

An account of the life and writings of Edmund Dickinson, M.D., Physician in Ordinary to King Charles and King James II. : To which is added, A treatise on the Grecian games, printed from the Doctor's own manuscript ... / By William Nicolas Blomberg.

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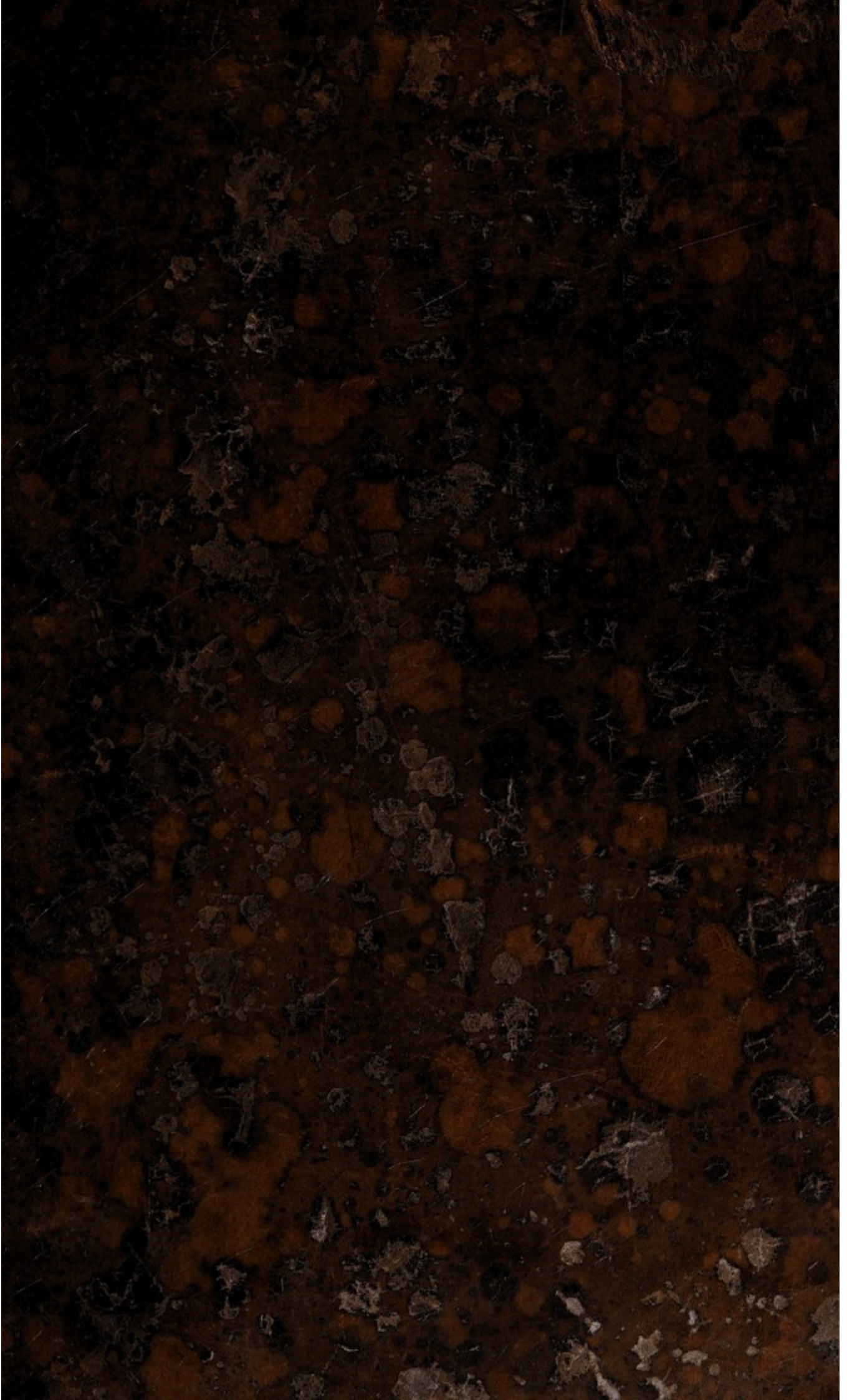
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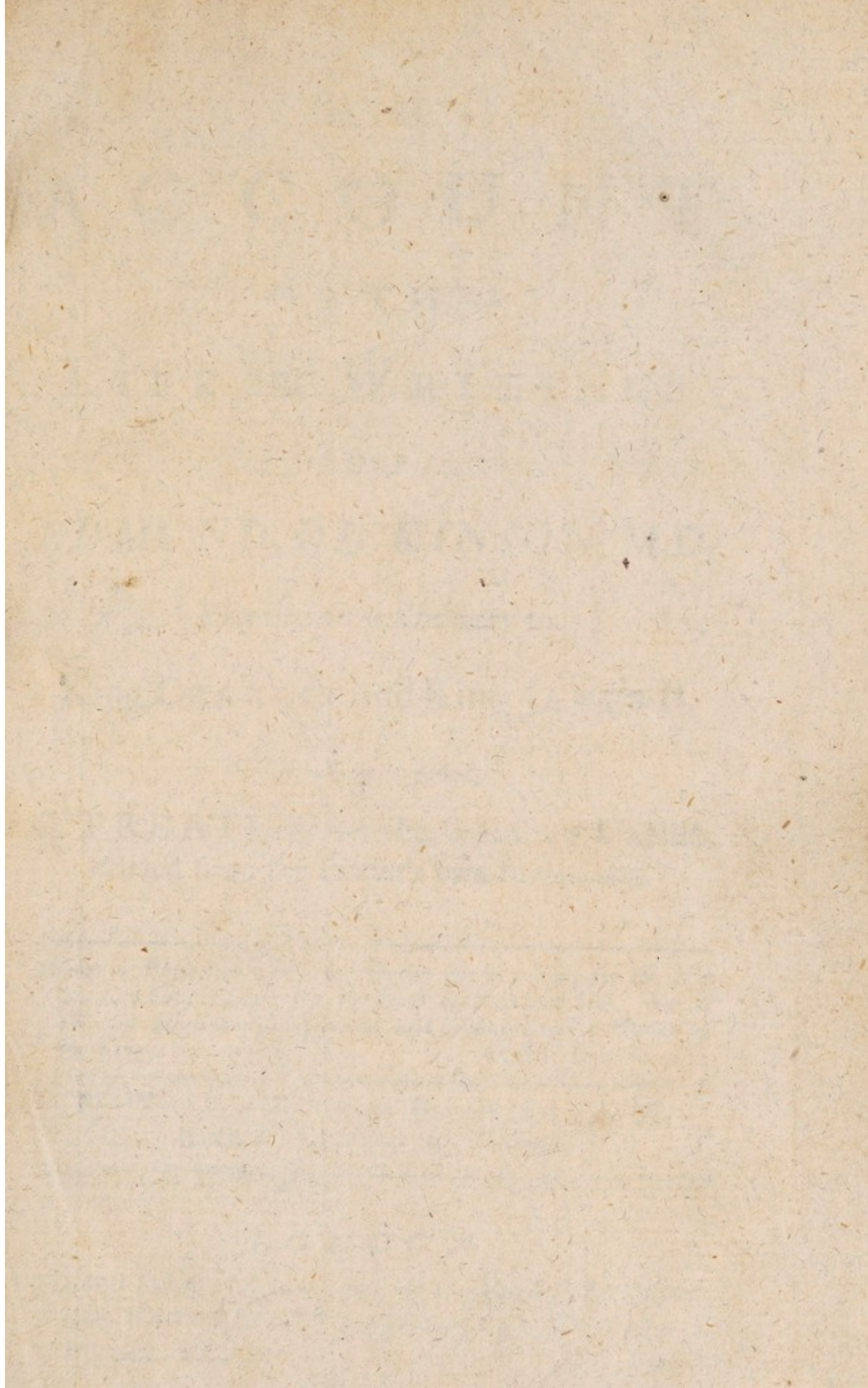
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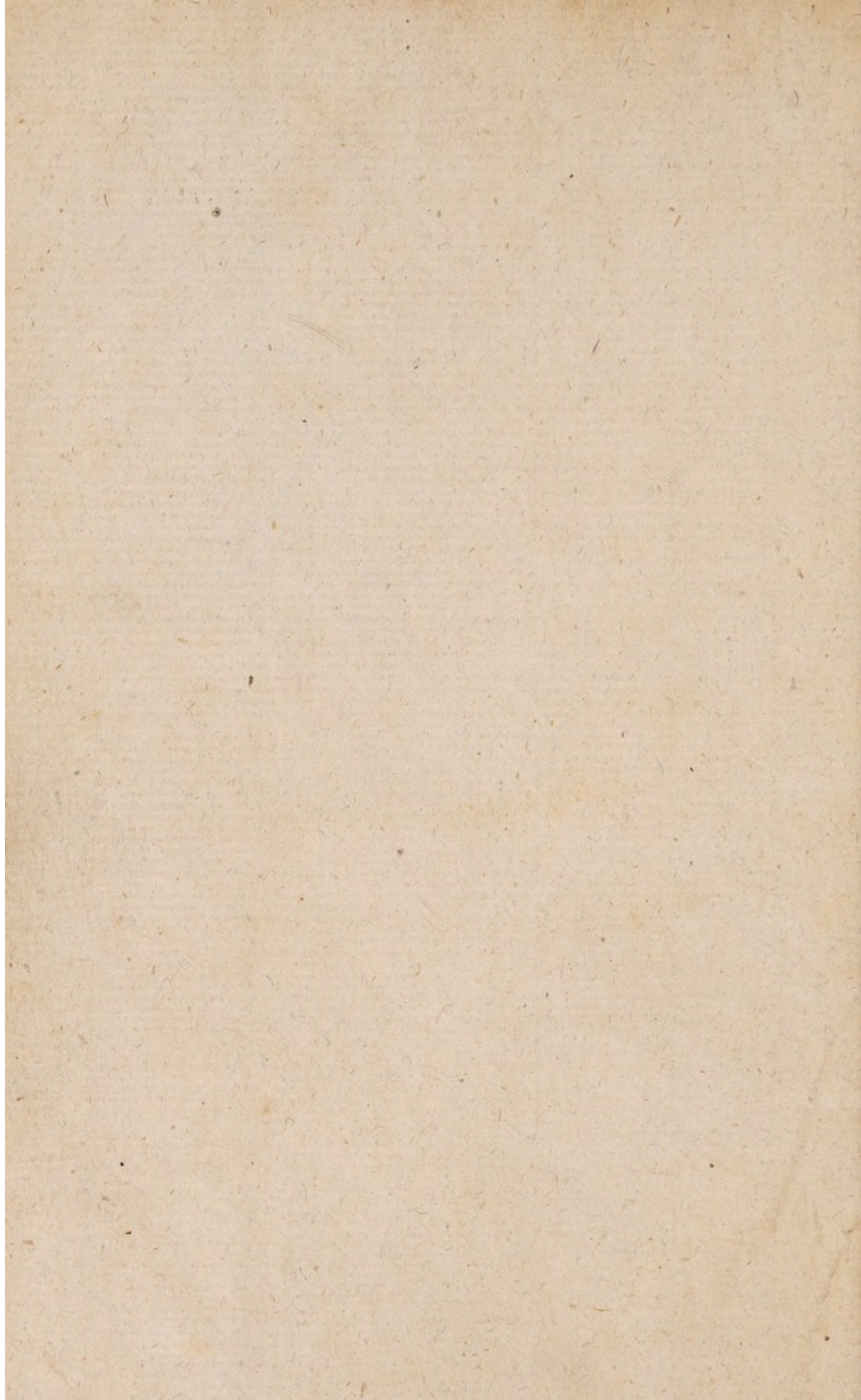


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A N
A C C O U N T
O F T H E
L I F E and W R I T I N G S

O F
E D M U N D D I C K I N S O N, M. D.

PHYSICIAN in Ordinary to
King CHARLES and King JAMES II.

To which is added,
A T R E A T I S E on the GRECIAN GAMES,
Printed from the Doctor's own Manuscript.

*Honour a Physician with the Honour due unto him, for the Uses
you may have of him; for the Lord hath created him. For of
the most High cometh Healing, and he shall receive Honour of
the King.* Ecclus. xxxviii. 1. 2.

By WILLIAM NICOLAS BLOMBERG, A. M.
Rector and Vicar of *Fulham*.

L O N D O N :

Printed for R. MONTAGU, at the Book-Warehouse,
that End of *Great-Queen-Street* next *Drury-Lane*.
M. DCC. XXXIX.

A. M.

A C C O U N T

O F T H E

L I F E and W R I T I N G S

O F

E D M U N D D I C K I N S O N, M. D.

Physician in Ordinary to

King CHARLES and King JAMES II.



To which is added,

A T R E A T I S E on the GREECIAN GAMES,

Printed from the Doctor's own Manuscript.

Written by a Physician with the Honour due unto him, for the Use
you may best of him; for the best and greatest Use. For of
the use of his countenance, and he shall receive Honour of
the King. Fecit. xxxviii. 1. 2.

By WILLIAM NICHOLAS BROWNE, A. M.
Reader and Lecturer of Poetick.

L O N D O N.

Printed for R. Mansell, at the Book-Warehouse,
the End of Great Street next Long-Lane.
M. DC. LXXIX.



A N
A C C O U N T
O F T H E
L I F E and W R I T I N G S
O F
E D M U N D D I C K I N S O N , M . D .



XAMPLES of good Men set before us, should be some of the strongest Motives to Virtue ; of learned Men, equally Incentives for an Application to polite Studies : Precepts of Morality are more easily imbibed
B when

when we find Persons of Understanding constantly guiding their Actions by them, and the *Vanity of the Sciences* will not seem to be so to the superficially Learned, when they observe those of Character for Wisdom constantly versed in them; there is no Ground for a Suspicion of Hypocrisy in either in this Light, and the intrinsic Value of both appears from the just Esteem for the one, and the proper Use of the other, allotted them by Persons of Integrity, as the Disregard given to both, arises generally from the immoral or pedantick Lives of their Professors, and are sufficient Causes of Complaint, both to the Sceptick and the Sciolist.

I FLATTER myself I shall be able, in the following Life, to take off both these Complaints, and, what will appear more strange to some, shew that a famous Physician was an admirable Divine; for altho' the present Age, as some boast, may be never so morally good,

good, or deeply learned, yet we may hope for something imitable in both, from a Revision of the Actions of our Fore-fathers of the last Century. Others complain, and, I am afraid, with some Reason, that the Taste of these Times is so vitiated, that any wretched Invective, or a defamatory Libel *, will be more eagerly gazed at, than the most beautiful Picture of Virtue and true Knowledge; but as the most Profligate love to praise, tho' they do not choose the Practice of Virtue, I think myself secure; at least the Disregard of the Ignorant and Imprudent will have little Effect upon me, since I may be almost certain of the Approbation of the Good and Ingenuous.

EDMUND DICKINSON, the Son
of *William Dickinson* §, Rector of
B 2 *Appleton*

* Hemerobioi, qui mane pueri, meridie juvenes, senes vesperi, occidente sole commoriuntur: ut multo plus laboris ac temporis ad generationem, quam ad vitæ usum Natura impendisse videatur. *Goedard de Insectis.* § Was

Appleton in *Berkshire*, and *Mary*, Daughter of *Edmund Colepepper*, of *Hollingbourn* in *Kent*, Esq; was born *September 26, 1624*. He received his first Rudiments of Learning at *Eaton School*; from whence he was sent *Postmaster* to *Merton College* in *Portionista. Oxford*, and took the Degree of Batchelor of Arts, *June 22, 1647*. 'Twas now, after he had got over the dry and unpleasent Study of Words and Logick, that, by an Application so intense, as sometimes to spend Sixteen Hours out of the Twenty-four, he began to be sensible of the several Beauties of the *Syriack, Hebrew* and *Greek History*. Shall we say this arose from the Genius of those Times, in which nothing recommended more to the Favour of the Great, than pro-
found

§ Was Chaplain to *William Earl of Pembroke*, and published, *The King's Right, briefly set down*, in a Sermon before the Judges of Assize, held in *Reading*, for the County of *Bucks*, *28 June, 1619*, on *Psalme lxxv. 7*. *London*.

found Learning, and a thorough Knowledge of the Antients? To aver that the Seventeenth Century was better acquainted with the Characters of ancient Authors, and entered more into the Spirit of their Writings than the present, is to make Learning in the Decline from its Meridian, and in the Decadence of its Empire; which no Person should say, who considers what Quantities of *Learned Lumber* are daily to be disposed of by Auction; how greedily they are sought after, and that the Press itself, unwilling that the Seeds of Ignorance should remain any where, and, agreeable to the present Taste, is turned a profest Friend to *Quackery*, dispensing her weekly Packets of the *Physick of the Mind*, at so small a Price as Six-pence, for the Benefit of the Poor in Pocket, as well as Understanding. As this is not the Place to discuss this Point in, I shall only say, that the Doctor succeeded so well by this Method, that he was elected Fellow of the said College, upon

no other Account but his extraordinary Merit and Learning.

SIR *Nathaniel Brent* was, at this Time, Head of the College, who siding with the Puritans, was ejected his Wardenhip by King *Charles*; but, being restored again when *Oxford* Garrison was surrendered for the Parliament's Use in 1646, the two following Years he was appointed Archvifitor of the University; in which Time happened the Election wherein Mr. *Dickinson* was admitted Fellow: We are not to wonder that a Person of his Youth, and want of Experience, should fall in with the Iniquity of those Times, he was better acquainted with what had formerly been transacted in the Republicks of *Greece* and *Rome*, than what the Independants and Puritans were hatching in the Commonwealth of *England*; but as his Judgment, in a short Time, grew more mature, he presently threw off the dangerous Principles of those Fanaticks, and was,
ever

ever after, a sound Royalist, and a true Churchman.

HE took the Degree of Master of Arts *November 27, 1649*, and, his Father being dead, was at full Liberty to follow what Profession he liked best; there was no Danger now of his being forced, against his Inclination, to become a Divine or a Lawyer: And, indeed, there are few Examples of bright Men who have been drove by Violence into the Professions they prove an Ornament to; tho', we must acknowledge, it is too good an Excuse for the Drone to say he was compelled; a Man of the Doctor's Capacity and Application, could scarce fail of Success in any; but happily he had it in his own Power to follow the natural Tendency of his Genius, and therefore he applied himself closely to the Study of Physick.

HOWEVER, this did not hinder him from shewing how well versed he was

in the *Phœnician* and *Grecian* History ; to this he seems to have been led by the Writings of the celebrated *Bochart*, whose Steps he closely follows, and whose Opinion he every where highly esteems ; wherefore, in 1655, he printed, at *Oxford*, his *Delphi Phœnicizantes* *, a Book so much esteemed at Home for its Depth of Learning, that Archbishop *Sheldon* would have persuaded him, upon seeing of it, to have gone into holy Orders ; but having a stronger Bias to the Profession in which he was entered, he did not comply with the Desires of that great Man. Beyond-Sea it was not less re-
lished

* *Delphi Phœnicizantes*, five Tractatus, in quo Græcos quicquid apud Delphos celebre erat (seu Pythonis & Appollinis historiam, seu Pæanica certamina & præmia, seu priscam Templi formam atque inscriptionem, seu Tripodem, Oraculum, &c. spectes) é Josuæ Historia scriptisque sacris effinxisse rationibus haud inconcinnis ostenditur. Et quam plurima quæ Philologiæ studiosis apprimé jucunda futura sunt, aliter ac vulgò solent enarrantur. Appenditur Diatriba de Noæ in Italiam adventu, ejusque nominibus Ethnicis : nec non de origine Druidum. His accessit oratiuncula pro philosophia liberanda. Auctore Edmundo Dickinso Art. Mag. & Mertonensis Collegii Socio.

lished by the Learned, for there are two foreign Editions of it, one printed at *Francfort* 1669, the other by *Thomas Crenius* at *Rotterdam*, in 1691. * He allows it the first Place of the Five Pieces in his *Fasciculus Dissertationum Historico-Critico-Philologicarum*.

As it is a Book now seldom to be met with, and wrote in *Latin*, I shall give some Abstracts of the most curious Chapters in it, with cursory Remarks and Notes; by which I shall follow the Advice of those sublime Poets, who, under the Pictures of Authors, generally refer us to their Works, if we would see the Beauties of their Minds truly delineated.

No one, who is in the least acquainted with the antient Mythology, will

* *Crenius* tells us, in his Preface to this Edition, (which the Bookseller dedicates to *Henry Compton*, Bishop of *London*, then at the *Hague*) Ita se se eruditus probavit, ut Germani, à mature vendito Exemplo Anglicano Oxoniensi Anno 1655, illos ipsos Edmundi Dickinsonii Medici insignis Delphi Phænicizantes, Francofurti 1669 denuo imprimi curarunt.

will wonder to hear the Doctor complain of the great Difficulties he met with, when he endeavours to prove the *Greeks* * mimicked the *Hebrews* in most of their religious Customs. This is so hard a Task, and yet, perhaps, may be deemed by some, of so little Consequence, as only to be looked upon as a curious Search into Trifles; but as there are others of a truer Taste for Antiquity, 'tis to their Candour I address.

IN the Preface we are told, that the *Greeks* themselves, who, either by Chance, or on Purpose, have treated of these Subjects, have rather obscured than cleared up the Matter; what Dependance is to be made upon those who do not inform us of the true Reason of the Institution of the *Pythian Games*; some saying it was because *Apollo* killed a certain Tyrant; others, a Robber, a Serpent, and a Giant: The Place of this Victory is not less doubtful,

* Delphi Schiluntis Simia. Cap. XI.

doubtful, in *Mysia*, *Phrygia*, *Cilicia*, *Pithecuſa*, *Bæotia*, and in *Syria*; nay, it is not manifeſt from them, who he was himſelf; ſome call him the Son of *Jupiter*, others of *Bacchus*; theſe ſtile him a God; thoſe ſay he ſignifies the *Sun*, whilſt other Hiſtorians make him a great Captain. In vain, therefore, does he hope for any Aſſiſtance from the *Greeks*, whom he calls a light, in- conſtant, lying and ſuperſtitious Peo- ple. He is then forced to fly to the *Phenician* (by which is meant the *Hebrew*) Language; for the *Grecians* themſelves, as well as their Language, with many of their religious Rights and Ceremonies, are of *Phenician* Ex- traction, but ſo obſcured and changed by the Fictions of their Hiſtorians and Poets, that it is no eaſy Matter to find out their true Origine. Would we then have a juſt Proſpect of the antient Wiſdom and Theology of the *Greeks*, we muſt go beyond the Bounds and Limits of their Language; in the ſame Manner as when we view ſome magni- ficent

ficent Structure, we must be removed from it, and at a proper Distance, before we can rightly judge of its Beauty and Symmetry.

HE would not, therefore, have it thought a vain Attempt, if he should endeavour to prove, that whatever is related of *Apollo* and the Serpent *Python*, is borrowed from the Story of *Josua* and *Og* King of *Baschan*; *Pytho* and *Typho*, by an Anagram, are easily observed to be the same; *Og* and *Typho*, from the Significations of their Names, are found to be the same; the Meaning of both Words is, *Burning*: Hell, by the *Hebrews*, is called *the Land of Giants*; the *Amorites*, who were the Remains of the Children of *Anak*, opposing the *Israelites*, are the Giants fighting against the Gods, who are said to come out of *Egypt*. As *Og*, one of the most celebrated Kings of the *Amorites*, opposed the Progress of *Josua* to *Shilo*, where the Ark of the Lord was to be fixed; so *Python* hindered

hindered *Apollo* from approaching *Delphi*, where he intended to found an Oracle.

IT is manifest from this one Article, what a Field there is for Conjecture, when we look back so far as the *Fabulous Age*; the Doctor has brought Vouchers for what he asserts; and what I may remark on this Head, is as strongly supported by those who have given us their Opinions; we may first observe then, that *Plutarch* assures us that the *Egyptians* constantly called *Typhon*, which is a *Greek Name*, *Seth*.* Mr. *Whiston's* Notion is, that the famous *Sesostris*, whom some believe to be *Shisack*, mentioned in Scripture, was the very *Pharoah* that perished in the *Red Sea*, and the *Typhon* of the *Mythologists*; his real or *Egyptian Name* was *Seth-os*, or *Seth-osis*, for this

* De Ifide & Ofyride. They called him *Seth*, *Bebon*, and *Smu*. From this latter Name *Bochart* believes *Typhon* to have been *Sem*. *Typhon* ab *Ægyptiis*, *Σετ* cognominabatur, non sine allusione manifesta ad semi nomen. *Phaleg. Lib. 1. Cap. 1.*

this he appeals to *Plutarch*, as above ; his fictitious Name among the *Greeks*, was *Typhon the Proud* †. On the contrary, *Bishop Cumberland* § asserts, that the *Egyptian King*, who was drowned in pursuing the *Israelites*, was *Amenophis*, the Father of *Rameffes* or *Sethosis*, and of *Armais*, called by the *Greeks* *Ægyptus* and *Danaus*. There is a wide Difference both of Actions and Time between *Shisack* and *Sesostris*, made by *Josephus* * ; the former having only conquered *Rehoboam's* small Kingdom, consisting of two Tribes, the latter lived many Ages before him, and won several Kingdoms in *Asia*. *Sir Isaac Newton* maintains, that *Sesostris* is the *Osiris* of the *Egyptians*, the *Bacchus* of the *Greeks*, and the *Sesac*, or *Shishac*, of the *Scripture* ; his Arguments for this being very curious, are to be found in his *Chronolygy of the ancient Kingdoms amended* †. MR.

† See his Appendix.

§ In his *Sancuniatho's Phœnician History*, p. 398.

* *Antiquit. Lib. 8. Cap. 4.*

† *Milton* will have it *Busiris* that perished in the *Red Sea*. ——— When

MR. *Shuckford* remarks, that it is not easy to determine what *Egyptian* King it was who was drowned* ; however, is certain, that it was not *Amenophis* ; and rather inclines to fall into Sir *John Marsham's* Computation, who tells us, the *Pastors* entered into, and reduced *Egypt*, about A. M. 2420, their first King *Salatis* reigned 19 Years, their second King *Beon* 44, and their third King *Apophis* 36 Years and 7 Months : The End of *Apophis's* Reign falls A. M. 2520, so that he was the *Pharoah*, or King of *Lower Egypt*, who pursued the *Israelites*, and perished in the *Red Sea*. What room is here for *Historical Scepticism* ? Since we see so many learn-

ed

— When with fierce Winds *Orion* arm'd,
Hath vex'd the *Red Sea* Coast, whose Waves o'er-
threw

Busiris and his *Memphian* Chivalry,
While with perfidious Hatred they pursu'd
The Sojourners of *Goshen*, who beheld,
From the safe Shoar, their floating Carcases,
And broken Chariot Wheels.—

Par. Lost. B. 1. Line. 305.

* Sacred and Proph. Hist. Connect. vol. 3.

ed Men every one differing, yet almost positive, about one Point. But Bishop *Cumberland's* Affetion, that the *Pastors* were expelled *Egypt* long before the Descent of the Children of *Israel*, seems plain from *Moses*; who tells us, that every *Shepherd is an Abomination unto the Egyptians* *. This must, at the same Time, invalidate Sir *John Marsham's* Supposition, that the *Pharoah* drowned in the *Red Sea*, was a *Pastor*, who had been in Possession of, and drove out of *Egypt*, before the Descent of *Jacob*, else *Joseph* would never have ordered his Brethren to say to *Pharoah*, thy Servants Trade hath been about Cattle. This he did with a Design that they might dwell together, and separate from the *Egyptians*, in the *Land of Goshen*, as they were, by their Profession, an Abomination to those who formerly groaned under the Tyranny of six Kings, *Phenician Pastors*.

BUT let us return to the Account
of *Josua*. THERE

* Gen. xlvi. 34.

THERE cannot be a greater Difference between two Names, than that of *Josua* and *Apollo*, and yet they belong to the same Person ; the first signifies a Preserver, the other a Destroyer. If we look into the Scripture Account of *Josua*, and find that, by the Command of God, he was obliged to destroy and expel all the Inhabitants of the *Land of Canaan*, these People had Reason sufficient for calling him *the Destroyer* : this is corroborated, if there is any Credit to be given to that Account of certain Pillars found in *Africa Tingitana*, whereon was the following Inscription in *Phenician* Characters, *We are they who fled from the Face of Josua the Robber, the Son of Nave, or Nun.* For tho' many of these *Canaanites*, or *Phenicians*, went voluntarily under their Leader *Cadmus* into *Greece*, yet the rest being banished by *Josua* and the *Israelites* into *Africa*, had as good Cause for stiling him a *Tyrant* and

C Robber,

Robber, as the *Jews* had for owning him their *Saviour* and *Deliverer*.

THE Name *Anax* * is given to *Apollo*, from *Jofua's* repelling the Children of *Anak*; and therefore it is that he esteems no Derivation of the Word *Phenicia*, but that of *Bochart*, who brings it from *Bené-Anak*, that is, Sons of *Anak*. The *Anakims* were the most remarkable People amongst the *Canaanites*; so knowing in the Arts of Peace and War, that the Inhabitants of *Tyre* and *Sidon*, as well as the rest of their Neighbours, thought it their greatest Glory, though not of the Lineage of *Anak*, to style themselves Sons of *Anak*. That these People were well skilled in the liberal Arts, is manifest from Scripture, where

one

* Ita enim vetustissimus Poeta Orpheus.

Ωναξ (pro ὦ ἀναξ) Παιῶν ὦ Βασιλεὺς κακαπέδων Ἀπόλλων.
Which the Doctor translates thus;

O Anacæus Pæan, O Rex, O Mala-fedans Apollo.
Orpheus must be guilty of gross Tautology, if he meant nothing by ὦ ἀναξ, but O Rex, βασιλεὺς immediately following, p. 27.

one of their Cities, *Debir*,
 is called *Kiriath-Sepher*, *Jof. xv. 15, 49.*
 the City of Books, *Kiriath-Sanna*, the
 City of Learning. And that the *Pheni-*
icians were willing to be thought
 Sons of *Anak*, is plain
 from their founding the
 City *Carthage*, and call-
 ing it *Chadré-Anak*, the Seat of *Anak*.
Plauti Pænulus
Act 5. Scene 2.

THE Sons of *Anak* having thus ren-
 dered themselves famous through all the
 neighbouring Nations, and the *Greeks*
 having heard the Name, fixed it first
 upon the Inhabitants of *Tyre* and *Sidon*,
 whom they called *Βένανας*, afterwards
Φένανας, or *Φένικας*, and at length more
 corruptly *Φοίνικας*.

THUS the *Grecian* Theology, which
 outwardly appears novel and ridiculous,
 when opened with a *Phenician* Key by
 a skilful Hand, infuses into us a so-
 lemn Awe and Veneration, arising from
 the Greatness of its Antiquity; and,
 indeed, I may say it ought to be a
 skilful

skilful Hand, to make such Things palatable; happy is he who guesses best, and can bring most Authors to support him: For, 'tis certain, the further we go in our Attempts to come at the Knowledge of the Actions and Writings of Men in the first Ages of the World, we are, as if we launched into a wide and boundless Ocean, without Chart or Compass; where we are not guided by the Books of *Moses*, we have nothing that can enlighten our Way; all is Clouds and Mists before us, and what is left to steer by, is but Conjecture and Fable: We find Truth irrecoverably chained to the Bottom of the Abyss of Time, and what rises to the Top, is nothing but a light and airy Bubble, which, whilst we endeavour to probe and look into, vanishes, and eludes our Hopes of coming to any Certainty.

WE have seen how near a Resemblance there is between *Josua* and *Apollo*; we shall not find a less Similitude

litude between the *Egyptian Hercules* and *Josua*. History informs us, * that these two Persons were cotemporary, and both *Egyptians*; that the former lived about One thousand two hundred Years before *Alexander*, which agrees very well with the Time in which *Josua* flourished; that he was Companion to *Bacchus* in his Expedition against the *Indians*, and with him came to *Mount Nysa*; as *Josua* attended *Moses* in the Wars begun against the *Canaanites*: For as this Hero of *Israel* purged the Land of the Idolatrous Nations, after conquering the People of *Baschan* (whose Country was called *the Land of Giants*) so *Hercules*, fighting on the Side of the Gods, put to Flight and overcame the Giants; that is, destroyed an impious Race of Men, who denied the Being and Power of the Gods, and therefore may be said to attempt the dethroning of them §. As *Josua*,

C 3

so

* Macrobius in Saturn. Lib. 1. Cap. 17. 20.

§ At gigantes, inquit Macrobius, quid aliud fuisse credendum, est, quam hominum quandam impiam gentem

Jof. i. 2. so *Hercules* * was assisted by Stones from Heaven, in his Wars with *Bacchus* against the *Indians*. Now these *Indians*, against whom *Hercules* waged War, were, very probably, no other than the *Canaanites*; for the *Greeks* understood the Word *India* in so wide and extended a Sense, that whatever Country lay on the farther Side of the *Mediterranean Eastward*, was called by them *India*; and this *Ovid* plainly confesses, when he says, *Perseus* brought *Andromeda* from the swarthy *Indians* §; whereas, it is certain, she did not come from *India*, properly so called, but from *Joppa*, a City of *Palestine*, or *Phenicia*; and *Pliny* informs us, that the *Bones* † of the Monster to which *Andromeda* had been exposed, were brought to *Rome* from

gentem (qualis ista Cananæorum) Deos negantem, & ideo existimatam Deos pellere de cælesti sede voluisse.
Lib. i. Cap. 20.

* Vid. *Lilium Gyraldum* in *Hercule*.

§ *Perseus* *Andromedam* nigris portavit ab *Indis*.
De Arte Aman.

† They have been thought, by some, the *Bones* of the *Whale* that swallowed the *Prophet Jonah*.

EDMUND DICKINSON, M.D. 23
from *Joppa*, a City of *Judea*, when
M. Scaurus was Edile.

THAT *India* should be brought so near to *Europe*, is not to be attributed so much to the Fault, as Flattery, of the Geographers of those Times; for, as it was certainly more glorious for *Alexander* to have conquered *Asia*, as far as the Mountains of *India*, than only to have penetrated to the *Euxine* Sea, or the Mountain *Caucasus*; so some, as *Strabo* says, more desirous of pleasing that Monarch, than of adhering to Truth, placed that Mountain in *India*, when it is distant from it Thirty thousand Stadia; and with the same Ease was *Joppa*, Mount *Nysa* in *Arabia* (from whence *Bacchus* was called *Dionysius*) and the whole Land of *Palestine* termed *India*.

THAT there may be nothing left which may evince and make it clear, that *Hercules* and *Josua* are the same Person, we must observe the *Gauls* antiently

tiently called *Hercules*, *Ogmios* *. Whence can we derive this Name, unless from *Og* King of *Baschan*.

*In his History
of the Druids.*

MR. *Toland*, in a Letter to the Lord *Molesworth*, scoffs mightily at the celebrated *Bochart*, for thus endeavouring, as he calls it, against the Grain of Nature, to reduce every thing to *Phœnician*; as if, because these People traded antiently to *Gaul* and the *British* Islands, they must also have imported their Language. This has not hindered, continues he, a learned *English* Physician, *Dr. Edmund Dickinson*, from hunting still in the *East* for a Derivation of it, conjecturing *Hercules* to be *Josua*, who was surnamed *Ogmios*; for,

* Τὸν Ἡρακλέα οἱ Κελτοὶ Ὀγμίον ὀνομάζουσι φωνῇ τῇ ἐπιχωρίῃ. *Lucian in Hercul.* *Bochart* derives *Ogmion* from the *Hebrew* *Agemion*, signifying a Stranger. *Supereft de Hercule dicamus quem Galli vocabant Ogmion. Ogmion id est Agemion, barbaros & perigrinos Arabes ita nominant. Nempe ex Phænice Hercules vel ex Africa aut Gadibus ad Galios se contulerat, post multos Labores mari & terra exantlatos. Canaan Lib. 1. Cap. 42.*

for, having conquered Og King of *Bashan*. I could make your Lordship yet merrier, or rather angrier, at these forced and far-fetched Etymologies, together with others hammered as wretchedly out of *Greek*; nay, even out of *Swedish* and *German*. But the Word *Ogmios*, as *Lucian* was truly informed, is pure *Celtick*, and signifies (to use *Tacitus's* Phrase about the *Germans*) the *Secret of Letters*, particularly the Letters themselves, and consequently the Learning that depends on them, from whence the Force of Eloquence proceeds; so that *Hercules Ogmios* is the learned *Hercules*, or *Hercules* the Protector of Learning. We have then the Description of this *Hercules* from *Lucian*; a little old Man, whom, in the Language of the Country, they called *Ogmios*, drawing after him an infinite Number of Persons, who seemed most willingly to follow, tho' draged by extreme fine, and almost imperceptible Chains, which were fastened, at the one End, to their Ears,

the

other End tied to the Tip of his Tongue. By this is described the Force of Eloquence.

TOLAND intended to write an History of the *Druids*; but proceeded no farther in it, than what we find in three Letters to the Lord *Molesworth*, which were published long after Dr. *Dickinson's* Death; however, we shall find what is sufficient in the Doctor's Writings, to answer this Critick, who is as fond of reducing every thing to the *Irish*, as he says *Bochart* and *Dickinson* are to the *Phenician*. The Doctor argues, that *Lucian* tells us, *Hercules* was called *Ogmios*, in the Language of the Country; but he is excusable for his Ignorance, because he was not willing to seek a foreign Root from whence to derive it; he adjudges it *Celtic*, when, beyond all Doubt (*siquid mea sapiat conjectura*) it is, in its Origin, *Phenician*, in its Formation *Greek*, and only *Celtic*, as it was in use amongst that People. For the antient
Gauls,

Gauls, both in publick and private Affairs, used not only the *Greek Letters*, but sometimes entire Words, as we may see in *Cesar's Commentaries* *.

Lib. VI.

WE

* In the *Philosophical Transactions*, by *Jones*, Vol. 5. Part. 2, p.47. there is an Account given by *Dr. Todd*, of an Altar standing in the Church-yard of *Corbridge*, in *Northumberland*, dedicated to the *Tyrian Hercules*, in old Capital *Greek Characters*.

H P A K Λ E I
 T Υ P I Ω
 Δ E O Δ Ω P Δ
 A P X I E P E Δ

Herculi Tyrio divina dona Archi-sacerdotalia. *Dr. Todd* is of Opinion, that this Altar was erected by some of the *Asiatick, Phenician Auxiliaries*, in *Garrison* here under *Urbicus Lollius*, in the Time of *M. Aur. Antoninus*, Anno. Dom. 140.

As this is only Conjecture, so may we as well fancy it of greater Antiquity ; for, tho' the Voyages of the Antients were little more than creeping by the Shore from one City to another, or to some Islands adjoining, tho' they might know nothing of the great or *Atlantick Ocean*, yet absolutely to confine them within *Hercules's Pillars*, now the *Streights*, and to make their whole Navigation within the *Adriatick, Archipelago* and *Mediterranean Seas*, is by no means to be allowed, especially when the *Phenicians* are mentioned ; who are believed to have sent Colonies thro' the *Streights*, not long after the *Trojan War*, as *Bochart* tells us, *Nec multum post bellum Trojanum Phœnices, strabone teste, extra columnas progressi colonias eo deducere*. Can. Lib. 1. cap. 24. And *Pliny*, in his *Natural*

WE may, at least, commend the Doctor's Modesty for his *si quid mea sapiat conjectura*, which possibly may not be allowed his Antagonist, where he

tural History, Lib. 7. cap. 56. says, *Plumbum ex Cassiteride Insula primus apportavit Midacritus*. Both *Cumberland* and *Bochart* affirm this *Midacritus* to be the famous *Melicartus*, or *Melcartus*, the old *Phenician Hercules*, who is noted for his Voyage thro' the *Streights*, and for finding out the Purple dye (see *Pancirollus*) He lived in the Time of *Phœnix*, who, in *Santhoniatbo*, we are assured to be *Canaan*. This, indeed, was long before the *Greeks* or *Romans* knew any thing of the *British Isles*, and favours much their Opinion, who derive the Word *Britannia* from the *Phenician Barat anac*, *ager seu terra Stanni & Plumbi*; but to pass by the fabulous Account of the *Grecians*, who came into this Island with *Brutus the Trojan*, and chose a Place for Study, which was called *Grekelade*, not far from that Spot which afterwards, by the *Saxons*, was named *Oxenford*; and to omit searching after the College of *Athenian Philosophers*, which that Magician and learned King, *Bladud*, founded in this Kingdom, which *Leland* manifestly alludes to, where he says, *Legi apud quosdam miræ vetustatis Britannicarum rerum Scriptores, tempore Britonum tam Græcas quam Latinas scholas ad vadum Isidis floruisse*. Yet we may certainly affirm, the *Greek Language* was known very early in *Britain*; *Pliny* supports this, where he says, *Britannia insula clara Græcis nostrisque monumentis*. *Nat. His. Lib. 4. cap. 16*. And we are assured from *Cæsar*, that the *Druids*, the antient *British Philosophers*,

he says ; * *Now the Criticks of all Nations have made a heavy Pother about this same Word Ogmius, and laboriously sought for the Meaning of it every where, but just where it was to be found ; that is, the true Meaning of it had been lost for so many Ages to all the learned World, till he had the Happiness to find it amongst the Wild Irish.* By such dogmatical Assertions, *Toland* verifies that Part of his Character given at the End of his Life § ; that he affected Singularity in all Things (an easy way of being distinguished) he would reject an Opinion, merely because an eminent Writer embraced it ; he had a Smattering in many Languages, was a Critick

phers, used the Language of the *Grecians*, or at least their Characters ; so that it is very probable this Altar is of a much older Date than *Dr. Todd* makes it ; and that *Melcartus*, who was known and worshipped by the Name of the *Tyrian Hercules*, by the *Druids* in *Britain*, from the constant Trade of the *Phenicians* to this Island for Tin and Lead ; might be only known in *Gaul* by passing thro' it, or casually touching upon its Coasts, by the Name of *Hercules Ogmius*, or *Age-mius*, Hercules the Stranger.

* History of the Druids, p. 34.

§ See his Life prefixed to his Works, p. 90.

tick in none. This is a heavy Charge upon one, who, in his Epitaph composed by himself, would make us believe he was *omnium Literarum excultor, ac linguarum plus decem sciens*. But let us see what Similitude we can find between *Josua* and *Lucian's* little old Man, drawing after him an infinite Number of Men by the Chains proceeding from his Mouth. There have been few great Captains who have not been good *Orators*; *Josua* was certainly esteemed by the Antients as a Person of great Eloquence, as well as a Man of Valour and Conduct; had *Lucian*, or his Follower *Toland*, consulted the Book of *Josua*, they would not have hesitated at the Meaning of the Figure the former desired the *Celtic* Priest to explain to him; there they would have found the Hosts of *Israel* joyfully following their Leader wheresoever he ordered, which is plain from that strong Profession they made to him, a Parallel to which can scarce be found in History; *And they answered*

swered Jofua, saying, All that thou commandest we will do, and whithersoever thou sendest us we will go; whosoever he be that doth rebel against thy Commandment, and will not hearken unto thy Words, in all that thou commandest him, he shall be put to Death. Here then is the true Explanation of this Image of *Hercules*; we see here the *Israelites* confessing the moving and powerful Influence of his Eloquence; he so affected them by the Charms of his Speech, that they resolved to kill that Person who should refuse to obey the Words of his Mouth.

THUS, then, may we aver, that *Moses* and *Jofua* were the *Bacchus** and *Hercules* of the Antients, and that *Arabia* and *Canaan* were, by them, called *India*.

THE

* There are many learned Men of this Opinion, as *Vossius*, *Bochart*, &c. I shall only mention from the latter. Et vero non Mosis solius sed & aliorum Historiæ latent in Bacchi Mythologicis. Ex mirabile enim

THE Proofs the Doctor brings for the *Ægyptian Hercules* being *Jofua*, and that he was called *Ogmius* by the *Gauls*, are, at least, very plausible, and as satisfactory as Things of this Nature can well be ; for we may observe, that to be esteemed a good Explainer of the antient Mythology, you must generally dissent from every one that has gone before you, start some new and seemingly inconsistent Notions ; then, if you are so fortunate as to clear them up, and make them probable, you gain your Point, and may be quoted with Authority. In this Light, there is no-body to whom the *Italian Proverb* may be more justly applied, than the Doctor. *Se non e vero e ben trovato.* Indeed I must not here omit what seems to shake the Doctor's Opinion, told us by Bishop *Cumberland*;

enim illo concentu vel cæcis apparebit priscos fabularum Architectos e Scriptoribus Sacris multa esse mutuatos. Phænicas potissimum qui primi Bacchum ex Oriente deductum in Græcorum Scenam produxerunt. *Canaan Lib. 1. cap. 18.*

*land** who makes the *Ægyptian Hercules* of much older Date than the Time of *Jofua*, even before the *Patriarchs*, and proves him to have been one of those famous *Phenician Pastors*, who took *Memphis*, the Capital City of *Egypt*; had a Dynasty of six Kings, the fifth of whom was *Hercules* (or *Arcles* from *Yercol*, Swift and Sinewy) and who were at last drove out of *Egypt* by *Tethmosis*.

IN *Diodorus Siculus* (Lib. 1. par. 2.) we are informed, that the *Egyptians* say, that *Osiris* and *Isis* his Wife and Sister, sprung from *Saturn* and *Rhea*; that they invented the planting of Vines, and sowing Corn, and were called *Bacchus* and *Cerus*. That this *Osiris*, or *Bacchus*, raised an Army, went into *Arabia* and *India*, and then back into *Greece*, *Germany*, *Gaul*, *Britain*, &c. to teach these useful Things; that *Apollo*, his Brother, and the *Muses*, went with him. *Hermes*, or
D *Mercury*,

* Phenic. Histo. p. 160.

Mercury, was their Secretary ; and that, at his Return, he was killed by *Typho* his Brother, and deified by *Isis* ; that *Hercules Lybicus* was his Son, the *Greeks* falsely ascribing these Things to themselves, and corrupting the truth by Fables which they make of their *Bacchus*, *Apollo*, *Hercules*, &c. In these uncertain, not to say fabulous, Accounts of some, with the Guesses and weak Conjectures of others, to what Party can we incline, especially when we find *Tully* mentions six Persons of the Name *Hercules*, and *Varro* many more ; 'tis most probable, that the ascribing all the Actions of these several Men to one Person, breeds the great Confusion in these fabulous Histories.

IT cannot be more justly asserted of any of the *Heathen* Gods, than of *Apollo*, that whatever, as Games, Hymns, and such like, was paid to them as sacred, have their Foundation in Scripture, from *that Book of the Law*
which

which the Maccabees laid open, wherein the Heathen had sought to paint the Likeness of their Images. But of all the Hymns sacred to the Gods, the *Pæan*, or Hymn to *Apollo*, was the most remarkable *. They who sang this Hymn, repeated first the Words *Eleleu Iou, Iou*, as *Plutarch* tells us in the *Life of Theseus*; and certainly this is nothing but the *Hallelub-jah* of the *Hebrews*; but then how came the *Greeks* to make use of them? which may thus be accounted for: It must be past all doubt that the *Hebrews*, upon their destroying *Og*, and expelling the Inhabitants of the *Land of Canaan*, celebrated in Songs and Hymns the Fame of their Leader *Josua*, under whose Conduct they had performed such glorious Actions; and it is certain, to all those Songs and Hymns they would constantly add that

D 2 sacred

Maccab. i.
3, 48.

* Quippe ut Διούσεμβος Baccho; Dianæ Ἰμνός; Ἰέρα Cereri; ita Παιών Apollini proprius fuit. Et primitus in ejus laudem solummodo concinnabatur.

sacred Exclamation *Halleluh-jah*. The *Phenicians* who came into *Greece* with *Cadmus*, daily recounting the signal Victories of *Jofua*, and repeating the Songs of Triumph made on those Occasions ; the *Greeks* began at first to admire the Hero, then to repeat those Songs made in his Praise, and afterwards to adore him *, and altho' these Songs and Hymns were corrupted, or finally lost, by length of Time, and the Ignorance and fabulous Accounts of their Historians, yet the *Halleluh-jah* esteemed by them to have a religious Meaning, § and having been, as we say, *the constant Burthen of those antient*

* *Milton* makes our Saviour say to *Satan* ;
 ————— All our Law and Story strewed
 With Hymns, our Psalms with artful Terms inscribed,
 Our *Hebrew* Songs and Harps in *Babylon*,
 That pleas'd so well our Victor's ear, declare,
 That rather *Greece* from us these Arts derived ;
 Illimitated, while they loudest sing
 The Vices of their Deities, and their own,
 In Fable, Hymn, or Song, so personating
 Their Gods ridiculous, and themselves past shames.

Par. reg. B. 4. line 334.

§ *72* *Halleluh-jah* tanquam divinum quoddam Epiphonema religiose suspiciebant.

antient Songs, was still as much as their Language would permit preserved and inserted in their Hymns to *Apollo*.

THE Word *Jah* is rendered in Greek ια and *Jehovah* יהוה *, they could not write or pronounce these Words otherways; for, as they have no *v* Consonant, so do they not admit Aspirations in the Middle or End of a Word; *Jehovah* is thus easily contracted into יה , and *Jah* into ια ; *Hallelub-jah* suffers then very little, when wrote ηλελευ ια ; and the true Reason why some of the Antients call *Jehovah* the Word not to be uttered, is not because it was forbid them as unlawful, or that the *Jews*, like the *Romans*, kept secret the Name of their tutelar Deity §; but because the common

*Extol him by
his Name
Jah, Psal.
lxviii. 4.*

D 3

Greek

* Bishop *Cumberland*, in his *Sancuniatho*, writes it Ιεϋω . According to Bishop *Hare*, *Jehovah* should be wrote *Jahvoh*. *Prolegom. in Psalmos*, p. 15.

§ This they did that their Enemies might not, by *evocatory Sacrifices*, persuade those Gods to leave the Party

Greek Language would not permit them, for the Reasons aforesaid, to pronounce it.

IN Procefs of Time, the true Meaning of these Words τὸ ἐλελεῦ being lost, they were used as Words of Encouragement in Battle, afterwards in Cases of Lamentation * : When, therefore, they sang Hymns of Joy to *Apollo*, they could by no means use the Word *Eleleu*, but only preserved the *Ie*, the latter Part of the *Hallelub-jah* ; so at last it came to be only *Ie Pæan*. It appears then very probable, that the ἐλελεῦ ἦν, or ἦζ, was the very *Hallelub-jah* of the *Hebrews*, and that the *Peanick* Hymn was

Party they had hitherto protected ; for the same Reason, they kept secret the true Names of their Cities, that they might not be used in, or their Gods enticed away, by any religious Ceremony : the secret Name of *Rome* was *Valentia*. *Scipio's* Prayer, at the Siege of *Carthage*, begins, *Si deus, si dea est cui populus civitasque Carthaginensis est tutela, teque maxime ille qui urbis hujus populique tutelam recepisti, precor venerorque veniamque a vobis peto, ut vos populum civitatem Carthaginensem deseratis, loca, Tempia, sacra urbemque eorum relinquatis, absque his abeatis, &c.*

* Ἐπίρθεσμα θ, ηνῶδες. ἐπίρθεσμα πολεμικόν.

was at first nothing else but the Praise of *Josua*, composed by the *Jews* in Memory of his many signal Victories over *Og* and the *Canaanites*.

WHAT follows next as curious, is an Account of the Origine of Oracles in *Greece* *; when we consult the *Greeks* even upon this Head, they are either almost silent, or else entirely wrapt in Fable: Now, as every Story or Fable should constantly be attended with the Marvellous, so we are less to wonder when the *Egyptians* § tell us, that two Priests being stolen and sold by the *Phenicians*, were the Founders of two Oracles, one of *Hammon* in *Lybia*, the other of *Dodona* in *Epirus*; or

* So *Jove* usurping reigned: these first in *Crete*
 And *Ida* known, thence on the snowy Top
 Of cold *Olympus*, rul'd the middle Air,
 Their highest Heav'n; or, on the *Delphian* Cliff,
 Or in *Dodona*, and thro' all the Bounds
 Of *Doric* Land; or, who with *Saturn*, old,
 Fled over *Adria* to the *Hesperian* Fields,
 And o'er the *Celtick* roam'd the utmost Isles.

Parad. Lost. B. 1. l. 514.

§ Herodotus in *Euterp*.

or when we hear the *Dodonæan* Priests asserting, that two Doves took their Flight from *Egypt*, one settled in *Lybia*, the other in *Epirus*; where, sitting on a Beach Tree, it spoke with an human Voice, and commanded an Oracle (*Μαρίθιον*) to be founded, and that *Jupiter* would there give Answers to those that should consult. Others say, that one of these Doves fled to *Delphos*.

THE Doctor, in an ingenious Manner, divests these Accounts of the Fable in which they are covered, and tells us, that *Noah*, upon the Increase of Mankind, and when the Land of *Palestine* could not contain so great a Multitude, caused them to separate, and seek out for new Habitations; *Shem* remained in *Syria*, *Cham* retired into *Egypt*, *Noah*, with his Son *Japhet*, went into that Country which now goes by the Name of *Italy*; there he was afterwards called *Janus*, *Vadimon*,
Gallus, Vertumnus, Xy-
suthrus, Ænotrius, Ogy-
ges,

Vide Append.

ges, *Deucalion*, *Cælum*, *Sol*, and *Saturn*; (I shall take notice of Mr. *Webb's* Objections to *Noah's* having ever been in *Italy*, when I come to the *Appendix*) here he founded the City *Cethim* (now called *Volterra*) which being the Metropolis of *Hetruria*, gave a Name to all *Italy*, which was called the *Land of Cethim*, and the *Italians Cethemites* *. Some Years after this, *Noah* resigned his Power to *Japhet*, giving himself up intirely to the Affairs of Religion and Agriculture. *Japhet* sent his Sons into different Parts to plant Colonies; one of them, named *Javan*, or *Jon*, went into that Quarter of *Greece* called *Attica*, there he fixed, and instructed his Followers in Religion †. *Attica* was antiently called *Jonia*, from this *Javan*, or *Jon*. *Cethim*, one of the Sons of *Javan*, sailed into that Island, which went at first by his Name, but was

* In *Numbers* xxiv. 24. it is said, *And Ships shall come from the Coast of Chittim*. This is understood by *St. Jerome*, and other Interpreters, to mean *Italy*; and *Eusebius* has it, Κίτιοι ἐξ ἧς Λατινοὶ οἱ καὶ Ῥωμαῖοι.

† Ἴων ὁ παλαιὸς Ἀθηναῖος Καθούσιον εὐχάϊς. *Plut. adv. Colot.*

was afterwards called *Cyprus*. *Dodanim*, another of his Sons, went into *Epirus*, built a City, which, as well as all *Epirus*, obtained from him the Name *Dodona*: In this City he raised a Temple, where he instructed the People in the Worship of the true God, and taught them the History of the Creation, of the Deluge, and the Precepts of *Noah* *. In this Manner they adored the true God by the Name *Jehovah*; but afterwards, when they had not only perverted the Religion delivered to them by their Fathers, but altered and corrupted their common Language, the Word *Jehovah* sunk into that of $\zeta\acute{\epsilon}\upsilon\varsigma$, better preserved in the *Latin Jovis*, which was the antient Nominative Case, and not *Jupiter* §.

HENCE

* This is to be questioned, because many doubt of the Antiquity of the Precepts of *Noah*, as there is no Mention made of them in Scripture, nor in *Josephus*, nor in *Philo*, and that neither *Jerome* nor *Origin*, nor any of the antient Fathers, appear to have known any thing of them. See *Universal History*, p. 115.

§ *Jovis* apud *Ennium*, *Varronem* & alios in recto casu usurpatur.

HENCE we may easily believe, that in the very Place where *Dodanim* at first built a Temple to the true God, afterwards was raised the Oracle of *Jupiter Dodonæus*, which Tradition allows to be one of the most antient. Next to the *Dodonæan*, is the *Delphick* Oracle, which certainly owes its Origin to some Priest of *Dodona*; what else can be meant by that prophetick Dove, which flew from *Dodona* to *Delphos*? Without we must credit those who tell us, that the first *Dodonæan* Prophetess was called Πηγισσα, which signifies a Dove, or else from the double Meaning of the Word πηλειὰς (in the *Thessalian Dialect*, both a Prophetess and a Dove*). However it be, this being a cunning, subtle *Egyptian* Woman, came

* The *Pelias*, or *Dove of Dodona*, was elder than *Phæmonoe* at *Delphos*. The black Face of the first Priestess, and her chattering in a Language not understood by the *Greeks*, and the Likeness of the *Dodonæan* Oracle to the *Theban* in *Egypt*; all which are expressly noted by *Herodotus*, agree exactly to confirm this History. *Camb. Sancun.* p. 377.

came to *Delphos*, raised an Oracle, with the Hopes and Intent of not only imposing upon *Greece*, but the whole World, and it had its desired Effect, for there was scarce a Corner of the Earth, from whence they did not come to consult this Oracle.

AND to shew, that, in the main, it was a Cheat, and Answers often given without the Assistance of any Dæmon (the many equivocal and fallacious Verses, appearing generally to be the Words of Madness more than Prophecy) he brings some modern Instances of Impositions by certain Persons, who spake *from, or with, the Belly*, and could call People by Name, and give

Answers, without being
Ἐγχεσπίμβοι. seen to speak or move the Lips, the Voice seeming to come from some other Quarter; so that this σεγνομαντεία, was not only peculiar to the Prophetes *, but to several *Enthusiasts*

* Pythia nempe tacens loquuta est & immotis labiis.

fiasts and *Fanaticks* (amongst whom he introduces the *Quakers* *) Persons who had never sat upon the *Holmus*, placed over the *hiatus Divinationum ubi Tripodem conscendens Pythia e subjecto antro per pudenda excipiebat Dæmonem*. And altho' many Tricks and Impositions might have been carried on this Way, yet the Doctor is really of Opinion, that the Spirit which often agitated the Prophetess, was infernal, and therefore justly deserved the Name given it by the Antients of *Pluto's Servant*.

As it has been a Point much canvassed by the Learned, whether the Devil § had any thing or not to do with

* O quam inique agitis, qui sectam, quam *Quakers* vocant, tanquam novam damnatis cum tamen eorum *ἐνθουσιασμοῖς* æque ac *Pythiæ* Oracula ter mille annorum gloriam sibi vendicet.

Lucan tells us under what Convulsions the Prophetess laboured, as do some modern Enthusiasts.

————— quippe stimulo fluctuque furoris
Compages humana labat, pulsusque deorum
Concutiunt fragiles animas————— Lib. 5.

§ We find *Milton* absolutely making the Devil the Author of them. ——— All

the Oracles, as well as the Occasion of their being silenced, I shall, to this Account of the Doctor's, join the Opinions of several of the most noted Authors upon this Subject. Most of the Fathers are of Opinion, that the Oracle was given by the Assistance of an infernal Spirit; and that the dubious and equivocal Answers returned by him, gave him no small Pleasure. Of the same Sentiment is *Vossius*, but much more justly observes, that the Obscurity of the Answers given by the Devil, was a certain Sign of his Ignorance in future Events; when the Verse was

laboured,

All Oracles

By thee are given, and what confess'd more true,
 Among the Nations? that hath been thy craft,
 By mixing somewhat true, to vent more lies.
 But what have been thy Answers, what but dark,
 Ambiguous, and with double Sense deluding,
 Which they who ask'd, have seldom understood,
 And not well understood, as Good not known?
 Who ever, by consulting at thy Shrine,
 Return'd the wiser, or the more instruct,
 To fly or follow what concern'd him most,
 And run not sooner to his fatal snare?
 For God hath justly giv'n the Nations up
 To thy Delusions—— *Par. Reg. B. 1. l. 430.*

laboured, artfully put together, so as to admit of a double Meaning, it plainly shewed an Imposition, a Collusion, that it was out of his Power to give a direct Answer ; and therefore he constantly endeavoured to save the Credit of the Oracle by an Equivocation. *Bayle* and *Fontenelle*, on the contrary, will have them to be artful Contrivances of the Priests *, in which the Devil had nothing to do, and, indeed, it is an Opinion pretty much prevailing among the Learned, that they were Cheats and Impostors ; however, there was so much to be said on both Sides, that it occasioned an Answer to be given to *Fontenelle* by some *Jesuits*, who, to prove the Reality of Oracles by the Assistance of an infernal Spirit, are so weak as to endeavour to persuade us, that the Devil still gives Oracles in the *Indies* ; and that not by Idols, which would be liable to Imposture, but

* See also *Van Dale's* Treatise on this Subject : He was answered by *Mæbius*, Professor of Theology at *Leipsic*, and by Father *Malthus*, a Jesuit.

but by the Mouths of the Priests. *Fontenelle*, on the other Hand, supports his System, and shews the Weakness of the Argument used by many Writers in Behalf of Christianity, drawn from the Ceasing of Oracles. 'Twas *Eusebius* who first attempted to persuade the Christians, that the Oracles were silenced upon the Coming of our Saviour; tho' it appears from the Laws of *Theodosius*, *Gratian*, and *Valentinian*, that the Oracles were still consulted as low as the Year 385; that is, as *Christianity* gained Ground, and *Paganism* fell away, these Institutions could no longer subsist, as *Tully* had long before observed, the Oracles became dumb, in Proportion as People growing less credulous, began to smell out the Deceit.

PLUTARCH alledges one Reason amongst the rest, which hints to us a natural Cause for their ceasing; that was, the forlorn State of *Greece*, depopulated and ruined by Wars; hence
the

the Smallness of the Gains, let the Priests sink into a Poverty, and from thence into a Contempt too bare to cover the Fraud. The little Regard paid to them by Men of Sense, is manifest from a Fragment preserved by *Eusebius*, of a Philosopher, named *Oenemaus*, who having been imposed upon, wrote an Invective against them, ‘ When we come to consult thee, says ‘ he to *Apollo*, if thou seest what is in ‘ Futurity, why dost thou use Expres- ‘ sions that will not be understood? ‘ Dost thou not know that they won’t ‘ be understood? If thou dost, ‘ thou takest Pleasure in abusing us; ‘ if thou dost not, be informed of us, ‘ and learn to speak more clearly. I ‘ tell thee, that if thou intendest an ‘ Equivoque *, the *Greek* Word where- ‘ by thou affirmed, that *Cræsus* should ‘ overthrow a great Empire, was ill
E ‘ chosen,

* The Answer of the Oracle was, That if *Cræsus* should make War upon the *Persians*, he should destroy a great Empire; this might be applied as well to the *Lydian* as *Persian* Empire.

chosen, and that it could signify no-
 thing but *Craesus's* conquering *Cyrus*.
 If Things must necessarily come to
 pass, why dost thou amuse us with
 thy Ambiguities? What dost thou,
 Wretch as thou art, at *Delphos*; em-
 ployed in mnttering idle Prophecies!
 But notwithstanding this angry Gen-
 tleman is so out of Humour with the
 Priestess or Poet, for had he been a
 God, he would have chosen a more
 proper Word (by the Way, we may
 observe, that *Plutarch* tells us, there
 were Poets kept in Pay, as Interpreters
 to the Oracle; had they chosen one
 who had understood his Trade better
 in the Answer to *Craesus*, we might
 have wanted the remarkable Piece I
 have just transcribed) I chose to follow
 the Opinion of *Vossius* and *Dickinson*,
 with the latter, that there was con-
 stantly attending the Oracle a Πλάτων &
 Λάτρης with the former; that if the
 Prediction did not happen right, and
 the Answer was ambiguous, it pro-
 ceeded absolutely from the Devil's Ig-
 norance

norance in Futurity ; as to their ceasing, the more the Day spring from on high visited the Sons of Men, the more the Light of the Gospel was dispersed thro' the Earth ; so much the more was the Power of the Prince of Lies and Darknes curbed and restrained, 'till he finally became mute *.

E 2

THE

* *Christ*, in *Milton*, says to *Satan*,
 But this thy Glory shall be soon retrench'd ;
 No more shalt thou by oracling abuse
 The *Gentiles* ; henceforth Oracles are ceas'd,
 And thou no more with Pomp and Sacrifice
 Shalt be enquir'd at *Delphos*, or elsewhere ;
 At least, in vain, for they shall find thee mute.

Par. Reg. B. 1. l. 454.

Tho' this is the true Reason, yet it may not be improper to see the Conjectures of an Antient concerning this great Change.

————— *Quid spes (ait) improba veri.*
 Te Romane trahit? muto Parnassus hiatu
 Conticuit, pressitque deum : seu spiritus istus
 Destituit fauces, mundique in devia versum
 Duxit iter : seu barbarica cum lampade Pytho
 Arsit, in immensas cineras abiere cavernas,
 Et Phæbi tenuere viam : seu sponte deorum
 Cirrha filet, fatigue fat est arcana futuri
 Carmine longævæ vobis commissa sibyllæ :
 Seu Pæan solitus templis arcere nocentes,
 Ora quibus solvat nostro non invenit ævo.

Lucan, Lib. 5.

THE Learned have not been more puzzled about any one Thing relating to Antiquity, than the Inscription upon the Temple at *Delphos*; and the great Desire of explaining the two Letters E I, has caused them to be taken by different Persons, in an Historical, Logical, Mathematical, Musical, and Physical Sense, when certainly they are nothing but the Word *Jab*.

Exod. iii. 14. GOD calls himself *Ebejeh*, in *Greek* *ΕΙμι*, I am : Now if we will deduce it from the *Greek* Word, we can shew some Reason for it: The antient *Greeks*, who knew this was the Name appropriated to God, would certainly write it on the Doors of their Temples; that they wrote only the first Syllable, and not the whole Word, was customary with them *. Next, it made the Inscription more mysterious,

* Nam familiare erat Græcis per literarum compendia scribere, & vice completæ vocis, unam literam duntaxit vel syllabam ponere.

mysterious, and consequently had a greater Effect upon the Vulgar, who usually imagine there is something more in what they do not comprehend, than what there really may be ; therefore it highly concerned their Religion, that only the two Letters EI, and not the whole Word *Ἐπι*, should be inscribed. But it seems more agreeable to the Doctor's Design, thro' his Book, that it should be of *Hebrew* Extraction ; we shall bring it then from the Word *Jah*, which, in *Greek*, must be wrote *ια* *, there being no Aspiration allowed by that Language in the End of a Word. *ια* became *ιν* ; thence the Temple was called *ιερον*, and the Priests, *ιερεϊς*.

Now, as the *Greeks* had not the Letter *n* 'till the Time of *Simonides*, *ιν* was antiently *ιν* ; and as they, as well as the *Hebrews*, *Arabians*, and other Oriental People, wrote from the right

E 3

Hand

* *Ἰα τὸν δεξιὸν σφυαίρει καὶ Ἑβραῖος.* Hefychius.

Hand to the left * ; and it is very probable the *Greeks* learned this from *Cadmus*, the *Phenicians* using the same Method ; $\epsilon\iota$ might easily be converted into $\epsilon\iota$, especially as the Temple had been demolished, and that those who rebuilt it, being willing still to preserve and inscribe the mysterious Name upon it, might write what was anti-ently $\epsilon\iota$, in this Manner, $\epsilon\iota$

*Nec manet ut fuerat nec formas ser-
vat easdem
Sed tamen ipsa eadem est. Ov. Met.*

THE Word EI was not only appropriated to *Apollo*, but to *Dionysius*, or *Bacchus*, who was worshipped at *Delphos*

* This they called *Tæpocon*, others say, *Tæpocon* signifies downwards (as the *Chinese* write). This Word, by a great deal of Torture, is brought from *χαμαίφορον*, *tendans ad terram*. The *Greeks* had another way of writing, from the Left to the Right, and then from the Right to the Left Hand, which they called *βυσσοφάνδον* ; *Unde versus ita vocati, quia sic scribebant antiqui, sicut aratur terra* ; and it has been asserted, that the *Hebrews* wrote in this Manner, to the Time of *Esdra*s, who ordered them to write only one way, from the Right to the Left.

phos before *Apollo* *; that the true God was meant by *Dionysius* is plain, if we derive it from the *Arabick Du*, or *Dy*, *Lord*, and *Sina*, or *Syna*, by a Figure *Nysa*; nor is this so improbable, if we observe that both the Name *Bacchus*, and his Worship, were brought from *Arabia* into *Greece*, as is the Opinion of the learned *Pocock* §, whom the Doctor justly stiles *Arabicæ linguæ Phœnix*. *Baccha*, in *Arabick*, signifies any thing great, noble, excellent; therefore, in the Worship of the God *Dionysius*, their constant Exclamation was *Bacche*, *Bacche*; hence the *Greeks* called *Dionysius Bacchus*. The *Arabians* named *Dionysius Oratal*, or, as *Pocock* corrects it, *Olatal*; this, as the same learned Person observes, is derived from *Olla-taal*, or *Allah-taal* †,

E 4

the

* Mons Phæbo Bromioq; facer : cui nomine mīto Delphica Thebanæ referunt Trieterica Bacchæ.

Lucan, Lib. 5.

§ Vide ejus Doctiss. Notas in Specimen Hist. Arabum.

† The learned *Hugh Broughton*, in his Treatise on *Melchisedek*, gives us a different Reading of this Word;

the supreme God ; *Dionysius* and *Urania* being esteemed as the only Gods by that People. In short, the whole Design of the remaining Part of this Chapter is to shew that from the many Names given by the *Greeks* to *Bacchus*, most of which he brings from *Arabick* or *Hebrew* Roots, they meant nothing else but the only true God.

HAVING thus explained the Inscription on the Outside of the Temple,

Word ; In *Arabia*, says he, *Alilat* is their God, as *Herodotus* recordeth, he seemeth to be *Chavila*, or *Evila*, the Son of *Cush*. For that Cause he thinks the *Septuagint* translated the Name *Evilat*, putting a *t* to the Word, that Grammar neither permitted nor required. *Pere Calmet*, by closely following *Herodotus*, has given us the true Names without confounding one with the other : He tells us, the *Arabians* adore no Gods but *Dionysius* and the celestial Goddess, or *Urania* ; that they call *Dionysius Ourotalt*, and the Goddess *Alilat*. *Dissertat. sur Moloch*.

'Tis certain that *Herodotus* says so in his *Thalia* ; but in *Clio* he tells us, the *Persians* sacrifice to the *Sun* and *Moon*, to the *Earth*, the *Fire*, the *Water*, and the *Winds*. These are their original Gods ; but they have since learnt from the *Arabians* and *Assyrians*, to sacrifice to *Venus Urania*, who, by the *Arabians*, is called *Alitta*, by the *Assyrians*, *Mylitta*, and by the *Persians*, *Mitra*.

ple, let us go within it, and we shall find an exact Imitation of the Tabernacle and Ark, which *Jofua* carried to *Shilo*, after his conquering the whole Land of *Canaan*.

THE first Thing we discover upon our Entrance, is the $\pi\upsilon\rho\ \acute{\alpha}\sigma\beta\epsilon\iota\sigma\upsilon\nu$, the *ignis inextinctus Delphis*; which perpetual Fire was called by the *Roman*, *Vesta* * by the *Greeks*, *Ἑστία* from the *Hebrew*, *Esch-jah*, or *Es-ja*, *ignis Jehovæ*: *Moses* commands the *Israelites*, that the Fire shall ever be burning upon the Altar, it shall Levit. vi. 13. never go out; next is the *Cortina*, or Tent, which was the antient Temple; before, as fabuloufly said, it was built either of Laurel or Brass; this answers to the Tabernacle; the *Tripod* to the Ark of the Covenant; the *Holmus* to the Mercy-seat; some indeed take the *Tripod* and the *Holmus* to be the same Thing, but without any Founda-

* Nec tu aliud Vestam, quam vivam intellige flammam. *Ovid.*

Foundation; the *Holmus* was a Seat placed over the *Tripod*, which latter served as a Footstool to the Prophetess, having a large Hole or Cavity thro' which the infernal Spirit affected her; this could not have been so commodiously done, had she sat immediately upon the *Tripod* itself, and not been a little elevated from it.

LASTLY, as *Moses* placed in the Tabernacle a Table of such and such Demensions, so did they at *Delphos*; which *Josephus* * assures us when he says, *And he [Moses] placed in the Tabernacle a Table, like unto that at Delphos.* Not that this could be taken from the *Delphick*; but that which the *Greeks* set up in the Temple of *Apollo*, was an exact Copy of what had been formerly made by *Moses*.

To confirm these Suggestions, that the *Greeks* mimicked, or, as the Doctor calls it, were the Apes of the *Hebrews*,

* Jewish Antiq. Book III. Chap. vii.

brews, we are to observe, that there came into *Greece* with *Cadmus*, or not long after his Death, many *Jews*, not only as Merchants, but to settle there; for since, as we find in *Judges*, that *The Children of Israel dwell among the Canaanites, Hit-* Judges iii. 6.
tites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their Daughters to be their Wives, and gave their Daughters to their Sons, and served their Gods. We have very good Reason to believe that many of them went to their Relations in *Greece*; *Cadmus* himself was an *Hivite* * and so illustrious a Captain was not only followed by *Phenicians*, but by *Jewish* and *Arabian* Adventurers; who, by Intermarriages with one another, and serving the Gods of the different Nations, blended so together
the

* *Cadmus* was of the Family of the *Cadmonites* mentioned by *Moses*, *Gen. xv. 19.* who were the same with the *Hivites*; hence we find *Bochart* saying, *Hi porro Cadmonæi cum Hevæis iidem erant, nec jam obscurum cur in serpentes fingantur esse mutati; Hevæi enim erant & Hevæus Syris est serpens.* *Can. Lib. 1. cap. 19.*

the many Opinions and Ways of Worship, that at length the Notion of the one true God might be so far effaced as not to be discerned but in their most antient Customs and Names, and those well divested of Fable. There is no great Violence used to the Word

Lacedæmonii, if we say they were a Colony planted by *Cadmus*, and this will appear less strange, when we find the *Lacedæmonians* * confessing themselves of *Hebrew* Extraction, calling the *Jews* Brethren, and *Abraham* their Father. In the *Maccabees* it is said, *Areus, King of the Lacedæmonians, to Onias the high Priest, greeting. It is found in Writing that*

* In the *Syntagma variarum dissertationum variarum quas viri doctissimi superiore sæculo elucubrarunt*, published by *Grævius*, we find a Letter of *Jonsius*, wherein he explains the Original of the *Spartæ*, and shews that they are the Posterity of *Cadmus's* Companions, and that they have their Name from the Teeth of the Serpents which *Cadmus* sowed by Order of *Minerva*; but this is shewn to be a mere Fable, and fully explained, by *Bochart*, in his *Canaan*, *Lib. 1. cap. 22.*

that the Lacedemonians and Jews are Brethren, and that they are of the Stock of Abraham *.

UPON the whole, the Doctor's Suppositions thro' this Book are very probable ; for we are not to wonder when we find the *Greeks* Hebraizing, but that they did not more so when we consider that *Cadmus* brought them not only Men from *Arabia* and *Phenicia*,

* *Lelex* was the first King of *Laconia*, and somewhat older than *Moses* ; Mr. *Shuckford* supposes him to have been of the Posterity of *Jacob*, and to have fled with a Party out of *Egypt*, from the Slavery, under which he and his Brethren groaned, some Years before the miraculous *Exodus* ; but *Bochart* and *Scaliger* think it absurd to make the *Spartans* and *Jews* allied, and know not how to account for this Text in *Maccabees*, unless from the old fabulous Tradition of *Claudius Iolus*, who brings the *Jews* from one *Sparton*, who accompanied *Bacchus* in his Wars : From some such Tradition *Arcus* might believe they were akin, and *Jonathan* wisely made use of it to get his Country Assistance : It is more probable the *Spartans* were so called from *Spartus*, the Son of *Phoroneus*, and Founder of their City. *Strabo*, in his 10th Book, has another Conjecture, that *Cadmus*, besides *Phenicians*, had *Arabians* that followed him into *Greece*, some of whom were the Offspring of *Abraham*, and from hence sprang the Relation between the *Jews* and *Lacedemonians*.

cia, with the several Customs, both Religious and Political, of those Countries, and their Neighbours, but introduced amongst them Learning and Letters *, by which they were enabled to transmit those Customs to their Posterity ; we cannot doubt of the Greatness of his Capacity, who was certainly bred up in the learned City *Debir*, and well skilled in all the liberal Sciences, as well as in the Arts of Peace and War ; so great a Man finding his Country over-run by the victorious Armies of *Israel*, could not want Followers out of the many Nations expelled by the *Jews* (between whom nevertheless, there had been Marriages) who would gladly list themselves under his Banner in quest of new Plantations and Settlements.

I COME

* Phænices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.

Lucan. Lib. 3.

Fama est Cadmum classe Phænicum vectum, rudibus
adhuc Græcorum populis artis ejus Authorem fuisse.

Tacitus. Lib. 2.

I COME now to the *Appendix*, which contains, first, a Dissertation upon the coming of *Noah* into *Italy*, and the several Names given him by the *Romans*: In this the Doctor shews himself a most profound Scholar, and well-read in the Subject he undertakes, as well as an ingenious Etymologist: Many and learned are the Authors which he quotes to back his Assertion, which, among the rest, is strongly supported by *Bochart* in his Lib. 1. c. 3. *Phaleg*; but as it has been denied by others, and especially by Mr. *Webb* § in his *Essay to prove the Chinese the Primitive Language*; I shall just give his Reasons, and leave the Reader to judge of their Validity. He maintains to justify his Hypothesis, that *Noah*, both before and after the Flood,

§ The first who broached this, was *Martinius* the Jesuit, from whom *Webb* borrowed it in his *Essay on the Primitive Language*. *Dr. Allix*, in his *Reflections on the Books of the Holy Scriptures*. *Whiston*, in his *Chronology*, and in his *Theory*. *Shuckford* in his *Connection*, and *Bedford* in his *Scripture Chronology*.

Flood, lived in *China*; that he never came down to the Plains of *Shinaar*; was not with *Nimrod* at the Building of *Babel*; and consequently those who followed *Noah*, being not guilty of the Crime committed in building that Tower, were not liable to the Confusion of Tongues; that, it is true, the Ark rested upon the *Mountains of Ararat*; which Mountains, altho' they begin in *Lycia*, a Province of *Asia Minor*, are Boundaries on one Side to *China*; he brings *Heylin* Cosmog. p.864. to prove this; and Sir *Walter Raleigh*, that *Noah* was an Husbandman, no Wanderer; that the *Eastern* Parts of the World were first planted after the Deluge, by *Noah*, who, coming out of the Ark, took Possession of the fertile Plains of *China*, from whence, in Proceſs of Time, he ſent Colonies; which ſeems plain from the Scripture, when it ſays of thoſe Troops that followed *Nimrod*, *And as they journied from the Eaſt, they found a Plain in the Land of Shinaar*; that *Nimrod* was

six Years in traveling, from the Place where the Ark rested, to *Shinaar*; but *Noah* still lived in *China*, without ever ranging the World from *Armenia* to *Arabia Felix*, thence into *Africa*, afterwards into *Spain*, and then into *Italy*, as *Annius* * (that Brat of a Monk, as he calls him elsewhere) in his *Berosus*, and those that follow him, have feigned, or without making him to be *Sabazius* or *Zagreus*, *Prometheus*, *Hercules*, *Ogyges*, *Deucalion*, *Triton*, and I know not who. He seems here to hint at the Doctor, who has proved, that some of these Names could be adapted to no Person so properly as to *Noah*; *Webb* has spared no Pains, and ransacked every Author that he imagines will make for his Purpose; which is, as much as possible, to make an apparent Congruity between

F the

* *Annius* (or, as *Bayle* calls him, *Nannius*) of *Viterbo*, was the greatest Forger of Books ever known, except *Lucius Charinus*; for the latter, see *Toland's* Catalogue; and also *Menckenius*, in his *Charlataneria Eruditorum*, who mentions many more of this sort of learned Men.

the *Jews* and *Chinese*; but he gives Credit to many strained and impertinent Stories and idle Conjectures; the Jesuit *Martinus* is one whom he continually quotes; how weak this Father was, will appear, where speaking of the *Chinese* Theology, he says, *They have an Opinion that many go erring in the Mountains that never die, and fly like Spirits ascending up to Heaven when they please,* which he inclines to conceive is grounded on the History of *Enoch* and *Flijah*. After such a wise Conception, it is time to drop this Author. And, indeed, this Notion of *Noah's* settling in *China*, altho' supported by so many learned Men, may not seem so probable to some, as his having dwelt in *Armenia*, near the Place where the Ark rested; can we imagine, that in some short Space he should leave his three Sons *Shem*, *Ham*, and *Japhet*, and, with his younger Issue, travel into *China*, and become the first King of the Country, by the Name *Fo hi*: It is
more

more consonant to Scripture to believe, that neither he or his Posterity did remove till such Time as they are mentioned to have begun their Journey towards *Shinaar*; *Moses's* Account of their Dispersion, seems certainly to relate to all Mankind, without Exception; for he informs us of no other Issue that *Noah* had; and therefore all Mankind must be the Issue of these three Sons; where then are the *Chinese* at this Time, unless we believe the Deluge not to have been universal?

The next Thing remarkable in the *Appendix* is, the Account of the Origin of the *Druids*; he is led insensibly into this from vindicating the *Tuscan* Antiquity, and shewing, that the Envy of the *Greeks*, spurred on by their natural Vanity, was the Cause that the antient State of *Italy* was not known; the *Grecian* Arrogance was carried to that Height, that, calling all the rest of the World Barbarians,

F 2

they

they fancied themselves the Authors; not only of all Philosophy and polite Learning, but of Mankind too. To shew the Absurdity of this, he quotes *Strabo*, who speaking of the *Iberi*, or *Spaniards*, says, That they make use of Grammar, and have written Monuments of Antiquity, Poems, and Laws in Metre, or Rhyme, of Six thousand Years standing, as they inform us. Now if these Six thousand *Spanish*, or Years of Four Months, are reduced to Solar, they sink to Two thousand; and if we look back from the Beginning of the Reign of *Octavian* (under whom *Strabo* flourished) Two thousand Years, we come to the Time of *Ninus*. This Assertion receives great Help from *Berosus* *, where it is said, in

* It is much doubted, whether what we have of *Berosus* is genuine, *Gasper Varrerius* has endeavoured to prove it Forgery (perhaps, as *Webb* insinuates of the Monk *Annius*;) but Mr. *Sale*, in the *Universal History*, relies upon him for his Accounts of the *Babylonian* and *Chaldean* Antiquities: He was a *Chaldean* by Birth, and lived in the Time of *Alexander the Great*. *Bayle* is of the former Opinion, and says, under the
Articles

in the fourth Year of *Ninus*, the *German*s recieved Laws and Letters from the Giant *Tuisco* *; the *Spaniards* from *Tubal*, and the *Celtæ* § or *Gauls* from *Samothés*.

Now, as every one has heard of the *Druids*, and but few know any thing relating to the Origin, either of the Name or Religion of that Philosophick Sect, we shall here, as much as the Obscurity of the Subject will permit, look into it; and upon ruminating, there seems to be no one so proper to pitch upon for the Author and Institutor of this Sect, so famous thro' *Gaul* and *Britain*, as *Samothés*, who first introduced Learning among the *Celtæ*;

F 3

Samothés

Article *Driedo*, that he must needs have blundered in his Chronology, when he takes *Annius* of *Viterbo's* *Berosus* and *Metasthenes* for genuine Works.

* Thence the Name of the People *Dutch*, *Teutsch*, *Teutones*, à *Tuiscone Germanicæ gentis conditore*. See *Minsbæi Dictionaria*.

§ *Musæum Athenæ*, *Linum Thebæ* jaçtent, nihil attamen, si modo *Celticæ Philosophiæ ratio* habeatur, nihil producant quod non recens appareat & novitium.

Samothēs is the same with *Dis* || one of the Sons of *Japhet* † ; the Priests, Physicians and Philosophers of the *Gauls*, were called *Samothēi*, or *Samnothēi*, by the *Greeks* ; these then appear as Upstarts, if compared to the Antiquity of the *Celtæ*. As for the Derivation of the Word *Druid*, I shall give the several Opinions of the Learned about it. Some would bring it from the *German Dru*, true and faithful ; from the *Saxon Dry*, a Magician ; from the *Greek δρῦς*, an Oak. *Chambers*, in his *Cyclopædia*, from the *Hebrew Drussim*, or *Drissim*, Contemplators ; *Toland* agrees with the Doctor in this ; they both make it of *Celtick* Extraction, and say with *Strabo*, that the Etymology of the Words of the Barbarians is not to be sought for amongst the *Greeks* ; it comes then from the *Celtic* Word *Deru*,
an

|| Galli se omnes ab Dite patre prognatos prædicant. idq; ab Druidibus proditum dicunt. *Cæs. Comment. Lib. 6.*

† Vide *Postelli Lib. de Origine Hetruriæ.*

an Oak, pronounced by the *Welsh* *Derw*, by the *Irish* § *Druí*, corruptly *Droi* and *Draoi*. Therefore we may say, that the *Greeks* very probably took their Word $\delta\rho\upsilon\varsigma$ from the *Celtic* *Deru*; the Oak being held sacred by these *Gaulish* Priests; the *Greeks* adopted the Word, whereas their ancient Name for an Oak was *Saronis* †

Mr. Jones, in Answer to Mr. Tate's Questions, says, Σάρονις

the word has many Significations, first, a Revenger, or one that redresseth Wrong, as they supplied the Place of Magistrates; next, cruel and merciless, because they executed Justice most righteously, and punished Offenders most severely; *Drud* signifies also *Glew* and *Prid*; that is, valiant or hardy. These Philosophers, or Priests, who had absolutely the Government both of Prince and People, were directly opposite to both

F 4 in

§ See *Toland's Hist. Druids*, p. 17.

† Sinus Saronicus olim querno nemore redimitus, unde nomen; ita Græciâ antiquâ appellante Quercum. *Plin. Nat. Hist. Lib. 4. Cap. 6.*

in their Habit ; they wore short Hair, while the rest of the Natives had theirs very long ; they had long Beards, while other People shaved all but the upper Lip ; they likewise all wore long Habits, as did the *Bards* § and the *Vaids* *, but the *Druids* had on a white Garment whenever they religiously officiated. As the *Druids* were usually wont to retire into Grots, dark Woods, Mountains, and Groves, so many such Places in *France*, *Britain*, and *Ireland* do still bear their Names, as *Dreux*, the Place of their annual, general Assembly in *France* ; *Kerig-y-Dru-dion* (or *Druid Stones*) a Parish so called in *Denbeighshire*, from a couple of their Altars still remaining †. This is a proper Place to observe, that *Toland* dissents from *Inigo Jones* and *Doctor Charlton*, in Relation to *Stone-Henge*.

§ Hence the *Latin Vates*, and *Greek OUATEIS*.

* Vos quoq; qui fortes animas belloq; peremptas, Laudibus in longum vates dimittitis ævum Plurima securi fudistis carmina *Bardi*. *Lucan. Lib. 1.*

† As is *Dryfield* in the *Wolds* in *Yorkshire*.

Henge *; the first esteems it a Work of the *Romans*, and that it was a Temple of *Cælum*, because open at the Top; the other imputes it to the *Danes*; whereas that Gentleman is positive it was a Temple of the *Druids*, as well as the Circle of *Rollrich Stones* in *Oxfordshire*, and the *Hurlers* in *Cornwall*.

WE may likewise observe, that it is not of late, that a *Northern Heresy* has been condemned at *Rome*; we may aver, that Sixteen hundred Years ago the Religion of *Gaul* and *Britain* was discountenanced by a People so differing from their Progeny, that they tolerated all Religions, except this of
the

* How much our Antiquaries are in the Dark, as to this Piece of Antiquity, I have shewn above, yet may be added, that, in *Geoffry of Monmouth*, it is called the *Giants Dance*, and that *Aurelius Ambrosius*, a *British* Prince, is interred there. Mr. *Bolton*, in his *Nero Cæsar*, will have it the Monument erected by the *Britains* over the famous *Boadicea*. *Camden* is not satisfied as to the Reason of the raising those Stones, but thinks them an artificial Composition, and not dug out of any Quarry.

the *Druids*, which they endeavoured to extirpate with the utmost Severity; first *Augustus*, then *Tiberius*, made some Laws against their Institution, which were strictly put in Force by *Claudius* and the following Emperors, till their utter Exterpation by the general Conversion of the People of these Provinces to Christianity. Extraordinary must have been the Reasons to force so wise a State, as that of the *Romans*, to be more rigid with this religious Sect, than with any other thro' all their Conquests. One chief Cause must have been their human Sacrifices *, for which barbarous Custom

* Natio est omnis Gallorum admodum dedita religionibus; atq; ob eam causam, qui sunt affecti gravioribus morbis quiq; in præliis periculisq; versantur, aut pro victimis homines immolant, aut se immolaturos vovent, administrisq; ad ea sacrificia Druidibus utuntur; quod pro vitâ Hominis, nisi vita Hominis reddatur, non posse aliter Deorum immortalium numen placari arbitrantur. *Cæs. Com. Lib. 6.*

Not only in *Gaul*, but in *Britain*, was this Custom introduced by the *Druids*, who sacrificed their Captives to *Andate*, the Goddess of Victory; *Holing shead*, and others, mention their burning Numbers together in
great

Custom they alledged, that nothing was so satisfactory to the Gods for the preserving the Life of one Man, as the Death of another : To this we add a second ; that these Philosophers assumed an Authority incompatible with the Power of the civil Magistrate, and by this means exercised a barbarous Tyranny over the credulous Multitude.

DUDLY FORBES, in a Letter to an *Irish* Writer in the Year 1683, asserts, that in *St. Patrick's* Time no fewer than 180 Volumes, relating to the Affairs of the *Druids*, were burnt in *Ireland* ; and Doctor *Kennedy* affirms,

great Wicker Images, therefore *Shakespear* makes *Cymbeline* (on his Coin it is *Cunobelin*, in *Geof. Monmouth* *Kymbelinus*) say to the *Roman* General whom he has taken Prisoner,

Thou com'st not, *Caius*, now for Tribute, that
The *Britains* have raz'd out, tho' with the Loss
Of many a bold one, whose Kinsmen have made Suit
That their good Souls may be appeas'd with
Slaughter

Of you their Captives, which our self have granted.

firms, that *Patrick* destroyed Three hundred Volumes stuffed with the Fables and Superstitions of Heathen Idolatry, unfit to be transmitted to Posterity. Here *Toland* thinks he has Reason sufficient to launch out and inveigh against the Book-burning, Letter-murdering Humour of the Saint; and the unspeakable Detriment it has done to Learning in general, and to History in particular; Why, says he, are *Gallic* or *Irish* Superstitions more unfit to be transmitted to Posterity, than those of the *Greeks* or *Romans*? Why should *Patrick* be more squeamish in this Respect than *Moses*, or the succeeding *Jewish* Prophets, who have transmitted to all Ages the Idolatries of the *Egyptians*, *Phenicians*, *Chaldeans*, and other *Eastern* Nations? Remark that he chiefly laments the Loss of the Accounts relating to the *Druidical* Superstitions and Idolatries; in this he has forgot what is told us by an Author of an unquestionable

onable Credit †, that the *Druids* committed nothing to writing of their religious Rites and Ceremonies ; this was held unlawful ; their Precepts of Religion were contained in a great Number of Verses, which their Disciples were obliged to learn by heart. Had there been any little System of the *Druidical* Doctrine now subsisting, what a Field would it have furnished this Gentleman with, either to have expatiated upon its Beauties, preferable to some now in Being, or rather to have found fault with, for therein he chiefly employed his Pen and Learning, to rake and cull together whatever Flaws and Imperfections his Fancy suggested to him, passing over the several Beauties of that Religion he endeavours to vilify ; tho' it is now the general Opinion, as the Writer of his

† Magnum ibi numerum versuum ediscere dicuntur, itaq; nonnulli annos videnos in disciplina permanent ; neq; fas esse existimant ea literis mandare, quum in reliquis fere rebus, publicis privatifq; rationibus [Græcis] literis utuntur. *Cæsar. Com. Lib. 6.*

his Life tells us, *That no Man who wrote so voluminously against Religion, has ever done so little Mischief.* If he means by Superstitions, their Books of judicial Astrology, natural Philosophy, Magick or Necromancy * (to which the latter we may believe they were addicted from their human Sacrifices) even this is doubtful, whether they ever committed any thing of this Nature in Writing, *Cæsar* saying, *de his disputant & Juventuti tradunt;* which may infer the contrary; however,

* *Multa præterea de sideribus, atq; eorum motu, de mundi ac terrarum magnitudine, de rerum natura, de Deorum immortalium vi ac potestate disputant & juventuti tradunt. Idem Ibidem.*

Et vos barbaricos ritus, moremq; finistrum
 Sacrorum Druidæ positis repetistis ab armis.
 Solis nosse Deos et cæli sidera vobis,
 Aut folis nescire datum: nemora alta remotis
 Incolitis lucis: vobis autoribus, umbræ
 Non tacitas Erebi sedes, Ditisq; profundi
 Pallida regna petunt, regit idem spiritus artus
 Orbe alio, longæ, canitis si cognita, vitæ
 Mors media est. Certe populi quos despicit Arctos
 Fælices errore suo, quos ille timorùm
 Maximus haud urget lethi metus: inde ruendi
 In ferrum mens prona viris, animæq; capaces
 Mortis: et ignavum est redituræ parcere vitæ.

ever, supposing they wrote these Things, *Patrick*, by burning those superstitious Accounts, has done no great Harm; Magick, Necromancy and judicial Astrology, being discountenanced by all Men of Sense; and one so little addicted to any kind of Superstition, as this Gentleman pretends to be, could have reaped little Benefit from them; *Patrick*, in this Action, seems to have been moved in the same manner St. *Luke* tells us the *Ephesians* were, when Acts xix. 19. many also of them which used curious Arts, brought their Books together and burned them before all Men.

THE final Exterpation of the *Druids* being as little known as their first Institutor, or the true Derivation of their Name, I hope this little Sketch, by way of Digression, will be the more easily pardoned: To return then, there is annexed to this Book an Oration spoken by Mr. *Dickinson* in *Merton College*, when he was Variator; that

that is, when obliged to oppose three Questions out of *Aristotle*, an annual Custom of that House: It is an Invective against the Peripateticks and their Master, whose Philosophy having been in so great Esteem, as to be generally followed, whoever opposed his Tenets, were said to vary; the Style is pure and elegant; the Thoughts lively and worthy of so learned a Man. When this Custom of Variations was first introduced in this College, I do not find, but may suppose, since the Reformation, for the first Reformers inveighed bitterly against him, and that with great Reason; for not only the Divines of *Cologne* maintained, that *Aristotle* was the Forerunner of the *Messias* in the Mysteries of Nature, as *John the Baptist* was in the Mysteries of Grace; but *Melancthon* assures us, that in several Places of *Germany*, instead of *Sunday Lectures*, *Aristotle's Ethicks* were read to the People; and why not his *Ethicks*, as well as any Legend of their Saints: *Sepelveda*, one
of

of the most learned Men of the Sixteenth Century, has made no Scruple of ranking him amongst the Blessed ? Cardinal *Pallavicini* confesses, that without *Aristotle* the Church would have been deficient in some Articles of Faith ; and Father *Paul*, after having given us the Decree of the Vith Session, uses the same Of the Council of Trent. Words * : However, *Bayle* will have it, that these two great Men expressed themselves in this Manner out of Raillery, to shew upon what weak Foundations the School Divinity of those Times was built, when its strongest Support was the Sophistry and subtle Distinctions of the Peripateticks ; they were not, indeed, always in the same Repute ; for at a Council held in *France*, under *Philip Augustus*, an Order was made to burn *Aristotle's Metaphysicks* §, but in the

G Year

* In che haveva gran parte Aristotele, coll haver distinto Essattamente tutti i generi di cause ; a che se egli non fosse adoperato, noi mancavano di molti articoli di fede. *His. del Conc. Trident. Lib. 2.*

§ See *Launoy de varia Aristotelis fortunâ.*

Year 1624, the Parliament of *Paris* banished out of its Jurisdiction three Men (Variators) who had undertaken to oppose, in publick *Theses*, the Doctrine of *Aristotle*: At this Time he seems to be in the Decline of his Empire in our Universities; and having shined for so many Ages in a full *Meridian* Splendor, begins to yeild to the more piercing Light of those two new-risen Stars of our *Northern Hemisphere*, Mr. *Locke* and Sir *Isaac Newton*.

ZACHARY BOGAN, * after having seen this Book, sends Mr. *Dickinson* a most elaborate Epistle upon *Job* xxvi. 6. *Ecce Gigantes gemunt sub aquis*, which reading, that Gentleman follows in his first Chapter, *Pytho idem qui Typho*; but our Translation renders it, *Dead Things are formed † from under the*

* Was Fellow of *Corpus Christi College*, in *Oxford*, wrote several Treatises, some after the Manner of *Dr. Dickinson's Delphi Phœnicizantes*; as *Homerus* *Ἐσπαίζων*, *Hesiodus* *Ἄπυσι* *ἄνω*. *Antony Wood* calls him, *Vir studiosus & Linguarum peritissimus*.

† Are grieved, or tremble. *Isam*.

the Waters. Arias Montanus translates it, *Mortui formabuntur de sub aquis* ; and in his Margin, *Semina mortua* ; from hence Dr. *Isbam* § possibly infers, that by these *Semina mortua*, are meant inanimate Creatures, as Metals, and the like. *Grotius* upon this Text, fancies it means *Tritons*, or Sea Monsters. The *Latin Bible*, printed at *Lyons* 1600, has it, *Ecce Gigantes gemunt sub aquis* ; this Reading is strongly supported both by *Dickinson* and *Bogan*, but especially by the latter, who making it the intire Subject of his Epistle, has in a most learned Manner shewed how well versed he was in the Antients, and that he was one of the greatest Ornaments of the University of *Oxford* in the last Century.

G 2

MR.

§ In his divine Philosophy, besides what is said above, tells us, that *Job* extends God's Power to subterraneous Places, and perhaps to damned Souls. For this Passage is interpreted of the old Giants (mentioned *Gen. vi. 4.*) in the antient Translations, *Greek*, *Latin*, *Chaldee*, *Syriack*, and *Arabick*. The Exposition too of Sea Monsters, hath Authors of Note, and is not improbable. Another expounds this of the Resurrection of the Dead.

MR. DICKINSON having thus established his Character as a Man of Learning, continued his Application to the Study of Physick, and was created Doctor of that Faculty *July 17, 1656.* * Having left the College, he took an House in the *High-Street* in *Oxford*, and practised with great Credit and Success; here he married Mrs. *Elizabeth Luddington*, of *Carleton Scroope*, an antient Family in *Lincolnshire*; this Lady died in Childbed, after having brought him a Daughter, and lies buried in *St. Peter's Church* in that City; a Monument being erected to her Memory. Upon this he thought of leaving *Oxford*, and the famous Dr. *Willis* dying about this Time, he came up to *London*, took his House in *St. Martin's Lane*, in which he lived till his Death. The Doctor's second Marriage was to Mrs. *Helena Mole*, Daughter to a Gentleman living near *Aylesbury* in *Bucks*; but she dying
some

* So says his *Diploma* now before me; but *Wood* says it was *July 3.*

some time after, he continued a Widower.

ALTHO' the Doctor's Reputation was so enhanced by his happy Success in the Practice of Physick, that he wanted nothing but his own Merit to recommend him; yet what first introduced him into King *Charles II's* Court, was a great Cure which he performed upon the Lord Chamberlain *Arlington*, * this Nobleman having an *Hernia carnosæ* as big as a Child's Head,

G 3

was

* *Henry Bennet*, Secretary to *James Duke of York*, in 1658, being sent into *Spain*, he succeeded in his Negotiation; but whilst there, having been seen to wait upon the King coming from *Mafes* at *Fontue-rabia*, was so severely threatned for it by the Lord *Colepepper*, that he never dared to set his Foot in *England* till after the Decease of that Lord, who met with a very abrupt Death within few Months after the King's Return. Upon the Restoration he was principal Secretary of State; one of the famous Cabal, and of those Ministers who advised the shutting up the *Exchequer*. Created first Baron, afterward Earl of *Arlington*, and Viscount *Thetford*; impeached by the Commons, and acquitted; then made Lord Chamberlain; his Credit at last was so low at Court, that it was a common Jest for some Courtier to put a black Patch upon his Nose, and strut about with a white Staff, and this for discountenancing the *Papists*; tho' both *Kennet* and *Burnet* say, he had the dying Courage to profess himself a *Roman Catholick*.

was given over by all the Physicians and Chirurgeons both of *London* and *Paris*, when, sending for Dr. *Dickinson*, as the last Recourse, he, by applying a Plaister, entirely dispersed the Tumour, and wrought a perfect Cure. Upon this, Lord *Arlington* presented him to the King, who made him his Physician in Ordinary; but what ingratiated him with his Majesty more than any thing, was his deep Knowledge in Chymistry; the King was so great a Lover of this Art, that he ordered a Laboratory to be built in *Whitehall*, under his own Bed-chamber, from which there being a Back-stairs, he privately spent many Hours in seeing and trying Experiments with the Doctor; no-body being admitted but the Duke of *Buckingham*; of whom *Dryden* says somewhat severely.

*A Man so various that he seem'd to be,
Not one, but all Mankind's Epitome;
Stiff in Opinions, always in the wrong;
Was every thing by Starts, and nothing long,
But,*

*But, in the Course of one revolving Moon,
Was Fidler, Chymist, Statesman, and Buffoon.
Abfalom and Achito.*

DURING this Reign, the Doctor continued in great Esteem and Favour at Court ; and upon the Accession of King *James II.* was confirmed in his Place as King's Physician ; but this Monarch being more addicted to his Devotions than Chymistry, the Doctor had now Leisure to apply himself to Writing ; wherefore, in 1686, he published his *Epistola ad Mundanum de Quintessentia Philosophorum.* § The Occasion of writing which was, a certain Person came to the Doctor's House, and made before him *two Projections*, as the Adepts term it ; that is, converted or transmuted baser Metal into pure Gold, by a Powder or Stone ; the Rumour of this spreading, especially

G 4

§ With this Title, *Epistola Edmundi Dickinson, M. D. & Medici Regii ad Theodorum Mundanum Philosophum Adeptum, de Quintessentia Philosophorum de vera Physiologia, una cum Quæstionibus aliquot de secreta Materia Physica his accedunt Mundani responsa.* Oxoniæ, e Theatro Sheldoniano, 1686.

amongst the Searchers after this *Arcanum*, he wrote this little Treatise in *Latin*, to which he received an Answer in *French* from *Paris*, and having it translated into that more universal Language in which his own appeared, published it with that.

WHO this certain Person was, * is not known, tho', that there was an old personal Acquaintance between the Doctor and this *Mundanus*, is manifest from the Confession of the latter; *About twenty Years ago, says he, in making the Tour of England, I came to the famous University of Oxford; during the short Stay I made there, I was so happy as to become acquainted with you, and in that Time was thoroughly sensible of the great Charge and Pains you had been at in improving your self in Chymistry. Upon this Gentleman's second Appearance*

* Perhaps the same who came to *John Frederick Helvetius*, at the *Hague*, in 1666. This Adept did not, indeed, make a Projection before him, but gave *Helvetius* a Crum of the Stone, with which he transmuted Lead into pure Gold.

Appearance in *England* in 1679, finding the Doctor more addicted to this Art, than he imagined one of his great Practice could find Time for, to give him an undeniable Testimony of the vast Esteem he had for him, and to settle and confirm him in the Belief of a Probability of Success in the *great Work*, he made before him those *two Projections*, which he owns, in the Space of above forty Years, in which he had been an Adept, never to have shewn to more than three Persons, except the Doctor

THE Epistle to *Mundanus* is wrote by one who seems to have gone as far as any-body in this mysterious Affair, except those, who (if ever any) have had Success; and, indeed, thro' the Whole there runs a Strain of Banter and Ridicule against the many Pretenders to this Secret; tho' *Mundanus* is treated as one really Master of it, the Doctor addressing to him for a Solution of many important Questions,
and

and giving him the Titles of Lordship and Excellence ; but nothing is more common than for these *Cosmopolites* to make themselves Noble where-ever they come ; have we not a fresh Instance in that famous *Chevalier d'Industrie Theodore of Corsica*, who pretended to many *Chymical Arcana* whilst he was in these Parts, a my Lord in *England*, a Marquis in *France*, and a *Grande* in *Spain*.

WHATEVER Opinion *Dr. Dickinson* might have had of the Possibility of succeeding before this Person's coming to him, 'tis certain afterwards he was fully convinced upon seeing the Experiment done ; * whereupon he gives us a Description of a Man proper to

* Nec potui sane quantacunq; mihi fuerit opinio de ista re, quin aliquoties animi penderem donec illustris ea demonstratio quam vestra Excellentia, biennio jam elapso coram exhibuit omnem ansam dubitandi mihi præcidisset. *And again in another Place*, Placuit Dominationi Vestræ claro experimento aute oculos facto animum meum ad opus accendere atq; etiam quæstionum mearum solutiones (quantum licerat) promittere.

to become an Adept ; he must be fagacious, and of a quick Apprehension, abounding with Money, and a good Share of Health, indefatigable, and able to undergo great Watchings, not given to Wine nor Idleness ; in short, one who has neither private or publick Business, so as to divert him from the close Application this Study requires : But, besides all these Qualifications, he may drudge on in vain, unless the Stars propitiously influence his Labours ; that the Doctor was thus favoured by the Heavens (tho' he never arrived so far as to be an Adept) he himself believes, where he says, *Sive eam Cæli vires impresserant, sive peculiaris aliquis Genius instillaverat tam firmiter inhærebat animo meo, ut nullo contradicentis afflatu percelli aut eradicari potuit.*

THESE are the good Qualities necessary for a Searcher after this Stone, but, when Master of it, nothing will be found of so great Service as Taciturnity ; Self-preservation will be a
Motive

Motive to this ; for how many, alas ! have been put in Prison and brought to untimely Deaths, whom either Ambition, or an Itch of letting Mankind know how happy they are, have incited to blab out the Secret. The Doctor tells us the Antients were not so cautious in this as some Moderns are, for not only the *Egyptian* Priests, but many of the Laity, were possessed of it ; and to such an Height was this Gold-making Art come in the Reign of *Diocletian*, that the *Romans* began to be affraid of having their Yoke thrown off by a People, who, by this means, had amassed such vast Treasures ; and, therefore, that Emperor commanded all Writings relating to the Philosopher's Stone to be burnt. *Mundanus* is for Taciturnity, as is manifest from his communicating, or rather playing it off, but four times in forty Years, and says, that Misfortunes only happen when People of wicked Dispositions get the Secret, whom either Avarice or Ambition so far blind as not to suffer them

them to see their own inevitable Ruin, by being too free in imparting their Knowledge ; but when Persons of upright Lives, and pure Desire, are Masters of it, then much Good arises to Mankind : The Instances he brings, are *Ripley* || and *Raymund Lully* ; the former for many Years successively sent to the Knights of *Rhodes* an Hundred Thousand Pounds to support them in their Wars against the *Turks* ; and the latter assisted *Edward I.* King of *England*, with Six Millions of Gold, towards carrying on the *Croisade* ; from what Manuscript * he has taken this Piece
of

|| Sir *George Ripley* was Canon of *Bridlington*, in *Yorkshire*, in the Reign of *Edward* the fourth, to which Prince he inscribes his *Compound of Archymie conteyning twelve Gates*. Wherein, as the Editor, who dedicates it to Queen *Elizabeth*, tells us is contained the right and perfect Means of making the *Philosopher's Stone*, *Aurum potabile*, &c. but in a mysterious and unintelligible Manner. As he is in great Repute amongst the Adepts, I may hope for Pardon, if I sometimes quote his uncouth Rhymes.

* From some Chronicle which nobody has ever seen but our Traveller, from some M. S. *penes me*, as says constantly that great Light (the *Vatican* reads it, Glow-worm) of *History Dan. Neale*, for tho', as
I have

of secret History I do not know, but he assures us *quod inculpatae fidei Registris innotescit* ; the Reader must judge if this is Proof sufficient for such prodigious Accounts, which would not have been forgot by our most noted Historians.

THE many and great Encomiums given by the Adepts to the Study of Chymistry, the several Methods of abusing the Credulous by fraudulent Descriptions of the Way of preparing the Stone, are Reasons sufficient for the Whole to be deemed a Fable ; People of easy Dispositions are allured by the pompous, yet seemingly plain, Manner in which the Story is told, till at last they find themselves reduced to Penu-ry and Distress in their Circumstances, and to the Derision of the whole World. For these Reasons the Doctor persuades

I have found since, that *Gregory of Tholouse* observes that *Lully* assisted King *Edward*, yet he specifies no Sum ; and *Lully* mentions his being sent for by that King, in *Libro Transmut. Animæ* ; but nothing farther.

persuades not to buy many Books § that treat of this Subject ; they are generally wrote in so myſterious a Stile, that it raiſes the Curioſity of the Reader to attempt finding out what, when known, gives him little Satisfaction ; for even thoſe fortunate Perſons who have been (or rather would persuade us they have been) Maſters of the Secret, in their Writings communicate their Knowledge in ſo ſparing and obſcure a Manner, that little Inſight or Inſtruction can be got by reading them ; if you conſult *Raymund Lully*, or *Ripley*, there is nothing to be learnt from their unintelligible Jargon. I can give a Specimen of the former's Works from a little Manuſcript formerly belonging to the Doctor. The *Motto* to it is well adapted, *Fortier ille facit qui Mi-*
ſer

§ I made Solutions, full manie a one,
 O. Spirits, Ferments, Salts, Yron and Steele,
 Weening ſo to make the Philoſopher's Stone :
 But finally, I loſt every deelee
 After my Books yet wrought I weele,
 Which evermore untrue I preeved
 Which made me ott full ſore agreeved. *Ripley.*

ser esse potest; it is dated *February*
1594, and runs thus;

‘ Here begynneth the Rosary of Phi-
‘ losophers, most diligentlie compiled,
‘ and brought into one Volume.

‘ They which desier to have the most
‘ true Knowledge of the greater Science
‘ of the philosophical Arte, lett them
‘ diligentlie peruse this little Booke,
‘ and oft tymes rede it over, and they
‘ shall obteyne their prosperous and
‘ wished desier. Lysten to these Things,
‘ you Children of the antient Philoso-
‘ phers, I will speeke in the highest and
‘ loudest Voice I can; for I come unto
‘ you to open and declare the princi-
‘ pall State of humayne Things, the
‘ most secrete Treasure of all the Se-
‘ crete of the whole Worlde. I will
‘ not do it fanedlie, but altogether
‘ playnelie and truelie: Wherefore
‘ use you towards me such a Devotion
‘ of Hearing, as I shall bring unto you
‘ Mystery of Doctrine and Wisdome,
‘ for

‘ for I will shew you a true Testemonie
 ‘ of those Things which I have seeine
 ‘ with my own Eyes, and felte with
 ‘ my Hands. There ar many Men so
 ‘ forward as deceitful Bosters, who,
 ‘ after grete Expence and Labor, find
 ‘ out none Effect but Misery.’

THIS last Sentence is so true, that
 I am certain to find none more proper
 to stop at ; tho’, indeed, after so pro-
 mising an Introduction, one would ima-
 gine the Doctor could not have failed
 of having the Key of this Cabinet ; but
 we are certain he never had, and this
 he confesses, when he says to *Munda-*
nus, that altho’ he knows in general
 what their *Mercury* is, * yet in parti-
 H cular

* I find a wide Difference between the two great
 Doctors, *Lully* and *Ripley*, in this fundamental Affair,
 the former tells us, Circa illius Lapidis generationem
 quatuor exiguntur scilicet materia conveniens, ut est
Sulphur et Argentum vivum, et locus expediens, in quo
 lapidea vis naturalis infunditur, &c. Codicil; seu
 Vade mecum Lulli, Cap. 16. The latter acquaints
 us,

To this I answer, that Mercurie it is,
 But not the common called *Quicksilver* by Name,
 But

cular he cannot tell what is its most intimate Nature, from what it is chiefly extracted, or by what Fire and Regimen it is brought to its highest Perfection; and therefore he desires an Eclaircissement in this. And accordingly the first Question he proposes to him is, What is the *Mercury* of the Philosophers? Which the Doctor imagines is not the common Quicksilver, that being a Metal wants Reduction as much as Gold, for one Metal cannot be transmuted into another, till it is reduced to its first Matter, that is, *Mercury*.

THE Hermeticks call that fiery, viscous Water their *Mercury*, with which their *Sun* and *Moon*, their white and red Tincture, is impregnated; this is their Soul of the World, that produces
every

But Mercurie without which nothing being is;
All Philosophers record and truely saie the same,
But simple Searchers putteth them to blame,
Saying, they hid it, but they be blame worthy
Which be no Clearkes and meddle with Philo-
phy.

every thing, § all Metals and Minerals, is the Cause of Vegetation, and Increase of Plants and Trees *. *Mundanus*, in the Answer to this Question, seems to assent to the Doctor's Opinion in this, when he says, common *Mercury* is found only in some particular Parts and Mines of the Earth, our *Mercury* is every where, there being no concrete Body, or Element, in the World which has it not. But I shall not dwell longer upon the Questions proposed by the Doctor to this Adept, or his Answers ; Alchymy is not the *Foiblesse* of this Age, there are other

H 2

more

§ From these Words, *nec Cælo, nec Aquis nec Terris sed ubiq; jacet*, in the famous Epitaph of *Bologna*, which begins *D. M. Ælia Lælia Crispis nec Vir nec Mulier, nec Androgyna*, &c. some of those many Criticks who have laboured at it, explain the Inscription as meaning the Philosopher's Stone.

* *Horum autem amborum (Solis & Lunæ) partes subtilissimæ in aere conjunctæ conjugatæq; producunt universalem istum Mercurium, qui quicquid est quod Animæ Mundi, vel nescio cui Colkodow, vel Archæo tribui solet, id omne suapte Virtute consummat. Ille in profundo minerales naturas excudit; Ille femina vegetantium concitat atq; vegetare, crescere atq; florere facit, p. 60.*

more flagrant which predominate, and require a Pen of greater Authority than mine to enumerate and correct: However, I must beg leave not to pass by the Fire of these Philosophers, as this is what they most artfully endeavour to conceal: *Mundanus* tells us, The Work is not perfected by the common or culinary Fire; and by this insinuates, that it must be done by a Spirit, * perhaps of *Vitriol*, § or *Camphire* † (which

* Therefore make Fire thy Glasse within,
Which burneth the Bodie much more than Fire
Elemental, if thou wilt winne
Our Secrets according to thy desire.

Ripley in his 3d Gate.

§ This Enigma on *Vitriol* is in a Book called, the *Philosophical Epitaph of W.C. Esq;*

V I T R I

· Visitabis Interiora Terræ Rectificando Invenies

O L U M

Occultum Lapidem Veram Medicinam

Mrs. Stephens's Powder, by which she affirms, she dissolves the Stone in the Bladder, has a strong Taste of *Vitriol*; tho' I am not willing to make her an Adept, not finding any of her Sex, except *Helvetius's* Wife, upon Record amongst these spiritualized Gentlemen.

† I shall give an Instance of the surprizing Power of *Spirit of Camphire*, which has been lately in most of the publick Papers. A Woman of *Verona* in *Italy*, of Sixty-two Years of Age, who had been used to wash

(which latter I find in a MS. of the Doctor's own Hand-writing, to be the Basis or Earth from whence the *Powder of Projection* is extracted) as they deem this one of the most profound Mysteries of Nature, so it is the greatest Secret of the Adepts : The Fire of the Peripateticks, say they, is dry ; of the Chymists, is moist ; the Vulgar calcine and burn by a culinary Fire, we by a clear chrySTALLINE LIQUOR. *Pon-*

H 3

tanus

wash and rub herself every Day with the *Spirit of Camphire*, to prevent Colds and Coughs, was found, on the 14th of *March* 1731, near her Bed, burned to Ashes, all but her Shin-Bones and Feet, and three Fingers of one Hand. The Walls of the Room, the Bed, and other Furniture, were covered with a fine, but moist, Dust, which had penetrated into the Chamber above it. Common Fire can hardly reduce so large a Body to Ashes ; for it has often appeared, that in great Conflagrations, the Bodies have been dried, scorched, and somewhat burned in the external Parts, but not entirely consumed ; besides, common Fire would have taken hold of the Bed, Furniture, and even the whole House, none of which were damaged. It is therefore not unreasonable to conclude, that this poor Woman was consumed by a Fire, that kindled within her own Body, proceeding from the oily Particles of the mentioned Spirits, excited by Chafing, and the Heat of her Constitution, and that she was consumed in a Moment. These are the Thoughts of Signior *Maffei* and Father *Bellivaga*.

tanus is brought as an Example, who, after he knew the true Matter of the great Work, failed in Two-hundred Experiments, before he brought it to Perfection, because he was ignorant of the proper Fire.

I SHOULD not do these Gentlemen Justice, was I not to give an Instance or two of the sublime Stile, in which they publish their Art. There are some Adepts, who allow that Man is the rich Mine of this mercurial Sulphur or Matter, which is the Basis of their Stone ; accordingly *Haimo*, in a most polite and lofty Strain, points out to us very plainly the Place from whence it is taken : He thus accosts the Sons of Art, *Go, says he, a Tip-toe, with a sower Phiz, and in great Silence, to the back Part of the World (of the lesser) and there ye shall hear the Noise of Thunder, the Winds roaring, and shall see Hail and Rain fall to the Earth ; this is what ye desire, and is of greater*

EDMUND DICKINSON, M.D. 103
*ter Value for the Work, than any Mi-
neral whatsoever* *.

RISUM TENEATIS ? How can we
wonder that these mysterious Gentle-
men hide by Equivocations and Fi-
gures, their Fire and more difficult
Parts, when the Postern-gate, from
whence every common Porter sends
greater Quantities of their *Balluca*,
than the most subtle Adept, is wrapt
up in so pompous a Dress? Is it possi-
ble to read so bombast a Description,
secreté, morosé & cum magno silentio ?
That Man who could poke his Nose
H 4 into

* *Ite secreté & morosé cum magno silentio & ac-
cedite posteriora mundi (scilicet parvi) & audietis
tonitrum sonantem, sentietis ventem flantem, & vi-
debitis grandinem & pluviam in terram cadentem, &
hæc est res quam desideratis, & quæ valore suo omnes
lapides montium mineralium in Artificio Alchemiæ
præcellit, p. 179.*

Ripley sings the same Song, where he says, in his
Erronccous Experiments,
Remember that Man is most noble Creature
Of Earthy Composition, that ever God wrought,
In whom is the four Elements, proportioned by
Nature

A. *Natural Mercurialitie*, which costeth right
nought.

into that Part of the World with *Haimo's* necessary Qualifications, would scarcely be allowed by the Logicians *animal rationale, quia non risibile.*

OF the same Stamp is this clear Address to his Scholars of an Adept of the last Age, receive that which is not as yet perfect, and yet not wholly imperfect, but which tends to Perfection; and make out of it what is most noble and perfect: We may believe *Lully*, when he says, that the Writings of the Adepts are nothing but artful Inventions to keep the grand Work still a Secret; others may say, it is to hide their Ignorance and Impostures. *

DR.

* The Titles to some of their Writings are as extraordinary, as their Style and Matter is unintelligible, *viz.*

The Hermetical Banquet, dress'd by a Spagyric Cook, for the better Preservation of the Microcosm. *Lond.* 1652.

Glauber's Golden Ass well managed, and *Mydas* restored to Reason. *Lond.* 1651.

Jo. Heydon's Exhavarana; or, *English* Physician's Tutor; in the Astrobolisms of Metals, Rosicrucian, miraculous, Saphiric Medecines of the Sun and Moon;

DR. DICKINSON was of Opinion, that there is such a Thing as a *Panacea*, or *Universal Medicine*; for, observing that the basest Metal can, by certain Preparations, be so purged from its *Feces*, as to become the most pure and valuable; and this by Separation and Maturation, without the Help of the Stone, as I shall shew by-and-by: He thought it equally possible, that there might be prepared a Medicine capable of totally eradicating all Distempers incident to the human Body: For many Spagyrist, and those of the higher Class, assert, that the Metallick and human Body are from the same Stock, the same *Materia prima*, or *Mercury*, and that, except a little earthy Dross, and a Redundance of Water,

Moon; the Astrolasmes of *Saturn*, *Jupiter*, &c. all harmoniously united with his Psonthonphanchia. *Lond.* 1665.

Geo. Thor's Chieragogia Heliana, an easie Introduction to the Philosopher's magical Gold. To which is added, *Zoroaster's Cave*, and *Jo. Pontanus's Epistle* upon the mineral Fire. *Lond.* 1667.

Cum multis aliis.

ter, the animal Nature consists of nothing but this *Mercury* impregnated with its Sulphur, of which two, all Metals consists; and therefore conclude there is no Distemper which can befall the human Body, but is to be cured by this *Mercury* and *Sulphur*; Difference of Constitution, Strength, or Weakness of Body, Complications of Distempers, or single, being equally affected by the universal Power of this Remedy, which, by its great Purity and Subtlety, not only cleanses the Blood to the highest Degree, but by the same Facility with which it heals the Parts, it nourishes them; into every Quarter, at the same Time, are dispersed Physick and Support*. *Mundanus* confirms an universal Medicine, able to renew and cherish the radical Moisture, so as to preserve
 Life:

* The Powder and Draught by which Mrs. *Stephens* has lately wrought such Wonders in the Cure of the Stone, she affirms to have this Quality, of cherishing and nourishing the several Parts thro' which they pass, while they dissolve and crumble away the Stone in the Bladder.

Life : That some of the antient *Spagyrist*s are not still alive by the Help of this Elixer, arises from that appointed Term of Life allotted all Mankind by the Creator, which they are not to exceed. The *Panacea* can restore Health and juvenile Vigour, but cannot lengthen the Span of Life ; and some who have been thought dead, have lived out their appointed Time, transporting themselves from one Country to another, and changing their Names, to avoid the Danger that must follow the being known to have the Secret ; after this Manner, Page 218.
 one *Artephius* lived above a Thousand Years ; and, altho' the Scripture informs us of the Longevity of the Patriachs, it is silent as to the Cause of it ; but the Tradition which still subsists amongst the Adepts, imputes it to this Elixir ; the same Tradition moreover asserting, that *Enoch*, by succeeding Generations, was known by the Name *Hermes* ; that *Cham* dispersed the Knowledge of it over *Egypt*, so
 that

that not only that Land, but the Art itself, obtained the Name *Chemia quasi Chamia* *. That amongst the sacred Writers, *Moses* § and *Solomon* ; amongst the Prophane, *Orpheus*, *Empedocles*, *Democritus*, *Plato*, *Pythagoras*, *Hesiod*, and *Homer* †, were Adepts. We must own, with this Gentleman, that Chymistry

* *Minsheu* calls the Art *Alcumie* ; *Harris's Lexic. Tech. Alchymy*, and derives it from the *Arabick* Particle *Al* and the *Greek* Word *χυμός*, a Juice ; or from *χέειν*, to melt ; his Definition of it is very severe, *Ars sine Arte cujus principium est mentire, medium laborare & finis mendicare. Calius Rhodoginus* calls it *Archymia quasi ἀργύρεα χημία*, the Fusion or melting of Silver. *Bochart* will not have it brought from *Cham*, but *Chema*, which signifies to hide. Ab *Arabibus Alchymia* non scribitur ut *Chami* nomen per *Chafed* per *Cheph*. unde patet origo nominis toties quæsitæ nec dum reperta. Arabice nimirum *Chema* est occultare inde igitur *Chemia* vel *Alchemia* est ars occulta ; quo non potuit dari nomen aptius, si rem ipsam respicias, sive docendi modum. *Phaleg Lib. 4. Cap. 1.* But *Dr. Shaw*, in his *Travels*, p. 237, tells us, the *Arabians* write it *Kymia*.

§ That unintelligible Piece called the *Tabula Smeragdina Hermetis*, wherein the Art is pretended to be expressed, was taken (as many Adepts aver) from *Moses's History of the Creation*.

† Had this been so, the Historians, or, more properly, the Satyrists, wou'd not have forgot to have acquainted us with it ; neither *Pliny*, nor any other *Greek* or *Latin* Writer, as we find, mention this Art.

mistry is an Art of very great Antiquity ; but that Alchymy, or a more refined Kind of Chymistry, was never heard of, at least the Word Alchymy, till found in *Julius Firmicus Maternus*, an Author who lived under *Constantine the Great* ; and therefore *Pincirollus* places it amongst those Inventions unknown to the Antients ; the *Moors* had it from the *Egyptians* ; and we, about the Year 1150, from the *Arabian Moors* in *Spain* ; however, the Doctor will have it, that *Moses's* Skill in Chymistry is not to be questioned from his burning and pulverizing the Golden Calf, and giving it the People to drink ; to render Gold potable, is one of the most difficult Operations in Chymistry ; but no more of this till I come to the Doctor's next Work, his *Philosophia Vetus & Vera*.

AND thus much for this famous Epistle ; I have nothing more to say upon it, but, with Mr. *Ward*,

Miseris succurrere disco.

For

For we may observe the Adepts strong Advocates for his *Pill and Drop*; but whether they are composed from the same Ingredients the *aurum potable* of *Ramund Lully* was, by a Draught of which, when old, he was restored to a youthful Vigour; * or whether they are not disguised *Mercury precipitate*, or *rectified Butter of Antimony*, digested with thrice its Weight of *Alcohol*, a Drop or two in Sack being an Emetick, he best knows. I suppose he does not expect to be flattered, as so great a Chymist, who, from the Cure of Metals, dreams of extracting a Quintessence from the Vegetable or Animal *Mercury*, capable of reducing to their just Temper all the Humours and Qualities of the several Elements, of which the Body is compounded. This, by regular Physicians (not deeply
read

* The *Europeans* are not the only People to be blamed for their Folly and Credulity in the *Grand Elixir*; we find in *du Halde* many *Chinese Emperors* poisoned by the *Bonzas*, under Pretence of giving them the *Liquor of Immortality* promised by the Sect of *Tau*.

read in Alchymy) is thought to be attempted by none but Empiricks ; the great Dr. *Boerhaave*, in a most accurate Manner, overturns the Notion of a *Panacea*, and evidently shews, from the different Causes, Natures, Effects, and Seats of Diseases, that several may be cured by one Medicine, but all, by none: He observes, that the most universal Medecines known, are *Water*, *Fire*, *Mercury* and *Opium*, and that by these cautiously disguised, some have acquired the Reputation of universal Physicians. As *Boerhaave* is thus entirely against allowing a *Panacea*, so is the Learned Mr. *Boyle* far from being satisfied as to a Possibility of the grand Operation, or Philosopher's Stone ; he that has seen it, says he, has more Reason to believe it, than he that has not * : For many are the Accounts of
the

* This is a polite Way of telling his Friend Doctor *Dickinson*, that tho' he scarce believed the Thing possible, yet he would not question his Veracity. However, to satisfy the Curious, that they may not be imposed upon, but be certain of knowing it, *when they*

the Impostures and Cheats of several pretended Adepts ; they fix *Mercury* with *Verdegrease*, and then colour it deeper (for the *Verdegrease* will give it a yellow Colour) with *turmerick*, *Cadmia*, &c. and thus would they pass it off for true Gold ; but if you try this Composition by the Coppel, it will fly away in Fumes. One would imagine Doctor *Dickinson* to have been too well versed in such Experiments, to be so easily imposed upon, and that twice by the same Person, one whom he knew and kept a Correspondence with ; therefore we may positively aver,

they see it, I shall give a Description of the Stone, from one who tells us, he saw, and handled, several Pieces for almost a Quarter of an Hour, and that is the famous *Helvetius*, whose Projection made so much Noise in the last Century ; after describing the Person of the Adept, who came to his House, he adds ; In the Interim he took out of his Bosom-pouch, or Pocket, a neat Ivory Box, and out of it took three ponderous Pieces, or small Lumps, of the Stone, each about the Bigness of a small Walnut, *transparent*, of a pale *Brimstone Colour*, whereunto did stick the internal Scales of the Crucible, wherein it appeared this most noble Substance was melted : The Value of them might be judged worth about twenty Tuns of Gold.

aver, that had he not been thoroughly persuaded, that the Thing was actually done in his Presence, he was a Man of too great Probity, and so strict an Adherer to Truth, as not to assert in the publick Manner he does in this Epistle, that it was so. Had it been an Imposture, nothing is more easy than to discover it; true Gold will bear torturing many Ways in the Chymist's Fire; but nothing can be so called, which has not the Malleability and great Ductility of that Metal, and especially its true specifick Gravity; that is, it must be to Water, as Eighteen and one Half is to one, or else it is certainly counterfeit.

WE are told, that there are three Ways whereby the Alchymists have attempted to arrive at the making of Gold; the first is by Separation, for every Metal yet known, contains some Quantity of Gold; only in most, the Quantity is so little, that it will not

I defray

defray the Expence of getting it out. The second by Maturation, for the Spagyrist's hold *Mercury* to be the Basis and Matter of all Metals; and that by subtilizing, purifying, and digesting Quicksilver with much Labour, and long Operations, it may be converted into pure Gold. The third Method is that of transmuting, or of turning all Metals readily into pure Gold, by melting them in the Fire, and casting a little Quantity of a certain Preparation into the infused Matter *, upon which the *Fæces* retire immediately, are volatilized, burned, and so carried off, and the rest of the Mass turned into pure Gold.

WHETHER this third Method be possible or not, is not easy to deny. We have so many Testimonies of Persons

* *Helvetius*, in his *Golden Calf*, tells us, that an Adept having presented him with a Crum of the Stone, no bigger than a Rape or Turnip-Seed, he, with that, transmuted six Drams of Lead into the best and finest Gold, and that it was so adjudged on Tryal by the Goldsmith.

sons who, on all other Occasions, speak perfect Truth, that it is somewhat hard to give them the Lye in this: Amongst these may be reckoned the Doctor, a Man of that great Veracity and Skill in Chymistry, that there need be no better Voucher desired to prove that the Thing has been done. Before I leave this Book, I must observe, that a necessary Attendant upon the Study of Chymistry is judicial Astrology, and, indeed, they are so united, that you cannot advance one Step in the great Work, except in a proper, planetary Hour; so that to make any Progress in the one, you must be well versed in the other: Upon this Account, and thro' that Curiosity which some Persons have of desiring to know their Destiny, of which, to be ignorant, others have thought the greatest Happiness, and are of *Horace's* Opinion,

*Tu ne quaesieris scire (nefas) quem mihi quem tibi
Finem Dii dederit, Leuconoe; nec Babylonios
Tentaris numeros*————

For these Reasons *Foreman, Napier, Williams, Lilly*, and such Operators, were in greater Repute in the last, than any of the Fraternity are in this *faithless and unbelieving Age*. The *Romans* were sensible of the Mischief done by these Divers into Futurity, when, as *Tacitus* informs us, they banished out of the City all who used *Jewish and Egyptian Arts*; and *Ennius* says of them, long before, *quibus divitias pollicentur, ab iis drachmam petunt* *.

JUDICIAL

* The rest of these Verses, as we find them in the first Book of *Tully de Divinatione*, are not foreign to our Purpose.

Non habeo denique nauci Marsum augurem,
 Non vicanos haruspices, non de circo Astrologos
 Non Isiacos conjectores, non interpretes somnium;
 Non enim sunt ii aut scientiâ aut arte divinei;
 Sed supersticiosi Vates, impudentesq; hariolei,
 Aut inertes, aut insanei, aut quibus egestas imperat.
 Qui sibi semitam non sapiunt, alteri monstrant
 viam;
 Quibus divitias pollicentur, ab iis drachmam petunt,
 De his divitiis sibi deducant drachmam, reddant
 cætera;
 Qui sui quæstus causa fictas suscitant Sententias.

JUDICIAL Astrology is not allowed in the Schools as a Science, because of its Uncertainty, and the wrong Foundation it is built upon; for tho' we agree that the heavenly Bodies have an Influence upon the Terrestrial, yet, that the one is affected by the other in the manner those occult Gentlemen would persuade us, is not allowed by many, who have given themselves the Trouble of examining into it; first of all, the popular Names of the Planets and Signs in the *Zodiack* have no Relation to, nor can they give us any Idea of their Nature or Influence; and yet we are told, that if an Eclipse shall happen in a Constellation human, as *Gemini*, *Virgo*, or *Aquarius*, then Mankind shall be affected; if in a Constellation Beastial, as *Aries*, *Taurus*, *Cancer*, or *Leo* *,

I 3

then

* In *Gaffarel* we find an Answer to the Question, Quare signa Zodiaci animalium nomina habent? Quia Aries in Oves; Taurus in Boves; Leo in Leones; Scorpio in Scorpiones; Piscis in Pisces; Virgo in Virgines & Steriles; & sic de cæteris imperium habent.

then Beasts so and so called. If this is true, what are we to think of the antient *Hebrew* Calculations, who represented the Stars, either altogether, or severally, by the Letters of the Alphabet, and when all the Letters were finished, then they expressed the rest of the Stars by two Letters, and durst not fancy the Figures of living Creatures, as we do, for fear of falling into the Imputation of Idolatry? The antient *Arabians* having a Regard to the Zeal of the *Hebrews*, represented what we call *Aquarius*, by a Mule laden with two Barrels, *Gemini* by two Peacocks, *Virgo* by a Sheaf of Corn, and so on. The *Egyptians* and *Persians* represented the Stars only by certain Characters; the *Greeks* were the first who wholly made use of living Creatures: So that to build any Hopes of Influence from their Names, is too weak to be dwelt any longer upon. It is an Axiom of the Astrologers, according to *Baptist Morin*, that Light doth only illuminate, and nothing else; and,

and, it is certain, that what they mean by *Influence*, by which the Stars compel or incline us to such Actions, can be nothing else but a Quality *supposed* to flow from the Bodies of the Stars, the Effect of their Heat and Light; if, besides these two, they refer us to certain occult Qualities, let them shew us what they mean by such, or how they *can* know we are affected otherways than by their Heat and Light, which must have greater or lesser Influence, as they are at a nearer or more distant Situation from our Atmosphere; how is it possible than, that any Man's Rise or Fall shall depend upon the Influence of *Saturn*; this leaden Planet, whose Motion seems slowest, because farthest from the *Earth* and the *Sun*, and consequently has a greater Circle to describe, revolving round the *Sun* in about twenty-nine Years and an Half; he shines but with a feeble Light, by Reason of his Distance, which is so great, that the *Sun's* Disk, to an Inhabitant of

that Planet, will appear an Hundred Times less than it does to us, and both its Light and Heat be diminished in the same Proportion; that Man must therefore have strong Faith to believe that this Star has so much to say, not only in the Rise and Fall of Empires, but in the good or bad Success of single Men. I confine my self chiefly to this Planet, because it is asserted, that, from the Change of *Saturn's* Absis into *Cancer*, *Mahomet* had his Growth, and by the Change thereof into *Capricorn*, shall at length receive a final Destruction; * but here Doctors differ, some saying that *Mahomet's* Downfal initiated in 1630; others, who by more accurate Observations, found that the Absis of *Saturn* continued after that Time for many Years in *Sagittary*, affirm, that it entered not *Capricorn* till the Beginning of the Year 1728, at which Time both *Mahomet* and his Law were to be extirpated; 'tis ten Years since

* See the Works of that famous Almanack-maker Sir *George Wharton*, p. 130.

since that Period is elapsed, and both *Mahomet* and his Law are in no great Danger. And must there no publick and extraordinary Events happen, which may be attributed to natural Causes, but we are to impute them to certain occult Qualities and Powers of the heavenly Bodies? Must the Revolutions in Religion, as well as of States and Kingdoms, happen only under such and such Configurations? There are who favour this Opinion, and tell us, that the *Reformation*, or at least that Spirit of Disputation of some of the *Enthusiasts* at the Beginning of the sixteenth Century, was owing to the Power of some malignant Constellation; whereas, to any rational Enquirer, there appear Causes only natural and sublunary; Monkery and its Attendant Ignorance, began to give way to Learning, which by all is confessed to have been at that Time in great Reputation; the Arts and Sciences began to recover and emerge from the Destruction caused by the Inundations

of

of the more barbarous Northern Nations : The Muses found Protectors in the *Medici*, the Head of which Family being at that Time Pope, all Encouragment was given to the *Belles Lettres*, as our Poet tells us in his *Essay on Criticism*.

*But see ! each Muse, in Leo's Golden Days,
Starts from her Trance and trims her wither'd
Bays !*

*Rome's antient Genius o'er its Ruins spread,
Shakes off the Dust, and rears its rev'rend
Head !*

*Then Sculpture, and her Sister-Arts, revive,
Stones leap'd to form, and Rocks began to live ;
With sweeter Notes each rising Temple rung,
A Raphael painted, and a Vida sung.*

Besides this, there was a Concurrence of Circumstances under the Pontificate of *Leo X.* which had not, perhaps, happened at any time so favourable to such a Design, as may be easily perceived by those who will look into the Affairs of *Europe* of that Time, to which it may be much better attributed, than

than to the Effects of any noxious celestial Aspect: But to observe how the Stars themselves must suit their Influence to the Humour and Caprice of those that consult them. Dr. *Fiddes*, in his *Life of Cardinal Wolsey* *, assures us, That *Luther's* Adversaries, who addicted themselves to Astronomical Observations, took Pains to give him a disadvantageous *Horoscope*, that they might defame him according to the Rules of an Art, which had at that Time some great Names to support the Credit of it; but other learned Men, proved by the *same Rules*, and with equal Evidence and Certainty, that *Luther* ought to have been a great Man. Is not this Guess-work sufficient to make any two Astrologers laugh at one another when they meet, as *Cato* said of his Augurs?

IN the second Place, the whole Art of Prediction depends principally upon the Division of the Heavens into
twelve

* Book II. Chap. vii. Sect. ix.

twelve Houses; but may we not say here with *Picus* of *Mirandola*, *Why into twelve?* or *why is the first House called the House of Life, and placed in the East?* the second of *Riches*, and so on? and *why are the other Houses called by their Names, and disposed in that Order?* Let us hear the Answer of one of their Authors, who was asked this Question; To enquire, says he, for what Cause such a Virtue is appropriated to such a House, is to enquire why the *Sun* is light, *Fire* hot, or *Water* cold; these Qualities depending upon certain *intrinsick Principles unknown*, or at least very little known to us. What an *Insight* into this mysterious Affair do we gain from so clear an Answer; but *Sir George Wharton* ingenuously confesses, that, indeed, all who have endeavoured to give the *Reasons* of these Houses, have produced nothing orderly, nothing of Truth, but meer *Figments* only. *Morin* says, That God infused the Knowledge

See his Works,
p. 195.

ledge of the Division of the Twelve Houses into *Adam*, from whom, by the *Cabala*, it was transmitted to Posterity*.

IT would be something more than vain in me to attempt pointing out the several Weaknesses of this Science, after so many great Men, especially *Picus of Mirandola*, *Alexander ab Angelis*, *Gassendi*, and others; but as the two former are those against whom *John Baptist Morin* chiefly endeavours to shew the Certainty of *Judicial Astrology*, asserting, That *Gassendi* stole all his Arguments from them; and as he sets aside the many Figments of *Ptolomy* and *Cardan*, and, indeed, of all who have gone before him, as if no Person had ever given the true Reasons and Principles upon which this Science was built, it gave me some

Encou-

* Nec non divisionem mundani spatii in 12 Domos diversarum quoq; virtutum: Hæc enim humanæ mentis aciem superare mihi videntur, a Deo fuit Adamo peculiariter infusa, a quo per Cabalam devenit ad posteros. *Præf. Apolog. p. 3.*

Encouragement to peruse his tedious Folio, which I found full of the Reveries of these Star Gazers, and very unsatisfactory, especially where he treats of the *Influence* of the Stars; which, if he could have *plainly* made out so to effect, as they would persuade us; or, indeed, if he could have told me what he meant by *Influence*, he might have had one more Convert to his Opinions: We are gravely told by him, that *Influence* is distinct from Heat and Light; a certain *hidden Quality*, a *formal Virtue* inherent in every Star, besides its Elemental, Ethereal, and Cœlestial Qualities;* how wise are we from such a Definition of these hidden Qualities? this Jargon may please their

* Vis influens non fit qualitas per se saltem sensibilibus, ut sunt lux & calor; sed alia sublimioris ordinis, per quam corpus ipsum agat in hæc inferiora, quamq; vulgò *abditam* Astrorum *qualitatem* nuncupant. In quovis astro præter Qualitates Elementales, Æthereas atque Cælestes, illi a mixtione inhærentes datur *formalis virtus*, quæ formæ specificæ ipsius astri propriam determinat efficientiam; itaque influentiæ nomine hæc *tantum formalis virtus* propria a nobis intelligitur. *Morini Astr. Gal. Lib. 12. Sect. 11. Cap. 1.*

their Disciples, but not any one who
 is a Lover or Searcher after Truth ;
 and yet *Morin* pretends to lash the
 Fortune-tellers of his Time, and to
 lay down certain Rules, how Astrology
 may be restored and extricated from
 the Ignorance and Folly of Impostures ;
 he labours much to put his own Sense
 and Construction on that Act of the
Council of Trent, and the *Bull of Sixtus*
Quintus against Judicial Astrology,
 tho', for fear he should seem too great
 an Advocate for it, and bring himself
 into a Præmunire, he adds, ' But let
 ' no Man think I enforce or attempt
 ' any Thing against the most holy
 ' *Roman* Chrch, for I embrace not
 ' only the ninth Rule of the *Index*
 ' *Expurgatorius* of the *Council of Trent*,
 ' but also the *Bull of Sixtus Quintus*
 ' against such as profess the vain and
 ' false Science of the Stars and Con-
 ' stellations.' We cannot wonder,
 when we find a Council first, and then
 a Pope, taking Notice of this Science,
 when some have been so impious as
 to

to calculate the Nativity of our Saviour;* and others to assert, that, of all Aspects, the *Trine* being the most perfect,

* *Cardan* has been so presumptuous as to do this, and so vain as to endeavour to suppress the Names of the Authors from whom he chiefly borrowed the Calculation of *Christ's* Nativity; *Gabriel Naudè*, in his *Judgment on Cardan*, gives us the Names of four Authors, who, long before, had been guilty of this Impiety. The first was *Albumazar*; then *Albertus Magnus*; after him, Cardinal *Peter de alliaco*, who died under Pope *Martin V.* and, lastly, *Tiberius Ruffilianus Sextus* of *Calabria*, in the Time of *Leo X.* Besides these mentioned, I find *Morin*, in his *Astrologia Gallica*, guilty of the same Fault; and our learned *John Gregory*, of *Christ's Church*; but with this Caution, that he did not this as if he thought the Star of *Jacob* subject to his own Firmament.

Milton, indeed, has made *Satan* so presumptuous, but will not allow even him to be sure and certain, in his Predictions from the Stars, concerning our Saviour's Kingdom.

—————If I read ought in Heav'n,
Or Heav'n write ought of Fate, by what the Stars
Voluminous or single Characters
In their Conjunction met, give me to spell,
Sorrows and Labours, Oppositions, Hate
Attend thee; Scorns, Reproaches, Injuries,
Violence and Stripes; and, lastly, cruel Death;
A Kingdom they portend thee, but what King-
dom?

Real or Allegoric I discern not,
Nor when, eternal sure, as without End,
Without Beginning, for no Date prefixt,
Directs me in the Starry Rubric Way.

Par. Reg. B. 4. line 380.

perfect, is derived from the Eternal Trinity: As to the first, both *Thuanus* and *Scaliger* are of the same Opinion, almost in the same Words, and know not whether to call it an impious or wanton Attempt, in thus subjecting the Lord of the Stars to their Power; and imagining him to be born at a certain Point of Time, when that *Æra* is still contested; so that the whole appears to be a Contest between Vanity and Impiety. As for the second, these long-sighted Gentlemen did not reflect that judicial Astrology was invented by the *Chaldeans*, who were ignorant of the Doctrine of the Trinity, from whom it came to the *Egyptians* and *Arabians*, and so to us.

THIS is a proper Place to observe what the *French* Historians tell us, that in Time of Queen *Catherine de Medicis*, Astrology was so much in Vogue, that the most inconsiderable Thing was not to be done without consulting the Stars. And in the Days of King *Hen-*

ry III. and IV. of *France*, the Predictions of Astrologers were the common Topicks of the Court Conversation; this predominant Humour is sufficiently rallied by *Barclay* in his *Argenis*; and very probably was one Reason why *Sixtus Quintus* published his Bull against it, tho' he proceeded in this, as in all other his Orders, with excessive Rigour*.

THIS, then, was the *Foiblesse* of the sixteenth, as Chymistry was of the seventeenth, Century; the wisest and greatest Men of the last Age had the Weakness to run into this Gold-making Humour;

* Il defendit l'Astrologie Judiciaire, qui estoit alors en Vogue à Rome, & quelques gens d'assez bonne famille & protegez par des Cardinaux furent condamnez aux galeres, pour s'etre amusez, depuis ces defences, à cette Science imaginaire. Vie du Sixte V. par Gregorio Leti, Liv. 6. They who would see more of the Vanity of this Science, besides *Cornelius Agrippa*, may read the second Book of *Barclay's Argenis*; the Articles *Cattho* and *Rugieri*, in *Bayle's Dictionary*, and *Françoise*, p. 415. *Sorrel's Refutation of Gassarel's Work*, intituled, *Curiosites inouies sur la Sculpture Talismanique de Persans, Horoscope de Patriarches, & lecture des estoiles.*

Humour ; it was the Distemper of the most refined Wits to be imposed upon by these Cosmopolites : We need bring no other Instances than the Emperor *Leopold*, the King of *Denmark*, and *Q. Christina*, all deceived by that famous Heretick, as well as Chymist, *Josepb Francis Borri*, who, after many extravagant Adventures, falling into the Hands of the Pope, with all his Art could not raise Gold enough to blind the Eyes of the Fathers Inquisitors, who condemned him to perpetual Imprisonment in the Castle of *St. Angelo*, where he died. But we need not go beyond-sea to find a crowned Head deceived by these Impostors ; Dr. *Tovey*, in his *Anglia Judaica*, informs us, that *Henry VI.* had great Expectations from some Adepts, who persuaded that Prince, they had the Secret of the *Grand Elixir*, whereby they could do Miracles upon the human Constitution, and transmute all Metals into pure Gold : The King readily believed all they told him, enter'd

into their Schemes, set them to work, granted them a Patent of Protection, and, what is beyond all, had it ratified by Parliament. The next Year he published another Patent, wherein he tells his Subjects, that the *happy Hour* was drawing nigh, and by means of *the Stone*, which he should soon be Master of, he would pay all the Debts of the Crown in real Gold and Silver.

-----*Quid non mortalia pectora cogis
Auri sacra fames?*

BEFORE I leave the Spagyrist, I must observe one thing more, which is, tho' a Person have all those Endowments of Body, Mind and Fortune, which I have mentioned, and even tho' the Stars propitiously incline (for compel they do not, which, indeed, wou'd be too great an Encroachment on Man's free Agency) yet may he drudge on in the Smoke of a Furnace in vain, there being a Tradition subsisting among the Alchymists (sufficient to deter the boldest *Jason* from attempting to carry
off

off the Golden Fleece) that they are never more at one Time than twelve *Adepti*, and that their Places are immediately supplied by others, whenever it *pleases* any of the Fraternity to die, or rather, in their Style, to transmigrate into some other Place.

-----*Primo avulso non deficit alter
Aureus*-----

What Hopes can we have then of ever possessing this Crow, blacker than Blackness? But we cannot have these People better ridiculed than by Dr. *Dickinson* himself; for tho' he verily believes *Mundanus* had the Secret, and actually made two Projections before him, yet, as I observed at first, there runs a Strain of Banter thro' the whole Epistle, ever laughing at those Pretenders to the Secret, when they wrap up their superficial Knowledge in difficult Phrases, especially their *Mercury*, which is called by some, *The white Pigeon*; *the Crow blacker than Black-*
K 3 *ness*;

ness; the Peacock; the Goose; the Pheasant; and, by many, the Eagle; under these Names they hide the several Appearances the Mercury is in, thro' the Progress of the Work. The Doctor's Description of a Club of these profound Philosophers, *tipling Porter at an Hedge-Ale-House upon Tick*, is diverting enough, with yellow disfigured Countenances, stinking Breath, and dirty Hands; some with oozy, dropping Eyes, and some with none, but all with torn Coats and empty Pockets*. Thus are the Persons of the

* Cum tamén ipsi in cauponulâ nescio qua triobulari, in quâ creditur, zythum bibunt; horum sane vultus discolores, anhelitus fætidus, inquinatas manus. Oculos partim lippos, partim erutos, crumenas exinanitas, atq; vestes demum laceras & pannofas, vicini frequenter vident, p. 44.

To this Description of these Salamanders by the Doctor, I must not forget to add that of the Knight Sir Ripley, in his *Gate of Putrefaction*.

But many Men be moov'd to worke after their
Fantasie,

In many Subjects in which be Tinctures gay :
Both white and red divided manually
To Sight, but in the Fire they fly away :
Such break Pottes and Glasses Day by Day,
Empoysonin^g

the great Masters of the deepest My-
 steries in Philosophy, these the *Enig-
 matistinubivagi*, as the Doctor calls
 them, who, in *Lee's Stile*,

Walk on Stars, and talk with Gods.

K 4

THE

Empoysoning themselves, and loosing their Sights,
 With Odours, Smoakes, and watching up by Nights.

Their Clothes be baudy, and worne Thread-bare,
 Men may them smell for Multipliers where they go.
 To file their Fingers with Corosives, they do not
 spare,

Their Eyes be blear'd, their Cheeks lean and blowe,
 And thus, for had I wist, they suffer Loss and Woe :
 And such, when they have lost what was in their
 Purse,

Then doo they chide, and Philosophers fore doo
 curse.

To see their Houses, it is a noble Sport ;
 What Furnaces, what Glasses, there be of diverse
 Shapes ;

What Salts, what Powders, what Oyles, Waters fort ;
 How eloquently *de materiâ primâ* their Tungs doo
 clap ;

And yet, to find the Truth, they have no hap ;
 Of our Mercurie they meddle, and of our Sulphure
 vive,

Wherein they dote, and more and more unthrive.

For all the while they have Philosophers bene,
 Yet cou'd they never know what was our Stone ;
 Some fought it in Dung, in Urine, some in Wine,
 Some in Starre-slyme (for Thing it is but one)
 In Blood, in Egges ; some, 'till their Thrift was gone,
 Dividing Elements, and breaking manie a Pot,
 Sheards multiplying, but yet they hit it not.

THE Loss to Society would not be great of these Individuals, who are ever in the Smoak of Charcoal ; but the Mischief they do is great in imposing upon and seducing the Weak and Credulous ; how many have been so infatuated, as to spend their Youth and Fortune by their Persuasions, in hunting after the *Grand Elixir*, or the *Stone* (there being a great Difference between these two) who, in their old Age, have been reduced to Poverty, and had nothing left to console them, but the comfortable Reflections of how many times they have been within a few Moments of Success, when Crack ! all is gone and vanished on a sudden ; and what remains to begin again with, but a few Cinders and broken Crucibles ? And yet, if we may believe *Helvetius*, neither so much Time or Money is to be consumed as People imagine ; for his *Elias* tells him, that all the Operation of the most noble *Elixir of Philosophers*, is done and performed

formed in a Crucible, from the Beginning to the very End, in an open Fire, and all the whole Work is no longer, from the very first to the last, than *four Days*; and the whole Work *no more Charge than three Florins*; and that neither the *Mineral* out of which, nor the *Salt* by which, it was performed, was of any great Price; and *Ripley* says,

*One Thing, one Glasse, one Furnace, and no
moe,*

Behold this Principle if he doo take,

And if he doo not, then let him goe,

For he shall never thee rich Man make.

IF ever this falls into the Hands of an Adept, with what Indignation will he *retort* upon me, a Scrap of *Latin* they are mighty fond of prefixing to their Books, *Dic mihi per Deum immortalem, quid est iniquius, quam ut oderint homines quod ignorant?* But, however, tho' one may inveigh against the Word Chymistry, when the *Ara-
bick*

bick Particle *Al* goes before it ; yet, when it has in view nothing but what is founded on the Rules of natural Philosophy and true Medicine ; when it only attempts to shew us the *real* Powers and Virtues of sensible Bodies, without wandering after Romance and Conjectures, it is highly Praise-worthy ; and, by those surprizing Experiments made in it, must fill the Mind of every Inquirer after Truth, with the greatest Veneration for the wonderful Author of Nature.

IT was in this Manner the Doctor employed his Knowledge in the *Art of Analysing Bodies by Fire* ; he found out, by the great Number of Experiments he made, several Medicines, Elixirs, and Drops, as *Cowley* sings,

*The Search itself rewards the Pains,
So tho' the Chymist his great Secret miss ;
Yet Things well worth his Toil he gains,
And does his Charge and Labour pay,
With good unsought Experiments by the way.*
This

This can be attested by no-body better than a certain *Poor Knight of Windsor*, formerly, as far as I know, the Doctor's *Lungs* *. These Medecines, tho' they may have been diverted from coming thro' their proper Channel to the World, yet ought to have that Justice done them, as to go under the Name of their true Author.

UPON King *James's* Abdication, the Doctor, who neither approved his Measures, or his Religion, being now advanced in Years, and afflicted with the Stone, so consequently unable to cross the Seas and attend King *William*, resigned his Warrant as Physician in Ordinary, and retired, both from Court and his Practice. During his Recess from Business, he revised (or rather, many Sheets of the first Copy having been unfortunately burned, he began again) a Book which he had a long Time destined for the Press, but by this Casualty was deferred till the
Year

* Blow Bellows.

Year 1702, when it appeared under the Title *Physica Vetus & Vera* * ; it was dedicated to his very good and honoured Friend Archbishop *Tennison*.

WITH what Regret should any one read that in the Reign of *Charles II.* Wit and Pleasure were in greater Vogue than Wisdom or Prudence in Matters of Religion : The Nation was so overjoyed for the Restoration of the Royal Family ; Men of Sense were so disgusted at the Way of rising, during the Usurpation, by canting Prayers, and *seeking the Lord*, as the *grand Hypocrite* termed it ; and from the many spotted Sectaries spawned at that Time, who covered their Deformity under the deceitful Veil of a seeming Austerity of Manners, that they fell from one Extremity to another, from the

* D. Edmundi Dickinſoni, M. D. *Physica Vetus & Vera* : ſive Tractatus de Naturali veritate hexameri Moſaici, per quam probatur in hiſtoria Creationis, tum Generationis univerſæ Methodum atq; Modum, tum veræ Philoſophiæ principia ſtriſtim atq; breviter à Moſe tradi. *Londini* 1702.

the Height of enthusiastick Rapture, and a certain Preciseness of Deportment, to a Dissoluteness of Morals, and from thence into Scepticism and Infidelity. The long Strides the *Roman Catholick* Religion took in the succeeding Reign, did not more contribute towards confirming the Minds of Persons unsettled in their religious Sentiments; its most zealous Devotees were observed to be too much in love with Power and Riches, to shew they had *nothing* but the Good of Men's Souls at Heart; and the Pomp and Ceremony of it (especially when, in their Memory, there had been so great a Barrenness of both as to leave little Order or Decency remaining) and that chiefly in regard to Pictures and Images, could gain no softer Appellation for it in this Regard from some Persons, than a refined Heathenism. Upon these Accounts many People, who had neither Will or Capacity to enquire into the Truths and Certainty of their Religion, falsely imagined it a political

cal Contrivance of Crafty Men, to awe and curb the Vulgar ; and therefore it was, that they who professed not to believe in a Self-existent, intelligent Being, infinitely Wise and Powerful, as Creator of the Universe, were so much followed. I shall here shew who these were that gained Profelites to their impious Tenets ; and, indeed, to manifest how greatly we are indebted to the Antients, we need only have Recourse to the several Heterodox Opinions of some of the most noted Philosophers of the last Age: The Glory of Invention is reserved in a very few Things to the Moderns, even *Harvey's Circulation of the Blood* §, and *Newton's Gravity and Attraction*, are thought of longer standing than the Age of those two great Men.

THE

§ The Circulation of the Blood, according to *Vossius*, in his *Var. Observ.* p. 70, 71. has been known in *China* 4000 Years ; and *Pere le Compte* tells us, they have made Observations in *Medecine* for the same Number of Years, and that there is somewhat surprizing in their Skill in Pulses. *Let.* 8.

THE System adopted by Mr. *Hobbes* * (besides, that he borrowed much from *Spinoza*, the first, as is supposed, who reduced Atheism into a System by regular Deductions) that there is no Substance distinct from Matter, is forced to be supported by the antient Doctrine of the *Hylozoists*, who held, that all Matter, as Matter, is indued, not only with Figure and a Capacity of Motion, but also with an actual Sense or Perception, and wants only the Organs and Memory of Animals to express its Sensation. Without having Recourse to these absurd Notions, Mr. *Hobbes* must be gravelled how to account for the Difficulties arising from the Impossibility of Sense, or Conscioufness, being morally the Effect of Figure and Motion. The *Spinozists* believe, that Nature produced this World necessarily, and from all Eternity; this they took from *Strato* of *Lampsacus*: The Soul of the World,

* See *Universal History*, by *Sale* and others.

World, an Opinion so common among the Antients, and which made the chief Part of the *Stoic* System, is, at the Bottom, the same with *Spinoza*; only his is more impious, they allowing God's Knowledge and Providence to be universal, he denies both. I shall forbear raking any farther into the Filth of these Notions; this is sufficient to shew, that there was no impious or ridiculous Sentiment of the Ancients, which has not been adopted by some Modern. There is, indeed, one more Person whom I cannot omit, who has not wanted his Disciples, and that is *Monsieur des Cartes*; he follows *Epicurus* in making Matter and Motion the Principles of Nature; supposing, however, the Being of a God, who both created the Matter, and impressed the first Motion upon it; but then, after this Motion once begun, and the Wheels set a going, he leaves this vast Machine to the Laws of Mechanism, which effect all Things, both Coelestial and Terrestrial, without any Assistance

Assistance from the first Impressor. These being the Men whose Sentiments were so prevalent in the last Century, it is no wonder if we find the *Mosaick Cosmogony*, and the Scripture Account of the *Hexaemeron* so neglected. Every one must allow these sufficient Reasons for the Doctor to publish this Book; and he hints at these in his Epistle Dedicatory; for, as such blasphemous and horrid Opinions were every where disseminated, a Vindication of what *Moses* delivers to us; was of great Use, to strengthen People in the Belief, that *in the Beginning God created the Heaven and the Earth*, to instil into them a greater Veneration and Respect for that most ancient of Books the *Pentateuch*, and for what is contained in it, as true and of undoubted Authority, than for any little Quibbles and nice Distinctions of *Knowledge, falsely so called*, or the stale and exploded Opinions of the *antient Heathens* and *heterodox Christians*, newly vamped up by the wicked

Designs of cunning Sophists, who never think themselves in their meridian Glory, 'till they have found out something, which, as they believe, strikes at the Fundamentals of our Creed, tho' generally at the Expence of Sense and Reason, as well as the utter subverting all Revelation. Of this Nature are those late impious Collections of the *Moral Philosopher*, who ranks *Moses* with *Homer*, *Æsop* and *Ovid*, asserting, he wrote in the same oratorical and dramattick Way with the former, and that his Writings are not to be taken in an obvious, literal Sense, without supposing him more fabulous and romantick than any of the Heathen *Poets*, or *Mythologists*.

WE may here complain of a Vice amongst the Learned, which chiefly arises from their Vanity, proving of dangerous Consequence, when it falls among weak or impious Persons. This is the Desire they have to darken and perplex Matters, which seemed before
very

very evident, on purpose to shew their Skill and Knowledge in clearing Points from those Subtleties and Distinctions, in which they themselves have involved them: This, sure, is purposely to seek after what is superfluous, and lose what is necessary. Of this Nature are those Objections raised by *Monsieur le Clerk* * against the *Pentateuch*, asserting, That, as *Moses* refers us to the *Book of the Wars of the Lord*, so is it reasonable to believe, that the Histories we read in the *Pentateuch*, have been extracted from ancient Books compiled by private Persons; and that, from such Memoirs, *Moses* collected the Accounts he gives us of those Times. One would think this done with a Design to depreciate and invalidate the Works of that great Law-giver, did we not afterwards find that, in a Dissertation prefixed to his *Commentary on Genesis*, he answers the chief Arguments, by which he pre-

L 2

tended

* Sentimens des quelques Theolo: de Holland.
Let. 6.

tended to prove that *Moses* was not the Author, and at last acknowledges him for the true and undoubted Author of those Books that go under his Name. Here is his Vanity of shewing his Learning gratified ; but the Question is, whether he has not done more Harm by the Objections, than Good by answering them? for no one can, with Reason, say, that the Sceptick should have his Doubts increased, or the Infidel supplied with Artillery ; besides, a great Part of Mankind is so weak, either by Nature, or Education, as not to be able to distinguish true Reasoning from false Argument and Sophistry ; were we sure, indeed, that they would read the Answer to the Objections, there would be Reason to rejoice, in Hopes of their being convinced ; but as these Persons love to peruse whatever flatters them in their fatal Errors, whatever favours of Infidelity, and nauseate what would open their Eyes, and shew them their Folly, he might have employed his
Pen

Pen another Way to as good a Purpose.

AND, indeed, we have no great Occasion for *Pere Simon*, or *le Clerc*, to tell us, that the Books of *Moses* have had some Addition made to them; the Interpolations at the End of *Deuteronomy* are manifest to every one; for it would be absurd to suppose *Moses* the Author of the Account of his own Death and Burial, or the Comparison between himself and the succeeding Prophets in *Israel*. These Passages are attributed to *Nehemiah*, or rather *Esdra*, * who, on the Return from the *Babylonish* Captivity, at the Command of the *Tirshata Nehemiah*,

L 3

collected

* *Esdram deprevata correxitse, recensuisse renovasse. Saliani. Annal Eccles. Epitome. p. 731.*

At the end of Deuteronomy, in the Syriack Version of Walton's Polyglot, we find these Interpolations ascribed to Josua; Continentur in isto volumine legis, versus bis mille septingenti nonaginta sex. Totus vero liber iste legis complectitur versus sexdecim mille nongentos & sex; sectionibus centum viginti sex comprehensos. Compositus fuit a Mose, dispositus vero atq; absolutus a Josua filio Nun ejus ministro.

collected and published the Books of
Moses.

As the *Pentateuch* treats of the Beginning of Time, so it is the most antient of Books; and certainly the Preservation of these authenick Records of Antiquity, is only to be attributed to the Goodness and providential Care of Almighty God. The Want of genuine Accounts of the Rise and Beginnings of States and Kingdoms, occasioned the first Division of Time among the Heathens into the *Unknown*, and is a very good Argument against the Eternity of Mankind;* it was the constant Complaint of their Poets § and Historians, who, accordingly,

* Præterea si nulla fuit genitalis origo
Terrai & cæli, semperq; æterna fuerunt,
Cur supra bellum Thebanum & funera Trojæ,
Non alias alii quoq; res cecinere poetæ?
Qui tot facta virum toties cecidere neq; usquam
Æternis famæ monumentis insita florent?
Verum ut opinor habet novitatem summa, recensq;
Natura est mundi, neq; pridem exordia cepit.

Lucret. Lib. V.

§ Nondum flumineas memphis contexere biblos.

Noverat,

accordingly, having nothing certain to guide them, blindly followed their own chimerical Fancies, as have done the more modern Historians; who, when they are not able to prove their People *Aborigines*, labour much to bring them from the *Egyptians*, *Greeks*, or *Trojans*; the Western Monks, in their *Chronicles* and *Legends*, have generally chosen the latter as the Fountain from whence they deduce most of the Nations in *Europe*; accordingly *Geoffry of Monmouth's Brutus* the Trojan's coming into *Albion*, has had his Supporters. The Assertion of *Hunibald*, that the *Franks* went from *Troy* under the Conduct of *Francio*, towards the *Palus Mæotis*, just about the Time that *Æneas* went for *Italy*, where they fixed and built the City *Sicambria*, and at last removed into *Germany* under *Marcomir*, the Son of *Priamus*,

L 4 and

Noverat, in faxis tantum volucresq; feræq;
Sculptaq; servabant magicas animalia linguas.

Lucan. Lib. III

See also in *Lucian*, where he speaks of *Homer* in his Praise of *Demosthenes*.

and *Sunno*, the Son of *Antenor*; has at length been exploded by the *French* Historians. The *Spaniards*, indeed, say, they had a Succession of twenty-four Kings from *Tubal*, before the Destruction of *Troy*; and that from *Iberus*, the Son of *Tubal*, they were called *Iberi*: But of all these romantick Accounts, there is none that can vye with the *Scottish* Historians, *Fordon* and *Hector Boethius* (the supposed Forger of the Chronicle of *Veremundus*, now no where to be found) they would assure us, that *Gathelus*, Son of a certain King of *Athens*, went into *Egypt* and married *Scota*, the Daughter of *Pharaoh Cingeris*, or *Capacyront*, who was drowned in the *Red Sea*, (and here, at last, we find the *Egyptian* Name of this *Pharaoh*, about which there has been much Dissention amongst the Learned) that *Gathelus* afterwards settled in *Portugal*, from him called *Portus Gatheli*; from whence a Colony of that Race transported itself into

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into *Ireland*, and another into *Scot-*
land.

As the *Druids* were the antient Historians of these Parts of the World, and as they committed nothing Religious or Historical to Writing, the most shameful Thing in these fabulous Accounts is their Pretence to have extracted them out of Antient Annals and Records faithfully preserved; whereas the Truth and Sincerity of the great *Roman* Historian, would have been an ingenuous Excuse for their not thinking themselves obliged in Honour to their Country, to have coyned such inconsistent Fables, where he says, *Raræ per ea tempora Literæ, una custodia fidelis memoriæ rerum gestarum, Liv. 1, 6.* But these Writers, to gain Credit to Forgeries, seem to have adopted a Maxim, which they would have also infused into their Readers, *Quo magis obscurum & opertum, eo solennius atq; venerabilius.* This may be said particularly in the Disquisitions concerning

concerning the *Druids*, and that from the Oak of *Mamre* (whence they tell us, that Tree in after Ages became so sacred) down to the Discovery, about an Age ago, of the famous Urn of *Chyndonax*, Prince, or Chief, of the *Druids*; however, in this we may be certain, that there were no Histories in Writing left by the *Druids*; it was contrary to their Institutions, and therefore we may observe with *Bishop Stillingfleet*, in his *Orig. Britannicæ*, that nothing could be more repugnant to their Discipline, than the 150 Tracts of the *Druids*, which *St. Patrick* is said to have cast into the Fire, and which *Mr. Toland* so much laments.

PASSING over the extravagant Accounts of the *Chinese*, and their Book *Ye-kim*, or as *Du Halde* writes it, *I-King*, composed, as we are told, by *Fo-hi*,* Founder of their Empire; the
 Author

* *Pere du Halde*, in his *Chinese History*, p. 135, says, the Uncertainty, with Regard to the Length of the first seven Reigns of the *Chinese Monarchs*, has induced
 induced

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Author of greatest Antiquity, next to *Moses*, of whose Works there are any Remains, appears to be *Sanconiatbo*, a *Phenician*, whose Cosmogony approaches the nearest of any to the *Mosaick*; he giving us the Descendants of *Cain*, as the *Jewish* Historian does of *Seth*, opening to us, at the same Time, the Origin and Increase of the Heathen Idolatry; he is said to have taken his Account out of the Writings of *Thoth*,† the *Mercurius trismegistus*;

induced him not to commence the sexagenary Cycles before the Reign of *Yau*, the eight from *Fi-bi*; from which *Yau* they pretend their Chronology is certain; if so, upon a Comparison, we shall immediately see how much we fall short of the *Chinese* Antiquity.

<i>Yau</i> began his Reign	2337	} Years before <i>Christ</i> .
The Flood was	2349	
The <i>Exodus</i> of the <i>Israelites</i>	1491	

If this Account is true, *Fo-bi* must have been before the Flood many Centuries, and the *Chinese* cannot sufficiently be commended for having so early a fixed Rule for the Computation of Times, without which it is impossible any Nation should have an exact Account of the antient Succession of their Kings; for this Reason it has been so often objected, that the *Greeks* had no certain History before the *Olympiads*.

† *Thoth*, *Ægypt.* *Tadut*☉, *Mercurius* seu *Mars*
Teutates Gallis. *Bochart.* *Canaan.*
Scipio in tumultum obversus quem *Mercurium*
Teutatam appellant. *Liv. Lib. 26.*

trismegistus ;* others assert, From certain Pillars erected in *Egypt* by *Seth*, perhaps the same mentioned by *Josephus*. A Fragment of this *Phenician* History is preserved by *Eusebius*, translated and commented upon by the learned Bishop *Cumberland*, to which I refer the curious Reader, after remarking that Mr. *Dodwell* is of Opinion, that as soon as the History of *Moses* had been translated into *Greek*, and so made common to the learned Men of neighbouring Nations, they endeavoured to rival it by pretended Antiquities of their own, that so they might not come behind a People, who, till then, had been so obscure ; and Dr. *Wotton*, in his *Reflections on ancient and modern Learning*, thinks that this Notion of Mr. *Dodwell's* may help to give a very probable Account of those

* *Tully de Nat. Deor.* mentions Five Men of this Name. The Books we have, of which he is the supposed Author, were wrote by a Platonick Christian about 200 Years after Christ, tho' *Cudworth* thinks otherwise.

those vast Antiquities of the *Egyptians*, pretended to by *Manetho*.

MOSES wrote Five Hundred and Forty Years before *Homer*; Two Hundred before *Sanconiatho*, according to *Bockart*; Three Hundred and Fifty before the *Trojan War*, and a considerable Time before the *Apotheosis* of many of the Heathen Gods.*

HAVING premised thus much in general concerning the Writings of *Moses*, I come now to the Doctor's Book, of which, according to my designed Brevity, I shall give only a small Sketch, beginning at the twentieth Chapter, where he treats in particular of that Law-giver; whom, if we find every way qualified for so great a Work as *An Account of the Creation*, we shall more readily and chearfully confide in what he has delivered to us: To say that he was an inspired Writer, and with *Esdras* or *Josua*, at the
End

* Hales's Primitive Origin, p. 137.

End of *Deuteronomy*, that no Prophet
 Deut. xxxiv. 10. *arose since, in Israel,*
like unto him, whom
the Lord knew Face to Face; that
Moses was faithful in all his (God's)
House; or, as the Author to the He-
 Heb. iii. 5. *brews paraphrases upon that Passage,*
faithful in all his House
as a Servant, for a Tes-
timony of those Things which were to be
spoken after. This will give little Sa-
 tisfaction to an unbelieving Age; Per-
 sons, indeed, who have any Sense of
 Religion, will rejoice at such glorious
 Proofs of his divine Mission; but the
 Sceptick must have another Account
 of his Capacity; and this, I think, the
 Doctor has sufficiently given us, and
 therefore shall hasten to it.

It is certain, says he, that *Moses*
 had many and great Opportunities of
 rendering himself not only a most pru-
 dent Governor of his People, but also
 capable of giving them a most wise
 and learned History of the Origin of
 Mankind;

Mankind ; for whether we consider him as brought up at the *Egyptian* Court, and afterwards educated at the College at *Diospolis*,* the most famous in that Country, or whether we look upon him as a General conducting an Army of *Egyptians* against the *Ethiopians*,§ which furnished him an Occasion of learning from that antient Nation, what was most worthy the Knowledge and Curiosity of so great a Man ; or if we reflect that he was an Exile in the *Land of Madian* forty Years, and there in a continued and learned Correspondence with the wise Men of *Arabia*, *Idumea*, and perhaps of *Phenicia* ; and lastly, whether we see him a King in *Jeshurun*, who, whilst he led his People thro' the Wilderness, assembled from *Assyria* (as Tradition tells us) and other Quarters, Persons the most remarkable for their Knowledge and Experience, that by
 their

§ *No-Ammon* the Hebrew Name of *Thebæ Ægyptiæ* (wherein *Ham*, or *Ammon*, was worshipped) is by the *Greeks* called *Διοσπολις*. *Cumb. Phen. Hist.* p. 157.

§ *Euseb. Præp. Evan. Lib. 9. Cap. 4.*

their Conversation there might be nothing wanting to his Improvement in all kinds of Wisdom. If we only regard him in this Light, we must confess he was excellently qualified for composing the History he has given us, and that his Book of *Genesis* is so wrote, as not to admit the least Doubt concerning the Truth of the Matters of Fact contained in it.

BUT altho' we should not allow the *Mosaick* Account of the *Cosmogony* to have been dictated by divine Inspiration, yet we must esteem it the same, which, by a continued Tradition, was handed down to them by their Forefathers, and accordingly so received by the most learned of the *Jewish* Nation: This will plainly appear, when we reflect how few, and how faithful, the Persons were who intervened between *Adam* and *Moses*; these were no more than six, *viz.* *Methuselah*, *Noah*, *Sem*, *Isaac*, *Joseph* and *Amram*: *Adam* was alive when *Methuselah* was Two Hundred

dred and Forty Years old, and certainly this Father of Mankind instructed him in that Account of the *Cosmogony* which he had received from God; at the Death of *Methuselah*, *Noah* was Six Hundred Years old, and whatsoever this *Antediluvian* Father communicated to *Noah*, was explained without Fable or Allegory by *Sem*,* the Son
M of

* This Number may very well be reduced to five, as *Sem* was near an hundred Years old at the Death of *Methuselah*; but let us hear *Hugh Broughton*, who, in his *Treatise of Melchisedek*, proving him to be *Sem*, says thus, ‘ All that is spoken of *Melchisedek* shineth
‘ in *Sem*’s Cause: And it cannot be, that any other,
‘ then alive, should be thought equal in the Kind. *Sem*
‘ is the Honour of Kings for Antiquity and Justice;
‘ ended his dwelling at *Salem*, whence Religion sprang
‘ to our Fathers; was the worthiest Sacrificer to his
‘ God; was unborn in the World *now*; undead in
‘ the Memory of most that saw him bleſſe *Abraham*;
‘ undying in Description of his Age; besides the
‘ Manner of Spech before used to the Astonishment
‘ of Men; *Sem*, only, could tell *Abraham* and *Isaak*
‘ the Storyes of *Adam* from the Mouth of *Lamech*,
‘ and his Father *Methuselah*: Only by the *Jews*
‘ Graunt against the *Jews* can be brought a Keeper of
‘ the Worlde from *Tobu*, by his own Ear’s Testi-
‘ mony, as knowing the Law of Fayth before *Abra-
‘ ham*.’ In another Part of the same Book he says,
‘ By *Sem*, *Abraham* and *Lot* might instruct *Isaak*,
‘ who, by them, might be brought to see *Sem*.’

of *Noah*, to *Abraham* (perhaps to *Isaac*, for he was fifty Years of Age before the Death of *Sem*) from *Isaac*, or rather from *Jacob*, by means of his Son *Joseph*; *Amram* the Father of *Moses*, received the true Account of the Creation, preserved by a most faithful and interrupted Tradition, as delivered from the first Man.

MOSES being invested with the forementioned Qualifications, and having such an Account given him, was very capable, as he was a good natural Philosopher, of judging whether it might be authentick and agreable to the Nature of the Things generated, especially as he was versed in Chymistry and Astrology; this is a fair Opportunity of displaying, not only the Antiquity so much controverted by some, but the great Repute of the Doctor's favourite Passion; and here, indeed, he endeavours to prove to us, by the following Examples, that
the

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the Jewish Law-giver was deeply
read in this Science.

FIRST *Moses* himself informs us,
And he took the Calf which
they had made, and burnt
it in the Fire, and ground it to Powder,
and strewed it upon the Water, and
made the Children of Israel drink of it.

Exod. xxxii. 20.

The Impossibility of doing this by a
common or culinary Fire, how fierce
soever, is certain ; as is the Possibility
of its being pulverized in a short Time
by a Physical or Chymical Fire, only
known by the Adepts ; for Gold be-
ing thrown into a certain Powder or
Liquor, immediately becomes a Pow-
der dissolvable in Water :*

M 2 thod

* *Harris* in his *Lexicon Tech.* calls the *aurum potabile* of the Alchymists, an Imposture ; but in *Chambers* we find partly the Method of making it, which is by reducing Gold, without any Corrosive, into a Gum of Substance like Honey ; which Gum, steeped in Spirit of Wine, acquires a ruby Colour, and is called Tincture of Gold. An Ounce of this Tincture, mixed with sixteen Ounces of another Liquor, is called *aurum potabile*, because of its Gold Colour, and is said to be sovereign in several Distempers.

thod *Moses* must have certainly taken, as most agreeable to that consummate Wisdom he was Master of, as well as to the Circumstances in which we find him in the Wilderness; nor are we to doubt that he who lived Forty Years in *Egypt*, and as many amongst the wise *Arabians*, who were perfectly well versed in Chymistry, should be ignorant of the most secret Ways of analysing and dissolving Bodies: He who was learned in all the Wisdom of the *Egyptians*, was certainly instructed in an Art, which, at that Time, flourished in *Egypt*.

I CANNOT but observe here, that the *Rabbins* have not failed launching out in this wide Field, which the Golden Calf opens to them; their fruitful Inventions find Matter enough for many strange Conjectures: Some who imagine it not to have been pulverized by a *Chymical Arcanum*, tell us it was of Wood gilt, and so easily reduced to Powder; others, that it was
of

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of solid Gold, which *Moses* threw whole into the River, that all the People might drink of the Water as it ran over the Image; a third Sort, tho' they cannot tell how, are willing to believe that it was burnt to Ashes, and ground to Powder; because of the wonderful Effect they say it had upon the Guilty; which was, that when *Moses* had caused the *Israelites* to drink of that Water, wherein he had mixed the Ashes of the Golden Calf, the Ashes stuck to the Beards of such as had fallen down before it, by which they appeared with gilt Beards, as a peculiar Mark to distinguish the Innocent from the Offender.

CALMET owns himself ashamed to mention such a *Rabbinical* Impertinence;* but *Salian* very gravely gives us the Story;† so that for once we

M 3

find

* Commentaire literal sur l'Exode, Chap xxxii. 20.

† Sicut in sacrificiis zelotypiæ, aquæ amarissimæ nihil innocentibus nocebant: ita certè rei aureis prominebant labiis, quibus innotescabant percussoribus & cædebantur. *Annal. Eccles. Saliani Epitom. p. 240.*

find a *Jesuite* more credulous than a *Benedictine*; but as Scripture is the best Interpreter of Scripture, let us see if we can find no Passage that will make this more plain; in *Exodus xxxii.* we find a Reference to *Deuteronomy ix. 21.* where it is said, *And I took your Sin, the Calf which ye had made, and burnt it with Fire, and stamped it, and ground it very small, even until it was as small as Dust; and I cast the Dust thereof into the Brook that descended out of the Mount.* Here *Moses* adds to what we find in *Exodus*, which Addition plainly shews us that he stamped, or pounded, it in a Mortar; *Bochart* and *Calmet* || are both of this Opinion, and the Doctor confesses, Gold is to be

|| He gives us the following Version, as he says, verbatim from the *Hebrew*; *l'ab pris te veau, & je l'ai brûlé dans le feu; & je l'ai bien frappé dans le mortier: je l'ai moulu, jusque à ce qu'il ait été fait menu comme de la poussière.* *Commen. Liter. sur l'Exode.*

The *Syriack* Version, *Walton*, in the *Polyglot*, translates thus; *Et sumens Vitulum quem fecerant, combussit eum igne & limavit eum limâ, quoad comminutus esset quasi pulvis, & spargens scobeni ejus super faciem aquæ, potum dedit genti Israeliticæ.*

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be reduced to Powder this Way, but that it would require great Time, and an infinite Number of Hands, and many Steel Mortars ; which, he believes, were not to be found amongst the *Israelites* in their then Situation. Whatever Difficulties there may be started, when the pulverizing the Golden Calf is mentioned, it is certain Gold Dust was common amongst the Antients. *Josephus* * tells us, that the young Beaux of *Solomon's* Court used to powder or strew it in their Hair.

THE second Proof is taken from the Place where *Moses* mentions the *Holy anointing Oil*, and the *Composition of the Perfume* ; the Doctor alledges the Impossibility of such a Quantity of Spices, the smallest Computation allowing it to amount to Sixty Two Pounds, mixed up with no more than One Hin (about Five Quarts) of Oil Olive, ever to be liquified ; but by one who must have been an expert Chymist, as

M 4

Moses

* Joseph. Antiq. Book VIII. Chap. vii.

Moses was, or *Bezaleel* and *Aholiab*, those two who were given him as Assistants, who were filled with the Spirit of God, in Wisdom and Understanding, and in Knowledge, and in all manner of Workmanship, to devise cunning Works, to work in Gold, and in Silver, and in Brass.

THERE was not required less Skill in the Composition of the Perfume ; which consisting of *Stacte*, *Onicha*, *Galbanum*, and *Frankincense*, of each a like Weight, could not, by the common Methods of the Perfumer or Apothecary, be ever made capable of emitting an agreeable or grateful Smell. I shall dwell no longer on this, not having met with any Commentator as yet, who imagines there was required extraordinary Knowledge to make these two chymical Preparations. Besides, are we sure we know the several Ingredients ? I shall only mention one in each Preparation, to shew that we may be mistaken in
more :

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more : The *Cinnamon* *, for Instance, one of the Ingredients in the Oil, is by some rendered the *Aloe* ; the *Cinnamon* of the Antients, which grew in *Arabia*, is lost ; the *Bastard Cinnamon*, called *Kaneel*, which the *Dutch* bring from the *Island of Ceylon*, (the antient *Taprobana*, and the *Ophir* of *Solomon*) has neither the Colour or Virtues ascribed to that of the Antients : In the Perfume, we find there was *Onicha* ; some think this was an aromatick Root, others, *Bdellium* ; others the Shell of a Fish. *Moses* would have these compounded after the *Art of the Apothecary*, or, as it is in the Margin of the *Perfumer* ; which shews, they were not unknown to the *Egyptians* ; for, altho' the

* *Cinnamon* was so scarce in *Galen's* Time, that he says no Man had any but the Emperour. *Lib. 1. de Antid.* What the *Italians* call *Canella*, is supposed to be the *Cassia Lignea* of the Antients ; tho' some think the thicker Bark the *Cassia*, the thinner Bark *Cinnamon* ; but *Pancirollus* says, we have no Knowledge of the *true Cinnamon*, nor yet of the *Xylo-Cinnamon*, or Wood of the Tree. The Method the *Arabians* take to get *Cinnamon*, is as extraordinary as any thing that is told by that *Father of History Herodotus*, in his 3d Book.

the *Romans* * and *Greeks* had no aromatick Spices or Frankincense in their Countries, and, consequently, it was late before they offered them to their Gods ; yet, from this Perfume mentioned by *Moses*, we find it was of long standing among the *Arabians* and more *Eastern* People ; because the Products of their several Countries. It may not be improper here to observe, that the Doctor having endeavoured in his *Delphi Phenicizantes*, to prove, that *Moses* and *Bacchus* † were the same Person, we also find *Ovid* ascribing to *Bacchus* the Invention of
Perfumes

* Quis primò invenerit unguenta non traditur : Illiacis temporibus non erant, nec Thure supplicabatur. *Plin. Nat. Hist. Lib. 13. Cap. 1.*

† Both *Vossius* and *Bochart* are of Opinion, that much of the antient *Mythology* was taken from Scripture, especially good part of *Bacchus's* Story from *Moses* ; but the latter part of these Writers is not so entirely satisfied in it, as to make *Moses* the *Phenician*, or *Egyptian Bacchus*, tho' the former does. Non inde tamen collegerim cum viro magno (*Vossio*) *Mosem esse Phœnicum & Ægyptiorum Bacchum.* *Boch. Can. Lib. 1. Cap. 18.*

The famous *Monsieur Huet*, in his *Demonstratio Evangelica*, is more sanguine in these Matters, asserting,

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Perfumes and Incense, as well as the bloody Sacrifices *.

THIRDLY, The Antiquity of Chymistry is manifest, says the Doctor, from that Text in *Genesis*,
A Window shalt thou make Gen. vi. 16.
to the Ark. The Word *Tsohar*, rendered Window, is found no where in the *Bible* in that Sense, except in this one Place, in the eighth Chapter and sixth Verse, where it must necessarily mean a Window; there it is *Chalon*, the proper Word for a Window: The whole Stress then of this Proof rests upon the true Meaning of the Word *Tsohar*. The learned *Aynsworth* says,
it

ing, That all the antient Deities of the *Phenicians*, *Egyptians*, *Persians*, *Indians*, *Northern and Western Nations*, and even some of the *Americans*, *Greeks* and *Italians*, were only *Moses* in several Disguises, whose History is the Foundation of them all.

* Ante tuos ortus aræ sine honore fuerunt,
Liber, & in gelidis herba reperta focis.

Te memorant, Gange, totoq; Oriente subacto;
Primitias magno seposuisse Jovi.

Cinnama tu primus, captivaq; thura dedisti,

Atq; triumphato viscera tosta bove.

Ovid. *Fast.* Lib. 3.

it signifies the Light of certain precious Stones ; the *Jews* imagine it was a Carbuncle *, which *Noah* was to fetch from the River *Phison*, to illuminate the Ark ; but the Doctor conceives it to have been a Light communicated to the several Stories in the Ark by a certain fiery sulphurous Liquor, prepared by *Noah*, and hung up in Chrystal or Glais Lamps : That it is well known to the Adepts, that from common Sulphur, a Preparation may be made of an oily, fluid Nature, so pure and subtle, as, when put into any transparent Vessel, to give Light to the whole House : That this Preparation of *Noah's* served not only for Light, but for the recruiting the Spirits, and supporting the Bodies, of the Animals contained in the Ark : That there is no other Way but this to obviate the Difficulties, which are many and great, in relation to the Food and Excrements of the Creatures, the confined Air and small Capacity of the Ark.

ENDLESS

* See *Universal History*, p. 103.

ENDLESS would be the Task, if I was only to enumerate the Opinions of several Criticks and Naturalists, relating to the Form, Capacity, Materials, or Time of building the Ark: Few, indeed, have gone so far, as to imagine it had only the Benefit of an artificial Light; why should we not follow our Translation of the Word *Tsohar*, by Window, which must be thought very proper in that Place? For this great Vessel was certainly so contrived, as to have the Advantage of Air and Light on all Sides: There is no Necessity then of inventing extraordinary Assistances, when those most common and natural, could so easily be obtained; but let us hear that great Mathematician, Bishop *Wilkins*, in his *Essay towards a real or general Character*; he reduces the Number of Species of Animals, which at first View may almost seem infinite, within very moderate Bounds; he reckons they do not amount to an hundred of Quadru-
pedes,

pedes, and Two hundred of Birds, and of these must be excepted such as live in the Water, such as proceed from a Mixture of different Species, and such as change their Colour, Size, and Shape, by changing their Climate, and thence, in different Countries, seem to be of different Species, tho' they are not. He afterwards enters into a particular Detail of the Animals, the Quantity of Food necessary for them, and of the Capacity and Proportion of the Ark, and concludes, there was Room enough and to spare. Whereupon, he observes, *That had the most skilful Mathematicians and Philosophers been set to consult what Proportions a Vessel designed for such an Use, should have, in the several Parts of it, they could not have pitched on any one more suitable to the purpose, than those mentioned by Moses.*

HAVING thus shewn the vast Capacity of *Moses*, that no Person, if we only consider his natural and acquired Endowments,

Endowments, was so proper to give an Account of the Creation, as this great Man; both from the prodigious Extensiveness of his Learning and Knowledge, as well as from the Certainty and Truth of the Tradition delivered him; there remains but one Objection more to remove, which is generally adopted by the doubting Part of Mankind, whereby, if possible, they would invalidate his Writings; and this is, that *Moses* having to do with an ignorant and rude Multitude, whose Understandings were but one Degree above the Brutes, he suited his Physiology to their Capacities, observing no regular Order in the Production of Things, nor following the strict Rules of Philosophy, that so his System might the more easily be infused into, and comprehended by, such a People.

THE Doctor, in his nineteenth Chapter, treats particularly on this Subject, and shews, that *Moses* not only informs us, that the *Egyptian Israelites*

raelites were a learned People, and well instructed in the Mechanical Arts; but from other Records proves, they were good Mathematicians and Astrologers, and knowing in the most anti-ent Philosophy: That it is very probable the Forefathers, *Abraham*, *Isaac* and *Jacob*, instructed their Progeny, not only in moral, but natural Philosophy; if so, there is no better Method of judging of the Learning of the *Israelites*, than by a Retrospection to the Wisdom and Knowledge of their Ancestors. But to come nearer to the Times of *Moses*, we shall only observe, that *Jacob* not only preserved the antient Discipline and Method of instructing his Children in the *Land of Canaan*, but in *Egypt*, where he dwelt seventeen Years after his Descent; the remarkable Effects of this is conspicuous in no one more than in *Joseph*; not that the rest of the Sons of *Jacob* had not the same Opportunity of being instructed. *Esdra*s particularity marks out the Tribe of *Issachar*, as famous
for

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Esdra particularly marks out the Tribe of *Iffachar*, as famous for their Skill in Astrology, where he says, *The Children of Iffachar, which*
were Men that had Un- 1 Chron. xii. 32.
derstanding of the Times, to know what
Israel ought to do.

THE *Jews*, indeed, some few Centuries after their coming out of *Egypt*, being taken up, either in settling their Tribes, or preserving their Conquests, and separated, as it were, from the rest of the Nations, thought it unlawful to be strictly attached to natural Philosophy, confining themselves so much within the Wisdom of their own Laws and Traditions, that they insensibly lost that Knowledge in Physicks, which they received from their Ancestors, and preserved whilst in *Egypt*. Hence it followed, that in succeeding Ages, their most learned *Rabbins* were more ignorant in the *Mosaick* Account of the Creation, than in *Egypt*, a common *Israelitish* Brick-carrier.

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BUT,

BUT, perhaps, you may object, that the heavy Bondage under which the *Israelites* laboured in *Egypt*, would erase all Marks and Remains of the Learning and Knowledge we contend for : The Doctor is inclined to believe this Bondage was neither so long or so heavy, as some imagine ; * that the Kings of *Egypt* treated the *Israelites* better than their own Subjects †, except in that cruel Edict, for *destroying the Male-children*, and which was only of short Continuance. This seems to be confirm'd by the Complaints of the *Israelites* in the *Wilderness*, when they say to *Moses*, *Who shall give us Flesh to eat, for it was well with us in Egypt?* They were permitted all the Time of their Bondage to enjoy their fruitful Posses-

* *Calmet* believes it lasted about Eighty-six Years.
Comment. Lit. sur l'Exod.

† *Omnia opera servilia ab illis ipsis Ægyptiis tam duriter exigebantur ut teste Herodoto, Lib. 11. In unicâ fossâ à Nilo ad sinum Arabicum effodienda, duodecim myriadas Ægyptiorum perempti fuerint, p.292.*

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Possessions in the *Land of Goshen*, with their Flocks and Herds ; whereas the native *Egyptians* were, upon any emergent Occasion, drove from their Habitations, and transplanted to whatever Parts their Governors thought proper, as is manifest from what *Joseph* did, *And as for the People, he removed them to Cities from one End of the Borders of Egypt, even to the other End thereof.* Gen. lxxvii. 21.

MOSES, indeed, calls *Egypt*, the *House of Bondage* ; and it might appear more so to a People, who reflecting on the Promises of God made to *Abraham*, might be impatient under the gentlest Grievances, especially as they had taken such Care, upon their first Admission, not to subject themselves to *Pharoah*, but to be received as a Friend and a Stranger ; so that they had just Reason to complain of the Violation of the Rights of Hospitality ; and, lastly, as they had allotted them the fertile *Land of Goshen*, free from

all Tax, Tribute, or servile Work. These Privileges and Immunities, which the House of *Israel* enjoyed from the Indulgence of the *Pharaoh's*, they were so long in Possession of, that the smallest Imposition, when joined to that Order, for destroying all the Male-Children, might seem very grievous, by which Order, indeed, the whole Race of *Abraham*, would, in Time, have been destroyed.

THE *Moral Philosopher*, who takes no small Pleasure in depreciating and vilifying the *Egyptian Israelites*, will have their Stay in *Egypt* for six or seven successive Generations, p. 247. that, in this Tract of Time, they became perfect *Egyptians*, having lost all inward Sincerity and Integrity of Heart; all true Notions of God, Religion and Providence, and had nothing to depend on but Miracles, immediate Revelations, &c. that neither *Moses*, nor any of their other *Prophets*, could ever deliver them from this *Egyptian* Dark-
ness.

ness. But, from what *Calmet* and the Doctor say, we are not to believe the *Egyptian* Bondage to have been so severe, general, or of so long Duration, as any ways to efface those Traditions, in regard to the Creation, or those Lessons of Religion or Morality they received from their Forefathers ; which, I cannot but observe, were not only forgot in their *Babylonish* Captivity of Seventy Years ; but their very Language lost and changed into the *Chaldaick* ; and it is an Opinion favoured by many, that with the Corruption of the Language was introduced a Change in the *Character*, and that which is now used, is not the same that *Moses* wrote the Law in ; there is so wide Difference between the Antient, which is called the *Samaritan*, and the Modern, which is called the *Chaldean* Character, supposed to have been brought in by *Esdra*s, that *Eleazer*, the Samaritan High Priest, in his famous Letter to *Joseph Scaliger*, pronounces somewhat impiouly, That the

Samaritan Character is what God made use of to write the Law, but that Character which the *Jews* now preserve the Law in, is a Writing of *Esdra*s accursed for ever *. This Point, which has been so much controverted, is now generally carried (tho' I am afraid it will not be allowed by the Disciples of the late Mr. *Hutchinson*) as allowing the present *Hebrew Character* no older Date than the Time of *Esdra*s. Father *Souciet* having wrote an Express Treatise upon some Medals, which he calls *Samaritan*, proves, that the Letters in the Inscriptions of those Medals are the original *Hebrew Characters*. The *Jews* then being thus dispersed in the *Babylonish Captivity*, had no *Rabbins* to read to them the *Mosaick Law*, their Form of Worship being utterly abolished, and their civil Affairs in that deplorable Condition, they had no Time to look after their

* Ceremonies & Coustumes des Juifs par Simonville. p. 159.

their Books, or preserve their Language: So that, upon their Return to *Jerusalem*, every one bringing Home the Language of the Master he had served, was utterly ignorant of that in which the *Pentateuch* was wrote, to that Degree, that they could not understand the Law of *Moses*, but with Assistance of the *Rabbins*, who interpreted the same to the common People in the *Babylonish*, or *Chaldaick* Idioms. This is what *Nehemiah* tells us, where he says, *So they*
read in the Book, in the *Nehem.viii. 8.*
Law of God distinctly, and gave the Sense, and caused them to understand the Reading. Which Custom, *Pere Simon* asserts is still retained by the *Jews*, in our Age dispersed over the Face of the Earth; that is, the *Rabbins* make use of the common Language of the Country, and not of the *Hebrews*, in their Interpretations of the Text.

Now these Misfortunes could not befall them in *Egypt*, because, as they were not carried away from their Country, they must still, in a great Measure, preserve their own Customs and Manners ; as there must have been Degrees amongst them, some richer, some poorer ; the former to pay Tribute, and the latter to work : It is impossible the whole Nation in general should have been so oppressed, as that no Condition was exempt from falling into a servile State ; besides this, it is very probable, that the *Israelitish* Priests, whether they were the Father, or First-born of the Family, or such a Number of the People in general, set apart for that Purpose, were not obliged to labour or pay Tribute ; for we may observe that the King of *Egypt* does not debase the *Israelitish* Priests in preferring his own, who were exempt from all Tax, to them ; neither does he condemn the Sacrifices they intended to offer to *Jehovah*, as

new

new or contrary to the Laws of his Country,* but he chiefly objects to their *Three Days Journey into the Wilderness*, as affording Cause for a Suspicion of their Design of leaving his Kingdom.

WE may, by this Time, be convinced, that the People for whom *Moses* chiefly composed his *History of the Creation*, was thoroughly capable of receiving those sublime Truths ; that they were the same, which, by a constant and faithful Tradition, had ever been believed in by that Nation, which grew so great and powerful just before their *Exodus* out of *Egypt*, that *Pharaoh* gives it as a Reason for his sending to the Midwives to destroy the Male Infants ; *Behold, the People of the Children of Israel are more and mightier*

* Tho' *Pharaoh* did not, yet *Moses* makes it a Reason for their Journey ; for, when *Pharaoh* bids them go and sacrifice to their God in the Land, *Moses* answers, *It is not meet so to do, for we shall sacrifice the Abomination of the Egyptians to the Lord our God ; lo shall we sacrifice the Abominations of the Egyptians before their Eyes, and will they not stone us ? Exodus viii. 26.*

mightier than we. I shall say no more upon a Point which every one must allow, that this was an ingenious, instead of a stupid, People, when we read of the several curious Pieces of Work in the Tabernacle, Ark, Cherubims, and the Priests, especially *Aaron's Garments, &c.*

BUT I need dwell no longer upon this. 'Tis manifest, both from Sacred and Prophane History, that the *Egyptian Israelites* were a People well versed in the liberal Arts and Sciences, which we are not to wonder at, when we reflect who were their Instructors, as *Noah, Sem, Abraham*, and his immediate Offspring; that by their long Intercourse with the *Egyptians*, they gained from that learned and great Nation a Knowledge they carried with them into the *Land of Palestine*, and which, afterwards, thro' *Greece*, was diffused over all *Europe*.* THERE

* Ὡδὲ Παλαστίνης ἤντι χθονὶς ἔλθεν Ἀχαιοῖς
Ἰδμοσύνη; Φοῖνιξ ἢ ἢ Ἑλλάδι Καδμῶς ὀπάσσει
Θρησθεῖς ἐν λογίοισι Παλαστίνης περὶ τῆσσι.

THERE remains nothing now, but to shew upon what System of Philosophy the Doctor has built his Hypothesis, and this is the Atomical or Corpuscular; which, tho' as he justly calls it the old Philosophy, is nevertheless embraced by the *Neotericks*, who have revived (instead of the substantial Forms and Qualities of the *Peripateticks*) what was antiently taught by *Leucippus* and *Democritus*, and afterwards improved upon by *Epicurus*. This certainly is a great Advantage to the Doctor's Book, to have the Foundation upon which it is built, supported by the present Age: And what gives it additional Strength, is, if we may believe some learned Men *, that *Leucippus* is said to have received his Opinions from one *Mochus*, a *Phenician* Physiologist; and this *Mochus*, or *Moschus*,

Sic Palæstinâ à Terrâ venit Achivis
Scientia; Phœnix vero hanc Græciæ Cadmus dedit,
Educatus in eruditis Palæstinæ finibus.

Vet. Poetæ Thebaica ubi de Cadmo.

* *Casaubon, Selden, &c.*

Moschus, is imagined to be the *Moses* of the *Hebrews*. The Doctor, in his second Chapter, is not unwilling to believe that *Moses*, being an Exile in the *Land of Madian*, might have made some Excursions into *Phenicia*, and there have taught his Principles of Philosophy in the City of *Sidon*.

As the Corpuscular Hypothesis is now become the Basis of the mechanical and experimental Philosophy, I should not do the Doctor's Book Justice, did I not here insert the Opinion of Sir *Isaac Newton*: ' Concerning the
' Atomical System, says that great
' Man in his *Opticks*, all Things con-
' sidered, it appears probable to me,
' that GOD, in the Beginning, created
' Matter in solid, hard, impenetrable
' moveable Particles; of such Sizes
' and Figures, and with such other
' Properties, as most conduced to the
' End for which he formed them: And
' that these primitive Particles, being
' Solids, are incomparably harder than
any

‘ any of the sensible, porous Bodies
 ‘ compounded of them; even so hard
 ‘ as never to wear, or break in Pieces;
 ‘ no other Power being able to di-
 ‘ vide what GOD made one in the first
 ‘ Creation. While these Corpuscles
 ‘ remain entire, they may compose
 ‘ Bodies of one and the same Nature
 ‘ and Texture in all Ages; but should
 ‘ they wear away, or break in Pieces,
 ‘ the Nature of Things depending on
 ‘ them would be changed: Water
 ‘ and Earth, composed of old worn
 ‘ Particles, would not be of the same
 ‘ Nature and Texture now, with Wa-
 ‘ ter and Earth composed of entire
 ‘ Particles at the Beginning. And,
 ‘ therefore, that Nature may be last-
 ‘ ing, the Changes of corporeal Things
 ‘ are to be placed only in the various
 ‘ Separations, and new Associations, of
 ‘ these permanent Corpuscles.’

SUFFICIENT Glory is it for the
 Doctor to have thought in the same
 Manner in this Affair with so incompa-
 rable

rable a Person ; tho' he is so rigidly attached to the antient Notion of the solar System, that he will by no means allow *Copernicus* to be in the Right ; here he differs with Sir *Isaac* and the Moderns, who almost pretend to a Demonstration, when they assert the Motion of the Earth round the *Sun*. Not so prudent was the famous *Galilei*, to whom the World is obliged for the Invention of the Telescope ; for in his Dialogues, examining into the *Ptolemaick* and *Copernican* Systems, he propounds the most specious Arguments for both Opinions, yet leaves the Question undecided, but in such a Manner, that we may easily see his Inclination to *Copernicus* : This was thought so great a Crime, so heretical, as contrary to Scripture, that he fell twice into the Hands of the Fathers Inquisitors at *Rome*, who ordered his *Dialogues of the System of the World* to be burnt, and confined him some Years in Prison.

BUT, notwithstanding the Severity of these Fathers, we may now find this Notion not so antisciptural: If we are to depend upon a Treatise * of the Reverend Mr. *Catcott*, of *Bristol*, the *Mosaick* and *Copernican Systems* agree in asserting the Motion of the Earth; and so, probably, the Sun the Centre of the Universe: Unfortunate it was for *Galilei*, that these Gentlemen, who pretend to have gone deeper into the true Knowledge of the *Hebrew Text*, than any since the *Inspired Writers*, should not have lived in his Time: He will now be found to have suffered as unjustly for inclining this Way, as a *Spanish Bishop*, who, in one of the darker Ages, was burnt for asserting the *Antipodes*.

I AM not ignorant of the Aspersions thrown out upon the *Doctor* by *Antony Wood*,

* *Traclatus in quo tentatur Conamen recuperandi Notitiam Principorum Veteris & Verae Philosophiae Authore, A.S. Catcott. 1738.*

Wood, in his *Athenæ Oxonienses*, and shall take no further Notice of it, than to say, that *Stories* told by Persons noted for *Spleen and Partiality*, and who bring no other Vouchers but their own Word and Authority, upon that very Account, are not to be credited.

IN looking over the Doctor's Papers, there was found a little *Latin Treatise*, in his own Hand-writing, on the *Grecian Games*. It is an Extract from the *Scholiast* on *Pindar*, *Pausanias*, *Suidas*, and chiefly from the *Prolegomena* of *Erasmus Schmidt's* Edition of that Poet; as it is done in a concise and accurate Manner, and will be an useful *Compendium* for Beginners in the *Grecian Antiquities*, I shall joyn it by way of Appendix.

BESIDES the Writings of Doctor *Dickinson*, there is a certain anonymous Book attributed to him by *Mundanus*, called, *Iter Philareti ad Montem Mer-*
curii

EDMUND DICKINSON, M.D. 193

curii * ; but it is not positively known whether he was the Author or not.

As to his Person, he was of a middle Stature, yet had a good Presence, which being assisted by a lively Eye, commanded Respect; sober and temperate in his Diet; of an open and generous Disposition, which made him easily shake off the narrow Spirit and Moroseness generally contracted by those who have led a College Life; and, altho' a Man of so great Application to the dead Languages, yet he found time to be conversant with the politer Studies, as Painting and Designing, and to be Master of that almost universal Language over *Europe*, the *French*. With this extensive
O Know-

* Parabolam Philosophicam vel Romanicam vocatam Iter Philareti ad montem Mercurii, quæ cum doctissima tua Epistola ad me venit, magna cum delectatione perlegi. Non apponitur Authoris Nomen, hanc autem periodum tibi attribuendum auguror, quia tota Dickinsonum sapit. *De Quintessentia Philos.* p. 212, 213.

Knowledge, he was blest'd with that happy Turn of Mind, that he would always find out what to praise in every Man's Work, leaving the Faults to be catch'd at by the little snarling Pedant, and the envious and cynical Temper of those who can spy no Beauties but in their own fancied Compositions. 'Twas this which made his House the Resort of all the Men of Learning of that Age: They were sure to find a Judge whose Candour was as great as his Capacity, and whose Advice, or Reproof, was ushered in by so agreeable a Manner, that every one went away perfectly pleas'd and satisfied: As *Solomon* says, *Ointment and Perfume rejoice the Heart; so doth the Sweetness of a Man's Friend, by hearty Counsel.*

WHEN almost every one about Court was tampered with to change his Religion, *Father Peters* and *Huddleston*, with their Associates, never durst attempt one who had given such
Proofs

Proofs of his superior Learning ; they knew him too firmly fixed in his Faith, to suffer himself to be shook by any of their Innovations ; so that amongst the perilous Blasts of those Times, he kept his Religion and his Integrity unpolluted : For his Religion was not *Courtly or Political*, but what he sincerely believed every Christian ought to practice ; therefore his Devotions were as free from Bigottry and Superstition, as from Cant and Hypocrisy. Thus we find him sound in the established Religion of the Church of *England*, a strenuous Vindicator of the *Mosaick* Oeconomy, a curious Searcher into Antiquity, especially as it relates to the Holy Scriptures : One who applied his Knowledge to strengthen and support, not to overthrow, the Christian System : One who, the more he was conversant in the Works of Nature, the more he adored the Author of it ; and whose Depth in Theology, was too powerful to suffer any Hurt from the Superficial,

tho' continual Attempts of the Heterodox of that Time.

HE died of the Stone, *April 3,* 1707, in the Eighty-third Year of his Age, and was buried in the Church of *St. Martin in the Fields, London.*

*In Memoria æternâ erit Justus,
Ab auditu mali non timebit.*



EPITAPHIUM.

Hic subtus jacet
Machaon alter

EDMUNDUS DICKINSON, M. D.

Olim apud Mertonenses celeberrimæ
Academiæ Oxoniensis,

Deinde in Collegium Medicorum Londinen:

SOCIUS,

Tandem Medicus Regius à Regibus

CAROLO ET JACOBO SECUNDIS

COOPTATUS.

Literato effulsit orbe minores non inter ignes,

Græcus, Hebræus, Arabs,

Ingenio, Linguâ, Doctrinâ:

Antiquæ Mythologiæ veritatis

[Pythonicâ licet obvolutæ caligine]

Indagator nunquam Orientalis literaturæ

Splendore non nitens.

Artem Medicam Scriptis expolivit

Inventis locupletavit,

Et quod raro Medicus stabilivit Theologum,

Theologus Medicum,

Variis ita se probavit modis dignum

Apolline filium.

O Mors! quanta tibi vis

Cum nec bonitas neq; mores valent

Sed Omnium versatur Urna:

At qualis Victor cum Palma non sit integra?

Resurget enim Immortalis

Et te [quam vivens toties fugavit]

Tandem, Christo Duce, devictâ

Vivet Vigeatq;

Vixit octogenarius, sup. ob. diem tertio Aprilis, 1707.

TESTI-

TESTIMONIA.

ZACH. BOGAN,

EDMUNDO DICKINSON, S. D.

Amicissime Vir,

Gratulor tibi fatum ingenii; & certe quidem, &c. At nolo præripere Lectori tuo laudes, quas ei inter legendum vel invito extorsurus es.

Thomæ Crenii Præfatio ad Fasciculum Dissertationum, &c.

Nos ex qualicunq; adparatu nostro quinque in præsens excudendas typographo dedimus dissertationes, quarum prior, quamvis academica proprie sic dicta dissertatio non sic, ita tandem eruditis se se probavit ut Germani, à maturè vendito exemplo Anglicano Oxoniensi, ann. 1655, illos ipsos Edmundi Dickinsonii medici insignis Delphos Phenicizantes, Francofurti 1669, denuo imprimi curarunt.

Gulielmus Nichols de Literis Inventis, p. 182.

Vir doctissimus Edmundus Dickinsonus in Delph. Pheniciz. Cap. I. ab Hebræis derivandum putat insigne illud versus 'Ισοϕηνας [quorum meminit A. Gellius Noct. Attic. Lib. XIV. Cap. VI.] componendi atq; nomina 'Ισοϕηνα pervestigandi studium.

Idem. p. 183.

Cui [Nic. Caussin. de Eloquen] assentit Clarissimus Dickinsonus, ubi supra, Anagrammatismos, inquit, ab Hebræis olim promanasse vel illud argumento est, quod Hebræi non, modo nomina magna veneratione prosequi, sed & eorum literas

litteras numerare, pensitare, nec non & magni facere solebant. Adhæc traditum est (teste Blanco Albiensi qui alicubi legisse asserit) Lycophrona litteras Hebraicas percalluisse & inde anagrammata conficiendi modum didicisse. Quo nomine & clariusse illum in Egypto, Ptolemæoq; charum fuisse ex Tzetze docet idem vir Doctus, loco jam citato.

Idem, p. 291.

Is erat Pocockius, de quo merito dubites (ut clarissimi Dickinsoni verbis utar) utrum majorem à doctrina an à modestiâ laudem mereretur.

Toland's Hist. of the Druids.

On the Word Ogmius says, This has not hindered a learned English Physician, Dr. Edmund Dickinson, from hunting still in the East for a Derivation of it.

Harris, in his Lexicon Technicum, see Transmutation of Metals.

The famous Dr. Dickinson, in his Book, De Quintessentia Philosophorum, tells the World he was twice shewed this mighty Feat, by an Adept that went by the Name of Mundanus.

Chambers, in his Cyclopædia.

Cardon de Metall. Lemery, Dickinson, and others, give us Accounts of the various Impositions of the Adepti in the Business of Transmutation.

F I N I S.

litteras numeravit, gestasque, nec non et magni
facere solent. Adhuc innotuit quod (sicut Plinius
Albius qui nullo loco affert) Ispahanum
litteras Hebraicas percellit, et inde carum-
mata confectis modum habet. Quo nomine et
claruisse illum in Hespero, Pliniusque, charum
fuisse ex Lactantio hoc item per Doctorem loco
tam citato.

Item, p. 291.
Et erat Porcius, de quo merito dubitet (ut
clarissimi Dicksoni verba sunt) utrum ma-
ximam a hostibus in modum laudem mereretur.

Talibus etiam de Dialectis.
Quare W. de Ognus, per quem nos hic
habet a se habet, English & Hebraic, Dr. Ed-
mund Dickson, in eadem, et in alia
for a Dissertation of it.
Hic, in his Lexicon Technicum, de Trans-
latione of Metals.

The famous Dr. Dickson, in his Book,
De Quincentenis Philosophorum, et aliis
W. de Ognus, per quem nos hic
habet a se habet, English & Hebraic, Dr. Ed-
mund Dickson, in eadem, et in alia
for a Dissertation of it.

Chambers, in his Cyclopaedia.
Carbon de Metall. Linnæi, Dickson, et
others, give an account of the various prop-
ties of the Abqin in the History of Transmu-
tation.

W. de Ognus, per quem nos hic
habet a se habet, English & Hebraic, Dr. Ed-
mund Dickson, in eadem, et in alia
for a Dissertation of it.



PERIODICA EXEGESIS

SIVE

Celeberrimorum Græciæ Ludorum
Declaratio.

Auctore EDMUNDO DICKINSONO, M. D.
Opus Posthumum.



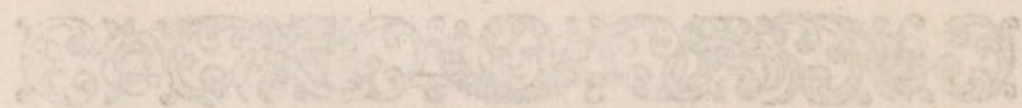


PERIODICA EXREGIS

SIVE

Celeberrimorum Graeciae Indorum
Declaratio.

Auctore Edmundo Dickinsono, M. D.
Opus Posthumum.





PERIODICA EXEGESIS

S I V E

Celeberrimorum Græciæ Ludorum declaratio.



INDARI Opus quod extat hodie *Περὶ ὄδου* appellatur, eo quod ludos, qui statis temporibus redire solent, amplectatur: Hi ludi.

Fuerunt	$\left. \begin{array}{l} \text{Ἰσθμια} \\ \text{Πύθια} \\ \text{Νέμεα} \\ \text{Ἰαθμια} \end{array} \right\}$	in honorem	$\left\{ \begin{array}{l} \text{Jovis} \\ \text{Apollinis} \\ \text{Archemori prius} \\ \text{postea Jovis} \\ \text{Palæmonis prius} \\ \text{postea Neptuni} \end{array} \right\}$	$\left. \begin{array}{l} \text{Tetraeterici} \\ \text{Trieterici.} \end{array} \right\}$

Plures fuerunt Ludi Græcis solennes; insigniores attamen & præ cæteris ἀγῶνες ἱεροί. Nem. Ode 2. & *μεγαλα ἀθλα*, Nem. 1. Hi quatuor

quatuor solummodo dicebantur : ut breviter
habet Archiæ Poetæ Epigramma, viz.

Τεσσαρες εἰσὶν Ἀγῶνες ἀν' Ἑλλάδα τέσσαρες Ἴσοι
Ἄοι δύο μὲν Θνητῶν, Ἄοι δύο δὲ Ἀθανάτων
Ζηνὸς, Διὸς Δαο, Παλαίμονος, Ἀρχεμόροιο,
Ἄθλα δὲ τῶν κότενός, μῆλα, σελινα, πίσησι.

Ὀλυμπιονίχαι

Κοτίνω, i. e. Oleastro; non
quovis tamen, sed (ut
habet enarrator, Ari-
stoph.) dicto Καλλισε-
ράνω. Quem Hercules
ipse ex Hiperboreis
deportabat, & in O-
lymp. plantabat. hunc
plurimi Καταχρηστικῶς
Ἐλαίαν vocant.

Πυθιονίχαι

Δαρνή, i. e. Lauru; arbore
Apollini gratâ, vid.
Ovid. Met. Fab. 9.
Prius tamen ex Escu-
lo, quia nondum Lau-
rus inventa fuit, coro-
nari solebant, ut Ovid.
in Met. Fab. 8. &
poma quædam, Apol-
lini consecrata victo-
ribus donari solebant.
Hinc Archiæ μῆλα.

Νεμιονίχαι

Νεμεινίκαι

Coronabantur

Σελίνω, i. e. Apio: sed
 γλαρω, i. e. recenti &
 viridi. Hæc enim her-
 ba funebris est, & ex
 occisi a Serpente Ar-
 chemori sanguine nata
 esse credebatur.

Ιθμιονίκαι

Πίτυι, i. e. Pinu: vel quia
 (sicut Apollodorus vo-
 luit) arbor sit, maris

instar infrugifera, & φιλάνεμος in gra-
 tiam Neptuni; vel quod (ut Plut. c. 5.
 Symp. vult.) ex pinu Naves, quibus
 Neptunus præest, aptissime fabricentur;
 vel in memoriam superati Sinnidis.
 Πιτυοκάμωτα, de quo infra in Isthm.
 postea varo Σελίνον ξηρον, i. e. Apium
 Aridum præmio datum fuit; vel quia
 quanta aquatica est, Neptuno conveni-
 ens: vel quia feralis est, memoriæ Pa-
 læmonis inserviens; hæc namq; ferali-
 bus epulis adhibebatur, eâq; sepulchra
 coronabantur. Unde Apio Indigere di-
 cebantur, qui profligatæ fuerunt vale-
 tudinis.

Qui omnibus his quatuor vicit Περιοδονίκης,
 i. e. Periodo-Victor appellabatur.

Certaminum genera fuerunt hæc, viz.

Δρόμος feu **Στάδιος**. Certamen quo per intervallum 600 pedum certatoribus decurrendum erat; quippe enim teste Herodoto, l. 2. ἑκατον ὀργυιαὶ δίκαιαι εἰσι Σταδίων ἑξάπλευρον.

Δολιχοδρόμος. Fuit longius curriculum, quo sex stadia decurrebantur.

Οπλιτοδρόμος. Certamen quo armati, & clypeis Æneis instructi in curriculum descendebant, & geminum stadium decurrebant, ut Pollux, lib. 3. cap. 30.

Ἄλμα. Erat saltu-certamen, ut patet.

Κέλης. Celete-certamen. Celes autem fuit Equus Sellarius, quem Suetonius vocat desultorium, alii dorfuarium, qui currui nulli jungitur: Anglicé dicitur, *a Saddle or Race Horse*; ita dicitur, a κελαιν, quod est *τρέκειν*.

Δισκος. Certamen haud abfimile ludo Anglice dicto *Quoits*, fuit enim discus orbis ex ferro, ære, lapide, aut ligno factus, qui corporis exercendi gratiâ in auras projiciebatur.

Πυγμή. Certamen erat quo *πυξ*, i. e. pugilatu, certabant. *Πυκτης* vero erat ὁ δυνάμενος ὡσαύτῃ πληγῆ, i. e. qui potest pellere

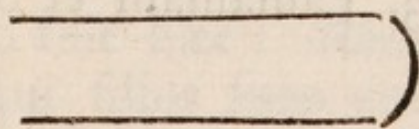
pellere plagâ, sicut Aristot. l. i. Rhetor.
c. 5.

Πάλη. Lucta-certamen, quod τῷ θλίβειν καὶ
κατέχειν peragitur. Arist. ibidem.

Παγκράτιον. Pancratium. Hoc duo certa-
mina, viz. πάλην & πυγμὴν (teste Arist.
lib. i. Rhet. c. 5. & Plutarch. lib. 2.
Symp. quæst. 4.) continet. ita dictum,
quia omnibus corporis viribus omnique
æmulum petendiprehendendique modo
Pancratistæ utebantur. Hoc malé non-
nulli cum πεντάθλα confundunt.

Πεντάθλον. Quinquertium. Hoc quinque cer-
tamina, viz. Πυγμὴν, Πάλην, Ἄλμα,
Δίσκον, & Δρόμον continebat.

Διάυλος. Fuit cursus reciprocus, quo ubi ad
metam perventum esset ad carceres re-
vertendum erat: Pausanias comparat.
διαυλον scruptioni, quæ βρασεροπιδὸν fit, i. e.
conversionibus linearum more fulcorum
sic—



ἐὰν ἦς φιλομα-
θὴς,
•συρατηλοῦ καὶ

a bobus arontibus factorum: derivatur
a δις & αὐλιζέσθαι. Quod in duobus locis
fiat statio, in initio & fine.

Άρμα feu *τεθείππος*. *Curru-certamen* quatuor equis, quorum cursus duodecies fiebant. Unde Poeta in *Olymp. Ode 2.* *τεθείππους δωδεκαδρόμους* vocat, & ipsum curriculum, *Ode 3.* *δωδεκάγαμπτον τέσμα δρόμους* nuncupat.

Κάλπης δρόμος. *Καλπη* est *Carpenti* quoddam genus.

Ῥηδῶν δρόμος. *Rhedâ-certamen*: *Ῥηδῶν* fuit (teste *Pausa* :) peculiare quoddam genus *rhedæ*, ad quam jungebantur equæ fæminæ; e quibus in extremo (puta 12) curriculo defilientes fessores, prehensis manu frænis, ad metam cursitabant.

In *Circo Olympiorum, Pythiorum, Nemeorum, atque Isthmiorum*, locus fuit qui *Taraxippus* appellabatur; eò quod ad hunc equi currentes subitâ consternatione corripenterentur, indeque aurigis gravis noxa sæpius infligere-tur, igitur ut æquo & propitio uterentur *Tαραξίππω*, Aurigæ ad aram quandam vota nuncupabant. De causâ hujusce *Taraxippias*, vid. *Lycophron. v. 43.* *Paufaniam* et *Schol. Pind. in Olymp. a.*

DE OLYMPIIS.

Ὀλύμπια dicebantur vel ab

Olympio Jove cui sacra sunt: dicitur autem Jupiter Ὀλύμπιος ab Ὀλύμπω Monte editissimo, in quo colebatur; Poetæ Ὀλύμπιον pro ipso Cælo accipiunt. Et omnis mons altior a Græcis Ὀλύμπος dicitur.

Olympià oppido *Elidis*, ad quod hæc certamina celebri solebant. Non procul erat a Pisa: quamvis antiquitùs (ut Stephanus de Urbibus) ipsa Ὀλύμπια Pisa dicebatur. Propter frequentes hominum conventus παγκοινων χάραξ, Pyndarus *Olymp.* 6. Appellat.

AUTHOR horum certaminum fuit *Hercules Idæus* hanc vero solennitatem sæpe neglectam & collapsam instaurabant multi, viz. *Clymenus, Amytheon, Neleus, Pelias, Augeas, Hercules Amphitryoniades*, (unde multi decepti hunc primum Authorem faciunt) *Oxylus*, & postremo *Iphitus*.

ORIGO fuit hæc: *Rhea* metuens a Saturno, qui filios suos enecabat aut devorabat, recens natum Jovem *Daëtylis Idæis* educandum dabat. Hi *Daëtyli* fuerunt quinque fratres, viz. *Hercules, Pæonæus, Epimedes, Jasius, & Ida*: Hi postea ab *Ida* Monte *Cretæ* in *Elidem* venerunt & *Hercules*

cules qui natu maximus erat, cursus certamen fratribus per ludum in honorem Jovis proposuit, victoremq; Oleastri coronâ donavit.

TEMPUS Institutionis haud constat. omnium antiquissima esse plusquam verisimile est: Præstantissima esse, & in pretio præ ceteris omnibus maximo, non dubitatur. Hinc Aristoteles, l. 7. Ethic. c. 6. (ita enim hunc locum nonnulli interpretantur) memoriæ prodidit Ὀλυμπιονίκας κατ' ἐξοχήν quandam, Græcis vocatos fuisse ἀνθρώπους quasi soli illi hominis appellatione digni fuissent.

LOCUS hujusce solennitatis erat campus Elidis ad Alpheum fluvium, unde ille fluvius dictus est Jovi dilectissimus, ut Pausan. in Eliac. prior: & πάρος Κρόνος, Pind. Olymp. 10.

TEMPUS hujusce solennitatis erat, ut Tzetzes in Lycop. p. 12. ab XI. ad XV. diem Mensis Ἐκατομβαιῶνος (i. e. ni fallor Junii) in tempore pleni lunii. Hic mensis— Παρθένιος vel (ut ait vetus Pindari enarrator) Ἀπολλώνιος vocatus fuit. In XVI. die fiebat Judicium de certantibus, & Ὀλυμπιονίκαις præmia distribuebantur.

JUDICES seu Præfecti harum certaminum, quos Ἑλληνοδίκας appellabant fuerunt decem quorum

quorum tres de equorum certaminibus : tres de Quinquértio : tres de cæteris certaminibus cognoscebant. Pausan. 156.

Premium ex institutione fuit nec aurum nec argentum sed Corona ex *Oleastro*. Sed tamen *Athenienses* ei qui *Isthmia*, centum ; qui vero *Ὀλύμπια* vice- rat, quingentos denarios ex instituto *Solonis* dederunt. Plut. in Solone ; immo alimenta publica in *Prytaneo Olympionicis* dabant, Plut. in Arist.

Gloria tanta fuit ut Cicero in 2. l. Tus. Quæst. scribit, Olympiorum Victoria Græcis Consultatus ille antiquus videbatur : & pro *L. Flacco*, Olympionicam esse, apud Græcos prope majus fuit, & gloriosius, quam *Romæ* triumphasse. Ipsi enim triumphantes quadrigis in patrias invehebantur.

Proclamatio fiebat per Præconem hoc modo, 1º. nominabatur genus victoriæ. 2º. Persona Victrix. 3º. Pater Victoris. 4º. Patria vel Civitas Victoris, habebaturque summus honor si quæ Civitas *Ὀλυμπιονίκην* genuisset,

VICTORIS

genuisset. Hinc Plin. l. 16. c. 4. Non tam Victori, quam Victoris patriæ coronam datam esse scribit. Nonnulli autem, vel pecunia corrupti, vel ex amore alicujus loci, vel quod a civibus se læsos esse putarent, aliunde quam a Patria Natali se ἀγορευθῆναι volebant.

VICTORIS

Memoria religiosissimè custodiebatur. Quippe omnium pæne Statuas Olympiæ in luco Jovis (quem Pindarus Eleorum dicit & Ἄλπην vocat) dicari mos erat. Hinc Pind.—dicuntur eorum τιμὰὶ ἀθάνατοι. Quin & eorum nomina in Olympico Gymnasio conscripta fuerunt. Pau. l. 6.

INTERVALLUM inter Olympicas solennitates fuit Quatuor anni solidi; ideoq; Ὀλυμπιάς dicitur τετραετηεὶς; planè ut apud Romanos *Lustrum*, quod & ipsum erat quatuor annorum completorum spatium & licet Poetæ & Olympiadi & Lustrum quinquennium tribuant (unde *Quinquennis* Olympias Ovidio dicitur, ut & πενταετηεὶς ipso Pindaro in Olymp. Ode 3.) suâ tamen id faciunt licentiâ, eo quod post annos quatuor solidos, in initio Quinti currentis

currentis ageretur ideoq; etiam τετραπενταετηρίς appellatur. Olympia autem celebrantur in Quinto currente anno, quia Hercules & fratres sui fuerunt quinque. Hinc graviter errat *Socrates* historicus dum l. 7. cap. 48. Olympiadem pro solido Quinquennio accipit.

Post *Iphiti* tempora (qui postremus omnium hosce ludos instaurabat) Ὀλυμπιάδες γαργατήρ temporum, Græcis usitatissimus esse cæperunt. Ut pote quarum initium illis fixum erat & Notum; ante quod nihil fere certi quoad tempora in Historiis Græcorum reperitur.

Tempus enim usque ad Cataclysmum, i. e. diluvium fuit ἀδιλον. A Cataclysmo usque ad *Olympiades Iphiteas* fuit μυθικόν, a prima Olympiade usque ad omnia sæcula futura, erit ἰσορικόν. Ut *Censorinus* de die natali, c. 21.

Præter illa corporis, fuerunt & quædam ingenii certamina; quippe enim teste *Pausaniâ*, *Gorgius* Orator in Olympica πανηγύρει magnum Eloquentiæ specimen dedit. Et *Herodotus*, ut scribit *Suidas* in Olympico conventu musas suas recitabat.

Constituit Hercules 12 Deorum statuas in Olympia, fecitq; iis aras sex, binis singulas. Βομῆς διδύμας vocat *Pind.* Olymp. 5. Prima
ara

ara erat Jovis & Neptuni; secunda Junonis & Minervæ, tertia Mercurii & Apollinis, quarta Charitum & Bacchi, quinta (causam vide apud Paus. p. 161. lin. 40) Dianæ & Alphei, sexta Saturni & Rheæ. His duodecim Diis sacra fecerunt ii, qui Victores pronuntiati fuerunt, tanquam Victoriæ authoribus.

Fuerunt deniq; Certamina Olympica in omnibus usqueadéo mascula & strenua ut Fæminas vel Spectatrices esse capitali lege prohibitum fuit. Pausan. l. 5 & 6. vid. & ne Fæminæ (sicut olim Diagoræ filia) virili ornatu certamina inirent, ut omnes exercitaturi Magistri nudi adsint, cautum est. Hactenus de Olympiis.

DE PYTHIIS.

Pythia dicebantur vel ab Apolline Pythio, cui sacra fuerunt: Apollo autem Pythius dicitur; vel ἀπὸ τῆς πυθέσθαι ab interrogando, quod interrogandi gratia iretur ad Apollinem Pythium: vel a Pythone Serpente quem interfecit, vel denique ἀπὸ τῆς Πυθῆς vel Πυθῶνος, i. e. Delphis, ubi celeberrimum Oraculum habuit.

Delphis, qui & Πυθῶ sive Πυθῶν appellabantur. Erant autem Delphi oppidum Phocidis liberum, sub Parnasso Monte ad latus ejus Austrinum; dicti

Pythia diceban-
tur vel ab

dicti autem sunt Delphi, primo Nape a convallibus vicinis: deinde Περρῆοσα quod in loco saxoso & clivoso essent: postea Delphi a Delpho Apollinis filio; tandem vero Πυθων à Pytho Delphi filio. Sic Pausan. Quod si hoc etymon verum sit; tunc

Duplicia fuerunt, viz.

Antiqua
quæ erant

Prius Ἑπταετημενία; eo quod ludos hosce Apollo 7^{mo}. statim die ab occiso Pythone peragebat.

Postea Ἐνωαετημενία; numeri Musarum, qui sua triumphanti munera offerebant, ratione habitâ.

Recentiora quæ ad exemplum Olympiorum Πενταετημενία; hoc est quæ post quatuor annos solidos & completos, in quinto anno currente celebrari solebant.

Hæ Pythiades etiam χαεακτῆς temporum fuerunt.

AUTHOR { Antiquorum fuit *Apollo*.
Recentiorum fuit *Eurylochus Thes-
salus*.

ORIGO

Antiquorum fuit hæc : Apollo Pythone (qui quod crudelis & intolerabilis esset Tyrannus *Δελφῶν* dictus fuit) interempto, memoriam victoriæ tam nobilis ludis hisce immortalem esse voluit, ut Ovid. Met. Pythia perdomiti serpentis nomine dicta.

Recentiorum fuit hæc : Eurylochus postquam Cirrhæos Parnassi accolas, qui advenas & Oraculo Delphico donaria offerentes deprædabantur, oppressisset, & Oraculum pristinae libertati & dignitati vindicasset : Pythia recentiora, i. e. *Πενταετηρικῆ* instituit.

TEMPUS

INSTITUTIONIS

Antiquorum, fuit circa annum Mundi 2700.
Recentiorum, fuit circa annum Mundi 3364.

TEMPUS celebrationis fuit dies sextus mensis *Θαργηλιώνος* ut apud Athenienses vocabatur, vel *Βυσίς* ut apud Delphos ; qui mensis ex parte cum Aprili, ex parte cum Maio Romanorum fere coincidit.

LOCUS erat Campus apertus & planus Apollini dedicatus, inter oppidum Delphos & Cirrham. Sed aliquando Pythia non apud

pu^d Delphos sed Athenis habita fuerunt a Demetrio Poliorcete, quô sci : Tempore Angustia^e apud Delphos ab Ætolis infidebantur. Plut. in Demet.

JUDICES & Præfecti horum Certaminum dicti sunt Ἀμφικτύονες, Judices Græciæ Publici : Sic dicti ab Amphycione 3tio. Atheniensium Rege, qui Græcos prius in hoc consilium coegit.

Horum officium erat { Oraculi dignitatem conservare
Difficiliores lites judicare
Ludos Pythios administrare.

Ultimum munus serius ad priora accessit; & in hoc ultimo munere Ἀμφικτύονες cum Olympiorum Ἑλληνοδικαίς conveniunt.

IN PYTHIIS præcipuum certamen fuit eorum, qui (teste Paus. in Phoc.) præmio proposito in Apollinis honorem ad Cytharam vel Lyram Παιᾶνα cecinissent. Quem hymnum ita vocabant quod Apolloni cum Pythone pugnanti acclamatum fuit Ἰν Παιᾶν, Ἰν Παιᾶν. Quod Latini Io Pæan reddiderunt. Vel quod Latona, quæ cum imprudens ad antrum Pythonis Serpentis proprius accessisset, ne opprimeretur cum Diana & Apolline puello, jam sagistis armato, animos fertur puello addidisse

didisse Ἰε Παῖ Ἰε Παῖ, monens ut tela in bestiam mitteret.

Hic Hymnus qui & νόμος Pythicus appellatur, habuit 5 partes, viz. Strab. 9. Paus. vid. & Selden. Pollux aliter has partes enumerat.

1. ἀνάκρουσις, i. e. carminis Proæmium.
2. ἄμπειρα primum certaminis initium & periculum.
3. κατακείμενος, ipsa pugna cum acclamatione Parnassiorum, Ἰη Παγὰν.
4. Ἰαμβοὶ ἢ δάκτυλοι. Jambi quidem propter λοιδορίαν qua Pythonem provocavit. Ἰαμβίζειν enim λοιδορεῖν est: Dactyli vero propter festinandi studium.
5. σύριγγες. Mortem Pythonis imitabantur, vitam cum sibilis exhalantibus.

Ut major esset Pythicorum solennitas, & religiosius celebraretur, magnum victimarum numerum, viz. boves non infra 1000, reliquorum vero pecorum plura quam 10000 solebant cædere.

Pindarus in ipsa celebratione Pythica (Pythiade sci XVIII. i. e. anno 3. Olympiadis LXV. ut Suidas annotat.) natus fuit. Quod non absq; singulare omine laudum Apollinis & Pythiorum concelebrationis accidisse Plutarchus, l. 8. symp. quæ i. interpretatur.

Hactenus de Pythiis.

DE NEMEIS.

Nemea dicuntur vel ab { Nεμεία oppido in Nεμεία regiuncula Argiæ quæ regio ita dicitur *παρὰ τὴν νεμείδαν* a pascendo, quia Argus pastor illi centum oculis præditus, boves Junonis Argivæ & Io in vaccam mutatam ibi paverit.

{ Nemeo Leone, quem Hercules interfecit. Qui Leo Nemeæus dicitur quia specum in Nεμεία habuit.

Duplicia fuerunt { Priora Archemoro dicata. Posteriora, Jovi dicata, hinc Jovis ἀγών. Pind. 3. dicuntur.

AUTHOR { Priorum fuit Ἐπτάς illa ducum cum Polynice ad Thebanam expeditionem progrediens.

{ Posteriorum fuit *Hercules Amphitrionides.*

ORIGO

ORIGO

PRIORUM fuit hæc Pactæ aliquando inter se fuerunt Lemniades de interfecendis maritis, & maribus adultis omnibus. Ex iis sola Hypsipyle Thoanti patri, Insulæ Lemni Regi, pepercerat. Hypsipylen ergo, ut perfidam ferro interficere decreverunt. Illa hoc animadvertus & fugiens, a Latronibus capta est, *Lycurgo* Nemeorum regi vendita; *Lycurgus* ei filium *Ophelten* nutriendum tradidit. Circa hæc tempora Duces illi septem, qui cum *Polinice* Thebanam expeditionem iverant, dum per *Sylvam*, ad *Nemeam* iter faciunt, sito laborantes, forte fortuna in *Hypsipilen* inciderunt, quam ut se ad fontem aliquem deduceret, rogarunt. Illa *Ophelten* puerum in *Cupresseto* illius loci inter herbas ludentem reliquit, & sitientes ad aquas potabiles deduxit. Interim Puer serpente ictus expiravit. Quod cum Duces cum *Hypsipyle* reversi vidissent, serpente telis confixis, *Ophelten* sepelierunt, & in solatium *Nutricis*, & gratitudinis ergo, *Ludos* funebres circa rogam instituerunt. Ibi tum unus ex Ducibus *Amphiaraus* vates, *Opheltæ* nomen mutavit, & Ἀρχέμορον appellavit, non sine omine quod casus huius pueri esset ἀρχὴ μόρου, siquidem infelicissimè pugnaturi erant.

ORIGO

ORIGO { POSTERIORUM fuit hæc. Hercules occiso Nemeæo Leone Nemea rursus instituit, dignitate & amplitudine auxit, & pro Archemoro Jovi Nemeæo dicavit.

TEMPUS INSTITUTIONIS { Priorum fuit circa annum Mundi 2726. circa quod tempus erat expeditio τῶν ἑπτα ἐπιθίβους
 Posteriorum fuit non multo post

TEMPUS CELEBRATIONIS fuit (ut Pind. Schol.) XII. dies mensis Πανεμῆς quem Macedones & Corinthii sic vocabant: Attici vero Ἐκατομβαιῶνα qui Junio & Julio Romanorum fere convenit. Pausanias vero hosce ludos hibernos esse scribit, in Corinth. & Eliac.

LOCUS fuit Lucus quidam ad Oppidum Nemeæ.

JUDICES seu Præfecti horum Certaminum fuerunt ipsi Argivi qui sedebant habitu παῖς seu nigro Originem sacrorum a luctu promanasse indicantes. Horum officium erat habito iudicio de certantibus in unoquoque genere victorem renuntiare & Coronâ ornare.

INTERVALLUM inter quamlibet solennitatem fuit biennium solidum; hi ludi tamen dicuntur

dicuntur *τεμετηκοι* vel *τεμετῆς* quod in tertio quoq; anno, post biennium quodq; solidum celebrati fuerunt.

Quia a Militaturis traxit originem hic Ludus, in initio soli Milites eorumq; filii admissi sunt. Postea vero Populus admissus fuit, ut Scholiast. in Pind.

Haftenus de Nemeis.

DE ISTHMIIS.

ISTHMIA dicuntur ab *Isthmo Corinthiaco* Ἰσθμός propriè collum significat; & colli similitudine *σενὰ γῆς διέξοδοι μεταξύ δύο θαλαττῶν*, i. e. bimares angusti Ἰσθμοὶ dicuntur, & plures alivi sunt Ἰσθμοὶ; κατ' ἐξοχὴν tamen illa angustia quæ Peloponnesum continenti connectit, ita appellari meriut, ubi *Corinthus* est.

ISTHMIA 2plicita fuerunt { Antiquiora : quæ nocturna erant.
Recentiora : quæ diurna erant.

AUTHOR { Antiquiorum fuit *Sisyphus* Æoli filius Corinthiorum Rex.
Recentiarum fuit *Theseus* Athenarum Rex.

ORIGO

Antiquorum fuit hæc: *Ino Athamantis* ad insaniam adacti Uxor, a marito, cui fera videbatur, petita; cum filio *Melicerta* in pelagum defiliit. *Ino* quidem *Neptuni* commiseratione in *Leucothean* conversa credita fuit; *Melicertes* vero, *Palæmon* habitus est. Cujus tamen cadaver a *Sisypho* inventum fuit & sepultum.

Postea cum peste vexarentur *Corinthii*, respondit *Apollo*, Honorem perpetuum *Melicertæ* esse tribuendum. *Sisyphus* itaq; Ludos in honorem *Melicertæ* five *Palæmonis* instituit; & a loco *Isthmios* esse voluit.

Recentiorum fuit hæc. *Theseus* postquam *Corinthiacum* tractum a latrociniis *Sinnidis* (qui pinibus deflexis, & sibi ipsis iterum uno impetu remissis, Viatores, quos ceperat, discerpere solebat, unde Πιτυοκαμπτης dicebatur, ipso *Sinnide* hoc mortis genere sublato) liberasset, Ludos *Isthmios* diu neglectos instauravit, & *Neptuno* sacros esse iussit; cuius Numini victoriam de *Sinnide* acceptam referebat. Et ex nocturnis (quæ magis initiandi, quam spectaculi gratiâ constituta viderentur) diurnos & longe illustriores fecit.

ORIGO

<p>TEMPUS INSTITUTIONIS</p>	}	<p>Antiquiorum circa annum Mundi, 2600.</p> <p>Recentiorum circa annum Mundi, 2720.</p>
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TEMPUS celebrationis non satis certum est. Autumnale tempus esse videtur. Nam Ἰσθμιάζων (testibus Hesychio & Suida) dicebantur, qui minus bonæ valetudinis erant; quandoquidem tempus anni quo Isthmia agebantur, erat ἐπίνοσον, quale est Autumnale.

Ea novem diebus ante *Epidauria* quinquennalia peragi Scholis: Pind. ad Nem. 3. annotat. diem tamen & mensem Epidauriorum non exprimit.

LOCUS erant fauces Isthmi ad Templum Neptuni Isthmii.

JUDICES seu Præfecti Certaminum fuerunt *Corinthii*, hi enim ut Strabo lib. 8. loquitur συνετέλεον τὸν ἀγῶνα. Hi Judices Pind. Nem. 6. Ἀμρικτιῶνες appellantur. Quo nomine propriè Pythorum Judices appellantur. Hoc tamen vocabulum postea aliis concessibus judicialibus attributum est.

INTER-

INTERVALLUM, ut in Nemeis, fuit biennium solidum. Hi Ludi tamen *τριετηρικὸι* seu *τριετείς* appellantur, quia in tertio anno currente celebrari solebant.

Plinius. l. 4. cap. 5. & Solinus. c. 12. hos Ludos quinquennales esse censeunt. Sed quia Pindarus (cui horum Certaminum ratio optimé cognita fuit) hanc solennitatem *τριετηρίδα Ποσειδάνιον ἂν τέμνωσ*, Nem. 6. ἐπὼδ. 2. vocat. Trietericos esse credendum est.

MAXIMA fuit Isthmiorum dignitas: 1^o. ob antiquitatem (fuerunt saltem Pythiis & Nemeis antiquiora). 2^o. Ob religionem. 3^o. Ob opportunitatem loci per duo diversa maria; adeo ut omnium Græcorum undiq; conventus erat.

His Ludis *Nero* interfuit, & ipse é medio stadio, habita de tribunali ad multitudinem concioné; Græcos omnes liberos, suisq; deinceps legibus ufuros esse pronuntiavit; simulq; Judices civitate Romanâ, & pecunia grandi donavit, ut Suetonius in Nerone. Haftenus de Isthmiis.

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INTERVALLUM, ut in Nemo, per biennium
solidum. Hi Indictamen re-
venerunt appellatum, quia in tertio anno
curiae celebrari solent.

Plinius. l. 4. cap. 2. & Solinus. c. 12.
hoc ludos quinquennales esse censent
sed quia Plinius (cum horum certami-
num ratio optime cognita sit) hanc so-
lennitatem re-
solum. Nemo. d. e. v. a. v. o. c. a. l. i. e. r. e.
rios esse credendum est.

MAXIMA hoc sibi nomen deditur. 1. ad an-
cipitatem (suum sibi Plinius &
Nemo antiquior). 2. Ob religionem.
3. Ob opportunum loci per duo di-
ta maria; adeo ut omnium Greco-
rum undiq; convergens erat.

His Ludis Nemo interit. & ipse d. medio
habio, hinc de tribus ad multitudine
concordat; Græcos omnes liberos, tam de-
ceps legitur utrosque pronuntiat; hinc
Iudices re-
donavit, ut sibi in Nemo. Hæc
de sibi.

