est, Antipho! quin malè narrando possit depravari. (Plaut.) — 'Tis not without Sorrow that we are forced here, by a Sort of Necessity, to say that the Sieur (†) Cl. Grot. † See the following Page. alias La Mot. at the Head of some others, is the Man that has run into the most odious Excesses in this Affair, (to include many very strange Things in an only Word.) Every one may see how he was censured, (though much spared) and already put out of Countenance, (notwithstanding his very great Boldness,) in the Book intitled, Plainte & Censure of his Calumnies, &c. as also in another, which is quoted in this † Vol. II. p. 448. But since nothing has been able yet, to bring him back to some performing of his long expected Duty, we believe that Ours is requiring of us this repeated Complaint inserted in this Book. Time will discover in what a Manner this Man will behave himself, either by keeping a new shameful Silence, or by acknowledging his new ill Conduct so strongly reproach'd to him, on another Account, in the \* unanswer- † Line 20 of the Margin. \* We do not pretend to make here any Reflection against some other Persons that are much concern'd in this Apology, and of which, as for us, we cou'd say nothing but the good.

Affair ; we entreat the equitable Readers to observe, with some Attention, that which has been inserted concerning us, in the *Journal* intituled, *Nouvelles de la Republique des Lettres*, Mois de Septembre 1707. Pag. 335, &c. & Mois d'Avril 1788. Pag. 399, &c. a Book that is in the Hands of every body, and which cou'd suffice to undeceive those that have been prepossessed by false Prejudices. But as no Man in the World has ever been more averse to any Sort of Superstition than us, (of which Truth this present Book gives plain

\* See above, Evidences in several Places ; ) And because the Imputations more than twice reiterated in some of the *Pulpitical Discourses*, (which the best of the Men

† Of several contrived Detractions, and other great Indignities.

See the two Books quoted in the preceding Pages; and let us take the Opportunity of adding here, that the last of 'em fully overthrows the frivolous Notions generally teach'd upon those most sublime Matters, and that none of those that teach them will ever appear, with any Gravity, and dare openly undertake to confute the said Book.

are sometimes forced to hear patiently) have struck the Ears, and even the Eyes of many Persons, we judge it proper, and our Duty, to intimate here the honest Reader, that this *Scandalous Declamer*, (like those of which the Archbishop Laud made an eager \* Complaint) has been publicly, and judicially convicted † of Malice. *Wo be to them by whom Offences come*, says the worthy Bp. *Stillington* ; but *what must we do ? Must we stand still with open Arms, and naked Breasts, to receive all the Wounds they are willing to give us ? Must we suffer our selves to be run down with a popular Fury raised by reviling Pamphlets, (and impudent Sermons ?) and not open our Mouth for our own Vindication ?* (Unreasonableness of Separat. p. 44,)

*ble Apologue recently published by one of his famous Collegues, the Reverend Mr. Armand du Bourdieu* )

(\*) We thought fit to conceal here the Name of that Man ; First, to invite him the most to the performing of his Duty. Secondly, to shew that our Intention is not to shame him, for the present, among those who are Strangers to this Business, but only to give to some of our Readers acquainted with it, the new Satisfaction that they may reasonably expect from us in this Place.

*This*

*This LETTER of the Author to the Bookseller in Holland, which is taken out from French Editions, was forgot by Inadvertency, in our preceding English ones.*

**I**N the Letter which is dated from Rome the 4th of May, I have mention'd an Inscription containing an Elogy on *James II*, late King of *England*, in which there are some particular Things, that I contented my self with only barely taking Notice of at that Time. But since some Persons are in the Opinion that the whole Discourse would have more weight, and be well receiv'd; I willingly add it to the other curious Pieces that preceded it in the Letter I just now mention'd. You may insert it in its \* proper Place if you will. Besides, I \* *See Vol. II. p. 218, 219,* would very fain not forget to inform the World, that my Design is not to draw any Consequence <sup>220.</sup> from those several Works, to the † Prejudice † *We relate here a Matter of Fact, (as we have done already upon the same Subject,* of the Persons to whom we owe so much Respect, and who are so highly concern'd in 'em; *without any other Design than that which we have express'd in the first Volume, Pages 340, and 341. Since the humorous Jest of those Reverend Fathers were kindly received by the Ambassador, (the Earl of Castlemain;) by Cardinal Howard; and by the King himself, as being Elogies, and Congratulations, We have presented 'em all as such to the curious Reader, making no further Inquiries: So that he is desired to take 'em accordingly; considering that if any other Construction cou'd be given to these different Pieces, (as I hear some Persons have done) that cou'd never rest upon those who were not born at that Time, as being Partakers of any Imposture; nor concern in any manner their personal Innocency*

ing



ing him the Manner in which the Poets and Orators of the *Roman* College, fancied they could make themselves Merry upon those Subjects.

## JACOBO II. ANGLIÆ REGI.

*Quod ipso Vitæ exemplo præcunte, & impellente  
Consiliis, CAROLUS Frater & Rex, mortem obierit  
admodum Piam.*

## ELOGIUM.

Novum JACOBE, tributi Genus, novum accipe  
laudationis Exordium; Decefforem laudatum. Sed,  
quæ tibi Laudum adorea supererunt, CAROLE, si  
JACOBUS omnes absumpsit? Quamvis, quæ  
Tibi, JACOBE, poterunt reliqua esse præconia  
post CAROLI obitum! PRIMUS JACOBI  
REGIS TRIUMPHUS, CAROLI REGIS  
INTERITUS! interitus Gloriæ nunquam inte-  
riturus! Regum plurimorum præconia transcendit  
CAROLI Mors: Superare vel Fratrem posset, nisi  
ipse talem fecisset CAROLUS ex Rege Mercator,  
non tradidit JACOBO Regnum, sed vendidit:  
quæris prætium? Cælum est. Hæresis desertorem C A-  
ROLUM, nunquam Gloria deseret: etenim à tri-  
ta tot annis semita Errorum feliciter tandem aber-  
ravit. CAROLI corpus implicari morbo debuerat,  
ut Animus explicaretur. Nullus Validior Gigas C A-  
ROLO ægotante: Triumphator nullus illustrior  
hoc Rege PROSTRATO. Palæstritæ alii, ne  
vincantur, lacertos validos habeant; ut vincat Iste,  
DECUMBAT. Nullam vidimus hoc Morbo Vale-  
tudinem robustiorem. Regnaturus à tergo Frater,  
ALAS CAROLO AD COELUM AD-  
DIDIT. JACOBUS Regnum suum Superis nun-  
ciare

ciare anteveritis : ut autem Cælo dignum, dignum se Rege Legatum eligeret, **FRATREM MISIT**: ex hac utique nobiliorem Legatione, quàm Regno. Nuncii ex Anglia Proceres retulerint Regibus aliis ; **JACOBUM** regnantem Cælo primus Omnium referat **CAROLUS** ! Reges alii Legatos suscipiant, mittantque Principes ; Legatos Reges Deum accipere decuit ; **JACOBUM** mittere. Regni tui **JACOBE**, præmaturum Germen & præcox fuit **CAROLI** Migratio, **CAROLI** felicitas. Nam veluti prosper Asiæ viator, auris prænuntiis odorum saturis, etiam procul Arabia sentit Arabiam, & Metam è longinquo prælibat ; non aliter **CAROLUS** Regni tui beneficia præsentit, & præpedit : Nec nisi ex Te pyre suæ segetem odoratam colligit verus ille Angliæ Phœnix. Quæris, Britannia, quo percussa hoste, à **CAROLO** Hæresis cessarit ? **JACOBI** Solis exoritur radii ferre non potuit. Novi Regis Aurora Regem decessorem irradiat : Quæ Solis exortu laus erit ? quæ adulti ? Novus scilicet Angliæ dies ; Dies hilaris, Dies sine Caligine. Pati noctem non poterit Regnum illud quod **CAROLUS** occasu, **JACOBUS** illustrat exortu. Novum, Angliæ, Cælo tuo nascitur Geminorum Sydus, **JACOBUS** & **CAROLUS**. Hos respice, **CASTORE** & **POLLUCE** contempts : Divide te saltem utrisque Geminis ; **CASTOR** & **POLLUX** dirigant pelago Navigantem, ut Soles ! **JACOBUS** & **CAROLUS** dirigant Cælo inbiantem, ut mereris !

Piâ ac opportunâ **JACOBI** Stimulante curâ, **CAROLUS** ad immortalia Cœlorum Regna proficiscitur.

E P I-

## E P I G R A M M A.

*Dum monitis, JACOBE, tuis, inferna fugatur,  
 Hæresis, hinc CAROLO Regna beata paras.  
 Dum calcitrantem repetito calcare pungis,  
 Tunc facis ut CAROLUS Regna parata colat.*

That is to say,

Receive, O JAMES, as a new and peculiar Tribute, and as the First-fruits of those Praises we are preparing for thee, those which we now give to thy dying Brother. But what shall be our Congratulations for thee, O CHARLES, if JAMES swallow 'em up all! Or rather, what other Encomiums shall we still be able to find out for thee, O JAMES, after those that thou hast acquir'd by the Death of CHARLES! **yes, THE FIRST TRIUMPH OF JAMES IS THE DEATH OF CHARLES!** A Glorious Death that will never Die! — Dying CHARLES deserves more Praises, than we can give to a Multitude of Kings. He would even surpass his Brother, were it not to that Brother that he owes the happy Disposition of his Heart. CHARLES, who of a King was grown a Merchant, did not transmit his Kingdom to JAMES, he Sold it to him: and what Price has he had for it? Heaven. The Glory will never forsake CHARLES, since he has renounced Heresie; and after having so long gone astray in the Ways of Error, is at length happily return'd into the right Path. It was necessary that his Body should fall into the Chains of Sickness, that his Mind might free it self from the Chains of Error. Sick CHARLES is Stronger than the most robust Giant; and the Glory of TRIUMPHERS is not equal to that which is due to this CAST-DOWN King. Let Ordinary Wrestlers

*Wrestlers use the Strength of their Arms to become Vanquishers: but that CHARLES may gain the Victory, LET HIM BE OVERTHROWN. His Brother, who is to be his Successor, Adds WINGS TO HIM, that he may ARRIVE SOONER at Heaven. JAMES makes haste in that manner, to notifie to the Gods his Accession to the Crown; and that the Ambassador he sends 'em, may be worthy of them and him, HE DISPATCHES HIS BROTHER; procuring him a greater Honour by this Embassy than that he cou'd receive from his Royalty. Let the Peers of England go tell to other Princes that JAMES has assum'd the Reins of Empire; but let it be CHARLES that carries the first News of it to Heaven. For if other Kings send and receive Princes in Embassies, it is just and fitting, that God should receive Kings, and that JAMES sends 'em to him. O JAMES! the Departure and Felicity of thy Brother, Are the early and forward Bud of thy Reign! As the happy Traveller that advances towards Arabia, has the sense of Smelling Agreeably struck by the perfum'd Winds that bring the sweet Odours to him, and makes him taste the Delights of it from afar; so CHARLES has the Fore-Taste of several Benefits which accrue to him from this Royalty, and it is but from thee, that this true Phoenix of England receives the Odoriferous Wood of which his Funeral-Pile is compos'd. Dost thou ask? O Great Britain, who is the Puissant Enemy that has forced Heresie to abandon Charles? That Enemy is JAMES: he could not bear the Lustre of the Rays of that Rising Sun. The Day-break of the King that is going to ascend the Throne, diffuses a wonderful Light on the Soul of the King that is descending to the Grave. What will be Encomiums that we shall make on the Sun which is newly risen? on the same Sun already advanced in  
his*

*his Course? we will declare that he gives a new Day to England; a Day of Joy, a Day free from all Obscurity. That Kingdom enlighten'd by the Setting of CHARLES, and the Rising of JAMES, shall suffer Night no more. O Happy England! a new Constellation of Twins, JAMES and CHARLES, is risen in thy Horizon. Cast thy Eyes on them, and care no more for CASTOR and POLLUX! at least divide thy Veneration. And while CASTOR and POLLUX will be the Guides of thy Ships, as they hitherto have been; let JAMES and CHARLES conduct thee to Heaven whether thou aspires, as thou deservest it.*

An Epigram, upon Account of the pious Cares that the Vigilance of *James* took very seasonably, by which *Charles* went to the Kingdom of Heaven.

*When by thy Exhortations thou dost drive infernal Heresie from thy Brother's Heart, O JAMES! in doing thus, thou preparest for him the Kingdom of Felicity. When CHARLES grows Restive, and thou dost redouble the pricking of thy Spurs to make him Go forward, thou dost force him to go and take Possession of the Kingdom thou hast prepar'd him.*

I suppose that *Fra Paolo* would have said of all this, as of the Stiletto which good Catholicks had planted in his Head, (and which he dedicated to Jesus Christ the Deliverer, upon an Altar in the Church of the *Servites* at *Venice*, where I have seen it) *Ecce stylum Romanum*, or at least, *Ecce stylum Collegii Romani*.

I have seen the second Edition of a Book which was intituled, *A New Voyage to the Levant*; and

and I have taken Notice of some Passages in it that concern me. I shall not enter into tiresome Controversies to maintain what I have said, against the Criticisms either implicit or express, that are scatter'd up and down in several Places of this Relation ; I will omit all that, for Fear of abusing the Reader's Patience ; for I find sometimes that the Publick do not much care for these Sorts of Disputes. But that the Author may not think, that I abridge Matters thus, for want of other Reasons, I will give him, whenever he pleases, a long List of remarkable Errors into which he is fallen, in contradicting me, that he may make what Use of it he thinks fit. The Letter in which the Dispute is with the Dress of a Dissertation, about what I said of the *Arms of the Republick of Venice*, is the Place which seems to require an Answer the most. But all that Discourse is full of Things not relating to the Subject ; and as one meets every Moment with Consequences in it, that being drawn from false Principles, cannot be just, it will be sufficient for me to advise the Readers of it, which have not attentively read it over. If they have any Knowledge of Heraldry, they will sufficiently discover the Truth of what I advance. 'Tis probable that this Author is a Person of very great Learning, seeing we find him always ready to undertake Treatises upon every Thing ; and familiarly cites a Multitude of those illustrious Ancients, whose great Names alone are capable to inspire with Veneration, those who are permitted to Pronounce 'em. But as the most Learned Men, and the most sublime Genius's generally apply themselves to the Search after high Things, and neglect others ; there would be no Reason to wonder

wonder much, that the Person whom I am speaking of, having important Affairs upon his Hands, should not have carried his Curiosity very far in the little Study of Heraldry.

Besides, I own, I cannot understand what he means, when he says, *That he finds himself but indifferently treated in the second Edition of my Book.* I never spoke of him in my Life; and I could clearly prove by one Place in his Relation, that the second Edition of my Letters was Publick in the Bookseller's Shops, before the first Impression of his Voyage was made. I know not whether he fancies that by some Accident his Manuscript may have fallen into my Hands; but what Suspicions he may have entertain'd on that Account, I shall not endeavour to search into the Bottom of it; since he is neither mention'd, nor design'd in the Places that are the Subjects of his Complaint, 'Tis methinks, unreasonable that he has taken upon himself those little Criticisms which may as well suit with others as him. He is in the Wrong, when he accuses himself, and will by all means to have been attack'd. Besides, He will give me Leave to tell him, that I could not have been able to treat him with any other Respect than that which common Civility requires, not knowing any Person of his Name that has made all the Voyages, of which he has publish'd an Account.

I have read over another Book which was publish'd two Years ago, under a Title like that of the Voyage we have printed. 'Tis not Mr. *Francis de Seine*, that is the Author of this wretched Composition. A Gentleman, and a Man of Wit as he is, (for I know him very well,) was altogether

gether incapable of a Boldness like that of this miserable Compiler of Rhapsodies, who concealing himself under the I know not what Name of *F. D. R.* as it appears in the License to Print it, thought he might impose on the Publick with Impunity. This Man says, in his Preface, with an almost incredible Boldness, *that he has seen several times, all the Places he mentions*; treating the other Relations of *Italy* as very imperfect Works, in Comparison of his. However, without saying that the Life of a Man would not be sufficient to visit carefully, and more than once, all the Countries and Towns of which he entertains his Readers; one might convince him almost in every Page of being nothing but an indiscreet Transcriber of Authors ill chosen and misunderstood. One sees that he trembles all over when ever he Steals, because he but seldom knows the Places and the Things he mentions. He amuses himself with fabulous Origines of Cities; with grossom and defective Descriptions of Things that no Body cares for, without saying any Thing at all that has the least Air of Novelty in it. His Title is false: for this pretended Traveller never travels; he skips from Town to Town, Pillaging here and there his vile Books, without making any Use of his Sense to join his Matters a little together; and to make any Judgment of 'em. One has an Opportunity of saying a thousand Things which enter agreeably into the familiar Relations of a Traveller, and which soften the Asperity and Driness of Style stript of its ordinary Descriptions; but here is no Transition, no Criticism; nothing that Diverts, all hard and barren, besides a thousand Things needless and false. *E. D. R.* being

X x

then



then a Chimera which one ought not to be afraid of Offending, and such vile Books deserving to be decry'd, I should fancy I did a very reasonable Thing in publishing what I here say to you, of this. But an End of satisfying both you, and those to whom you might have a Design to communicate this Letter, I have a Mind to give you some Specimens of the notorious Falsties which are in this Book; and by Consequence very certain Proofs of the Author's never having seen the Things, of which he speaks in a Manner so far from the Truth. I will relate his own Words, and will say no more upon the following Subjects, than what I have seen with my own Eyes.

*There is, says he, at Aoste, an Amphitheatre almost entire.* Tom. I. p. 8.

There are some Ruins indeed, but without any Form, which some say was an Amphitheatre; and others one of *Augustus's* Palaces.

*At Zurich, one crosses the Lake upon a Wooden-Bridge, two Miles long,* p. 9.

The *Limat*, an ordinary River, runs a-cross the City of *Zurich*, as it issues out of the Lake. Upon this River there are two Wooden-Bridges, one of 'em which is very Large, is the Market-place. There is no Bridge upon the Lake.

*Tortona is a fine and strong City,* p. 48.

*Tortona* is a Hole; One of the smallest and the poorest Towns in *Italy*; and it has but a sorry Fortification half destroy'd. Upon the Hill there is a Sort of an irregular Citadel, not so much out of Repair, and which besides is not contemptible, on Account of its Situation.

He

He has transcrib'd from the old Books all that he says, *Concerning the Magnificence of the Palace of Mantua*, p. 55. It is threescore Years ago since all that was Plunder'd : one may see what he has written about it.

*The City of Modena is enclos'd but with Plain Walls*, p. 73.

The Fortifications of *Modena* are not very Good, but this City has some.

*The Venetians have caus'd Padua to be fortified after the modern Way, with strong Bastions, &c.* p. 94.

*Padua* has but one very old and pitiful Fortification, after the ancient Manner.

*The Great Hall at Padua is a hundred thirty six Foot broad*, p. 96.

It is but fourscore and six : I measur'd it myself, (and 262 long.)

He speaks of *Ten Colleges at Padua*, as of a Thing which is in being, and which he has seen, p. 98. But there is no more than one College ; which is *Ox-College*, otherwise call'd the *Publick Schools*.

*Antenos's Tomb is in the Servites Church*, p. 107.

This Tomb is in a Cross Way, at the Entrance of *St. Laurence's Street*.

*There is a Fountain at Abano ( or Apono ) that Petrifies every Thing that is put into it*, p. 108.

That is False, and they do not say so at *Apono*. This Fountain boils, and carries much Salt.

*There is in the Porch of St. Mark's Church, at Venice, a red Marble Stone, on which they say that Pope Alexander III. set his Foot, on the Neck of the Emperor Frederick I. repeating these Words to him : Super Aspidem & Basiliscum, Ambis, labis, which are Engraven on it, by way of Remembrance*, p. 197.

It is a Piece of Porphyry, upon which, nor round which, are there any words Engraven.

*There is at Ravenna a round Church, whose Roof is of one single Stone,—— with a Hole bor'd through the Middle of it, to let in the Light, p. 281.*

This was falsely written by others whom this Man has copied : He never saw the Stone : It is not bor'd, nor ever was. (It was cleft by a Thunder-bolt.

*They make good Sweet-meats at Foligno, Tom. II. p. 30.*

It was said so about a hundred Years ago. This Author never fails to Copy very exactly those Old Stories. Witness the fourteen Wonders of Padua : The Works of Bones and Spurs at Regio, &c.

*The Ruins of an ancient Theatre are to be seen at Spoleto, p. 38.*

Another Copy of an Old Book. This Theatre was entirely ruin'd, and the Stones were us'd in Building of the Castle, a long Time ago.

*About two Miles from Narni, there is a wonderful Cascade, p. 41.*

That Cascade is about ten Miles from Narni, and three from Terni.

*One ascends the Tower at Pisa, by an easie Steepness, in a spiral Line, p. 82.*

One goes up to it by a Stair-Case, of a hundred fourscore and thirteen Steps.

*At the Old Cloister of S. Marca Novella, at Florence, there are the Sacrifices of Abel and Cain, with this Verse (for Abel.)*

*Sacrum pinque dabo, non macrum Sacrificabo.*

That is not to be seen but in Old Books.  
Why

Why did he not add the Verse backward, for  
Cain ?

*Sacrificabo macrum, non dabo pinque Sacrum.*

*The Tower of Roland at Gaieta, is fortified ; an Inscription which is there, makes it appear that it was built with the Spoils taken from the Enemy, by Mun. Plancus, for a Temple for Saturn, p. 467.*

The Tower is not fortified : The Inscription does not say that it was Saturn's Temple ; and it never was any Thing but a *Mausoleum*.

*The Chappels of the Dome at Gaieta, are the most of any in the Kingdom of Naples, p. 467.*

'Tis impossible to have been at Naples and Gaieta, and talk at this Rate.

*The Grotto of the Pausilyp, is cut in a living Rock by dint of Chissels. It is an hundred Foot high, and thirty or forty Foot broad, p. 550.*

'Tis sometimes Stone, but oftener of a soft Gravel Stone, and a sort of Sand. The Arch may be thirty or forty Foot high, and about twenty broad.

*The Amphitheatre at Pouzzolo is very entire, p. 553.*

Those that have seen it, could never speak thus of it. There are some large Ruins of it still remaining, by which one may say, that they plainly shew us what it has been.

This able Man could also say with *Lassels*, that the Republic of Venice may easily raise among themselves three or four hundred thousand Soldiers, for the Service of the State, tho' they have no more than twenty eight Thousand Foot, and six thousand Horse, of ordinary Miliria. With *Du Val*, that there are above three hundred Gallies in their Arsenal ; and that they also keep the Trojan

X x 3

*Horse*

*Horse there.* With *Ranchin*, that the *Columns of the Broglia* are three hundred Foot high ; and a Thousand such like silly Things which are scatter'd up and down in several Authors. A Fault in some Measure tolerable in a Maker of Collections, for whom it is difficult always to separate the True from the False ; but with which one cannot too much upbraid those Impostors, who impudently boast of having examin'd and view'd with their own Eyes, the Things which they have never been near.

Mr. *A. Bulifon* ; whom we have sometimes mention'd, did me the Favour to write to me from *Naples*, (the Place of his usual Residence, and which he is perfectly acquainted with) to inform me after an obliging manner, of some little Mistakes, which he found in what I have written concerning that famous City, assuring me that he lik'd the Rest. I could wish for my own sake, and the Satisfaction of those who make use of this Book in their Travels, that Persons as civil and knowing as Mr. *Bulifon*, would give me the like Information of what I have said of the other chief Cities that I met with in my Way. For what love soever I have had for the Naked Truth, and what Care soever I have taken to be exactly inform'd of what I have written ; I do not presume, that in the great Variety of Things which have offer'd themselves to my Examination and my Pen, I have not fallen into some Mistakes. And far from wondering at those which Mr. *Bulifon*, has been pleas'd to take notice of to me, I was surpriz'd to see so few of 'em. There are even some of his Remarks, which have not oblig'd me to alter what I had written : I can tell you the Reason of it in another Place. I am, Sir,  
Yours, &c.

E. I. N. I. S.

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