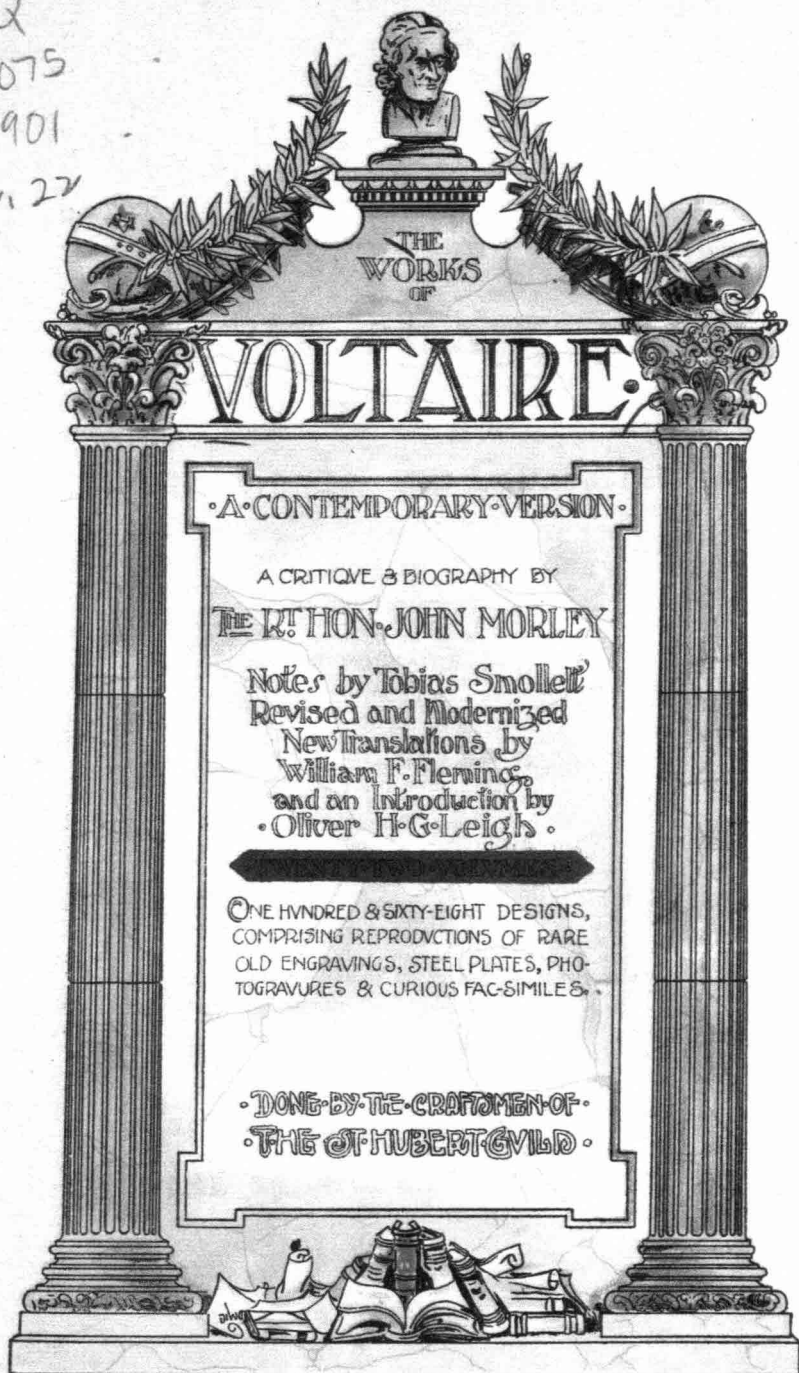


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VOLTAIRE

INDEX

TO HIS

WORKS, GENIUS, AND CHARACTER

WITH AN

APPRECIATION

OF VOLTAIRE

BY

OLIVER H. G. LEIGH

AND A PORTRAIT STUDY
IN PHOTOGRAVURE

*"He goes to the bottom of every subject, while he only
seems to skim the surface."*

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VOLTAIRE

AN APPRECIATION OF HIS

CHARACTER : GENIUS : WORKS

BY OLIVER H. G. LEIGH

Custom dulls our perceptions of the ludicrous, as the conventionalities of our familiar speech and manners prove. It is responsible for graver offenses than that of enslaving us to harmless absurdities. It has lent a make-believe verity to many a deep-rooted delusion, and fixed rose-tinted spectacles on eyes that have never since tried to see the truth in plain daylight. Most of us whose mother tongue is English were brought up in the vague belief that Cowper's "brilliant Frenchman," Voltaire, was an atheist. In our mildest moods he was at best an "infidel." Pious custom, well-meaning in its good old grandmotherly way, deemed it right and wise to administer this sort of soporific so liberally that the average lifetime might glide away without our awakening sufficiently to see that the only "infidels" are those who, professing a belief, become secretly unfaithful to it. This absurd, or heinous, infidelity is more apparent in those who wear the livery and accept the wages of an established profession, whose instructions they evade or defy, yet do not resign.

To this powerful source we owe the curious fact that four generations of enlightened American and British people have grown up in less pardonable ignorance than that of Christianized heathen tribes, respecting the character and motives, the philosophical, philanthropic, and literary life-work of Voltaire. Strange indeed that the vast power of the Church in its myriad manifestations should have spent itself these hundred and fifty years in showing bitter intolerance, and inspiring its very children with intolerance, against the greatest Apostle of Toleration known to these generations, the like of whom the Church cannot point to within its pale, unless it rashly names that universally revered Martyr to churchly intolerance, who neither founded, nor drew up a creed for, the once despotic organization that used His name as its phylactery.

Champions and martyrs have never been lacking on the side of intellectual liberty against dogmatic theology and its resultant intolerance of free thinking and plain speaking. But the philosophic temper is averse to the fighting methods which delight the multitude. It views with smiling disdain the encounters between belligerents ill equipped with the kind of weapons that strike deep and deal mortal blows unperceived by the spectators. Perhaps the scholar has not even yet received his due for the quiet but tremendous upheaval he has wrought in the siege of the mediæval fortress of ignorance. Erasmus is even yet virtually unknown to those who all but deify his boisterous out-door workman, Luther.

There has been no champion but Voltaire who has combined the qualities of the philosopher with those of the agile master of the fencing art, who has played so lightly around his adversary while serving such subtle thrusts as are possible only to men of the profoundest learning. He is a phenomenon among ordinary mortals in the variety and solidity of his gifts and accomplishments, but more conspicuously so in this—that a man so overwhelmed with the honors, the rewards, the intoxicating delights of the gay world in which empresses, kings, the famous men of Europe, were his flattering friends, and the people of Paris, adorers of his wit and dramas, should at the same time be the most powerful advocate of the rights of the weak poor against oppressive kings and prelates.

This amazing duality of character is matched by the versatility of resources which enabled him at any moment to cross swords with a dozen opponents, coming at him from different points with different weapons, and to leave them floundering.

Before examining the evidence it is well to trace the influences that developed Voltaire's character. Chief among these influences was the nearly three years' visit he paid to England. Intolerance it was that caused that fortunate experience. He had been consigned to the Bastille a second time, and was freed on his promise of self-expatriation. Voltaire must himself be consulted to get a full understanding of the impression made on him by the sight of a people happy under laws which secured them liberty of religion, of thought, and speech. Less

liberty than we are supposed to enjoy to-day, no doubt, but perhaps as much as they could safely stand in those days, and at any rate beyond the dreams of the French.

In Volume XIX, PART II, and frequently through the others, Voltaire shows that he had seen a great light, and having kindled his torch he was resolved to spread it in his own darker land. His characteristic thoroughness is to the fore here as everywhere. So famous was his name, even in a country bigoted against everything French, that, though not yet thirty-three, he was enthusiastically welcomed by the intellectual ranks. We can hardly realize the weight of England's tribute to Voltaire's genius and character implied in the bare statement that he won the friendship of Alexander Pope, a Catholic; Dean Swift; Young, the poet; Lord Chesterfield; the Duchess of Marlborough; James Thomson, the poet; Lord Bolingbroke, Oliver Goldsmith, Gay, Bubb Dodington, Congreve, Sir Everard Falkener, and many equally gifted. These names stand for social eminence, and much more than that. Sir Isaac Newton had Voltaire as a true mourner at his funeral, and as a life-long disciple who translated and expounded the Newtonian philosophy for the French, and to him the English owe the story of the falling apple that started Newton on his famous discovery. Voltaire was elected a Fellow of the Royal Society for the Advancement of Science, the highest honor of its kind then and now, conferred for substantial service.

This experience was the turning point of his great

career. He had mastered the language, and wrote essays and verses in it, within a year. He absorbed the spirit which, despite a thousand drawbacks, has bred in that people a broader conception of true liberty and has inspired them with a deeper reverence for the laws which secure it than is everywhere to be found. When he returned to France there set a foot on its shore which from that hour knew no rest while a mission of practical sympathy was possible to the oppressed, or an abuse of power could be kicked and trampled down.

Two conspicuous traits of character must impress the most superficial reader. Voltaire was, in literally every sense of a word sadly weakened by daily misuse, a *great* writer, great in depth, force, brilliance, variety, breadth of knowledge, and great too, in quantity. But he was also *great* as a man of affairs, man of the world, the world of Paris and European courts. Something stronger than what we call genius is required to sustain this dual *rôle*. Our geniuses have generally lost in backbone what they gained in their brainpans. Voltaire undoubtedly excelled in the courtier knack of making profound obeisances to royalties, an accomplishment we of this plainer age view much as we might the fitness of a giant for curtsying to a midget. But the backbone was there, ever erect when defiance became its dignity better than pliability, and, for so attenuated a physique, the might of his right arm was astounding to the obese creatures of corruption who reeled under its blows.

Whenever we think of Voltaire as the writer of

the brightest epigrammatic prose, we should remind ourselves that he is the same man as the pleader for Toleration, who felt he was criminal if a smile escaped him during those years of relentless determination to extort public justice and reparation for the fatal torturing of the innocent Calas. When we lose ourselves in delight over his piercing raillery of his dumbstruck priestly victims, we must remember he is also the grave discourser upon the profundities of philosophers like Descartes, Newton, Locke, and the rest as far back as Aristotle and Plato, their equal in keenness of logic, their superior in giving it lucid expression. And while we bow our minds in presence of the Voltaire of the "*Dictionary*," the "*Essays*" and "*Studies*," let us not forget that it is the same Voltaire whose tragedies and comedies and droll tales were the delight of more countries than his own. And as we pause to realize the full stature of one whose perfect mental proportions tend to blind us to the heroic measure of each, we should make the effort to view him in his workaday clothes, the shrewd, enterprising business man, who turned his hand to many undertakings, toiled at them persistently, and prospered as he deserved. All this in the workshop, the weaving mill, the chemical laboratory, the counting room, while part of each day for sixty years he was also the scholar and teacher, poet and polemic, in his library; the centre of social brilliance in the afternoon garden fêtes; the glory of the dazzling salon in the evenings. Was ever so thin a mortal compounded of so many distinct individualities!

Now let us see some of his achievements. In a day and a continent where industry and trade were regarded with scorn by the aristocracy, Voltaire by his pen and personal example put an end to that suicidal delusion. His letters from England show how strongly he was impressed with her commercial supremacy. He commends her example to his countrymen. Note the pithy literary quality of his short study of this feature [xix, p ii, 16]. The English alone had passed from feudalism to the stable footing of a commercial nation. Their genius for trade made them great. Their common sense welcomed the younger nobility and men of learned professions in the ranks of trade. How different in Germany and France, says he. "It appears monstrous to a German, whose head is full of the coats of arms and pageants of his family. . . . I have known more than thirty Highnesses of the same name, whose whole fortunes and estate put together amounted to a few coats of arms, and the starving pride they inherited from their ancestors."

Again, coming nearer home: "In France everybody is a marquis; and a man just come from obscurity, with money in his pocket and a name that ends with '*ac*' or '*ille*' may give himself airs . . . and hold merchants in the most sovereign contempt. . . . I will not, however, take upon me to say which is the most useful to his country, and which of the two ought to have the preference; whether the powdered lord, who knows to a minute when the king rises or goes to bed, perhaps to the bathroom, and who gives himself airs of importance in

playing the part of a slave in the ante-chamber of some minister; or the merchant, who enriches his country, and from his counting house sends his orders into Surat or Cairo, thereby contributing to the happiness and convenience of human nature." Voltaire was a benefactor to his country in sound teachings upon practical subjects. Now that merchants are revelling in the zenith of power they may profitably ponder upon the stagnancy from which he aroused his people by his vindication of the dignity of commerce. By a happy balance of favors Voltaire it was who introduced the first company of French actors to the English stage.

How much nineteenth century thought owes of its clearness and force to Voltaire's eighteenth century labors, can hardly be estimated, and can never be over-estimated. The "Higher criticism," of which we hear so much that means so little, stoops lower than its self-respect should permit in concealing its indebtedness to this pioneer of criticism at its highest, boldest, and deadliest. Voltaire set the pace and quality when prison, ignominious burnings of his work by the hangman, and peril of torture or death were the rewards, rather less alluring than the cushioned professorships and publishers' cheques which now crowd the safe field with mediocrities, where the knight of valor fought alone.

Agnosticism finds its most distinguished ancestor and propagandist in Voltaire. Metaphysical reasoners and philosophic doubters will see their favorite original notions threshed out in the "Dictionary" essays and papers in other volumes. Many

a "brilliant" essayist, novelist, major and minor poet, in more lands than one, has dug in the Voltaire mine for gems of fancy and phrase, still recognisable by experts despite the ingenious cutting. Voltaire was compassionate to quacks of every kind so long as they were harmless. "The unhappy class who write in order to live" is one kind. "Can there be greater quackery than the substitution of words for things, or a wish to make others believe what we do not believe ourselves?" This refers to a class who speak more than they read, and read more than they reflect.

A word for these times in which we live was spoken by Voltaire in his Address to the French Academy on his reception to membership. "When commerce is in a few hands, some people make prodigious fortunes while the greater number remain poor; but when commerce is more widely diffused, wealth becomes general, and great fortunes rare." For an unsurpassable example of mingled wit, wisdom, scholarship, and delicious candor in mordant criticism, read the "Discourse to the Welsh," [xix, p. i, 89] in which excessive national vanity, in France and elsewhere, is tickled with a jewelled rapier.

"Ecclesiastics are not the Church." It was against this man-made ecclesiasticism, and not against pure religion, that Voltaire flung his destructive thunder-bombs. In their impious assumption of Godlike prerogatives these tonsured mummies vengefully dubbed him "atheist," as Socrates was branded for holding to his belief in one supreme deity. As well

might we charge Washington with "atheism." Bishop White, the Father of the Protestant Episcopal Church in America, and Washington's pastor, testified in writing his doubt whether that noble man was "a believer in the Christian revelation" further than being an attendant at services but never a communicant. How far from atheism was Voltaire's reverent faith and practice is shown in every writing and act. "I repeat my *Pater* and *Credo* every morning." "I believe in a general Providence, which has laid down from all eternity the law which governs all things, like light from the sun." "The eyes have mathematical relations so evident, so demonstrable, so admirable, with the rays of light; this mechanism is so divine, that I should be tempted to take for the delirium of a high fever, the audacity of denying the final causes of their structure." The Fathers of the early church built up the creed bit by bit [in passing, note that popular knowledge of Holy Writ as a guide book to heaven has never grasped it as a whole; it has been a scrap-book of bits of the Bible only], and laid great stress on its authenticity, and on the point of faith that the saints who arose at the death of Jesus, died again to rise with Him a second time. "The fact is, [says the pioneer scholar-critic, and his statement is endorsed by our foremost orthodox scholars] that no person heard anything of this creed [as it now runs] for over three hundred years. People also say that Paris was not made in a day, and people are often right in their proverbs. . . . All these opinions are absolutely foreign to morality. We must be

good men, whether the saints were raised once or twice."

Still, due deference should be paid to authority, especially when it gives ocular demonstration of its superior sources of knowledge. "I have no doubt that Pope Leo I. was accompanied by an angel, armed with a flaming sword, which made the king of the Huns tremble. . . . This miracle is very finely painted in the Vatican, and nothing can be clearer than that it never would have been painted unless it had actually been true."

Immense labor went into the making of his Histories. Considering the period, and the pressure of his many occupations, it is nothing short of marvelous that Voltaire was able to ransack the chronicles of older historians, the traditions that are scattered through general writings, the private memoranda and letters of scholars, not to count the personal interviews in which he extracted so much of fact and valuable side light, for the purpose of making his own records truthful. It is well worth while to turn to the passages in which he distinguishes himself, or, rather, his method and purpose, from those of perfunctory narrators of events. He pitched the keynote from which the ablest historians of our time have taken their own, that of helping the reader to look through the smoke of battles to the fate of the plain people who suffered so grievously by the quarrels of kings.

And what exquisite simplicity marks every page. We may smile at an eighteenth century Frenchman's astonishment at Shakespeare's coarseness, and the

interesting criticisms upon his dramatic deficiencies. Even Oliver Goldsmith demolished Hamlet's soliloquy with his logic-chopping axe, a weapon he probably borrowed from Voltaire. The author of "*Mérope*" and "*Zaire*" expressly declares, again and again, his view that, at least in the supreme crises, the language should be of the simplest, as in those moments the briefest ejaculations only are natural. There is force in this, but not enough to move us to wish the lines of Hamlet and Othello were prosy. Spots on the sun do not lessen its glory, and if Voltaire cared not, if he could, to soar with the lark that sings at heaven's gate, he stands firm on the green earth as the clearest expresser of penetrating and luminous thought among writers, and he never speaks but with wisdom higher than knowledge, and with motives whose beneficence surpasses even the sparkle of their expression.

A study of these pages will assist in the pleasing duty of doing tardy justice to one of the world's most gifted and powerful intellects. They shed needed light on a man whose character, genius, and far-reaching work have been obscured, but could never be extinguished by the foes of truth-speaking.

VOLTAIREANA

The following are among the innumerable publications relating to Voltaire which appeared during his life and subsequently.

- Voltaire; a biographical critique, by John Morley, author of "Diderot and the Encyclopædists," etc. 1 vol. 8vo. London, 1872; New York and Chicago, 1902. in connection with this edition.
- Life of Voltaire. By James Parton. 2 vols. 8vo. Boston and New York. 1881.
- The Centenary of Voltaire, May 30, 1878; Oratorical Festival, President, Victor Hugo. Discourses of MM. E. Spuller, Emile Deschanel, and V. Hugo. 32mo., 96 pages. Paris, 1878.
- Centenary of Voltaire. By B. Gastineau, 12mo, 36 pages. Brussels. 1878.
- To Voltaire! A Poem on the Occasion of the Centenary of Voltaire. By Ernest Calonne. 8vo, 7 pages. Paris. 1878.
- Vive Voltaire! Vive Rousseau! Poem by Attale du Cournan. 16mo, 8 pages. Paris. 1878.
- Centenary of Voltaire. Poem. By A. Baumann Lyons. 1878.
- Centenary of Voltaire. An Appeal to the Good Sense, to the Honor, and to the Patriotism of Men of All Parties. Nismes. 1878.
- Centenary of Voltaire By Members of the United Workmen of St. Etienne. 16mo, 8 pages. St. Etienne. 1878.
- The Centenary of Voltaire, followed by the Soul of France. By A. Marquery. A song. 16mo, 4 pages. Paris. 1878.
- The Centenary of Voltaire. 4to, 2 pages. Marseilles, 1878.

- The Centenary of Voltaire in France. 32mo. Paris. 1878.
- Historic Gallery of the Actors in the Company of Voltaire. With portraits on steel. 8vo, 2d edition. Recast and augmented. By E. de Maune. Lyons. 1878.
- Voltaire and Rousseau, and the Philosophy of the Eighteenth Century. 1 vol. 12mo. By Henri Martin. Paris. 1878.
- Voltaire, his Life, his Works, and the Influence of his Ideas upon Society. 1 vol. 12mo. Paris. 1878.
- Voltaire in Exile. His Life and his Work in France and in Foreign Lands, Belgium, Holland, Prussia, England, Switzerland. With Unpublished Letters of Voltaire and Madame du Châtelet. By B. Gastineau. 1 vol. 12mo. Paris. 1878.
- A German Tourist at Ferney in 1775. By P. Ristelhuber. 1 vol. 16mo. Paris. 1878.
- Voltaire in Prussia. By Albert Thieriot. 12mo. Paris. 1878.
- Voltaire and Rousseau. By Eugène Noël. 1 vol. 12mo. Paris. 1878.
- Frederic II. and Voltaire. Dedicated to the Centenary Commission. 1 vol. 12mo. Paris. 1878.
- Prayers, Sermons, and Religious Thoughts Translated from the French of Voltaire, by J. E. Johnson, Rector of St. John the Evangelist Church, Philadelphia. 1 vol. 16mo. Philadelphia. 1878.
- Letters of Madame du Châtelet. Edited by Eugène Assé. 1 vol. 12mo. Paris. 1878.
- The Centenary of Voltaire as Celebrated by the Freemasons in Rome. 8vo, 34 pages. Rome. 1878.
- Voltairean Iconography. The History and Description of what was published upon Voltaire by Contemporary Art. By Gustave Desnoiresterres. 4 parts, 8vo. Paris. 1878.
- Voltaire and the Church. By the Abbé Moussinot. 1 vol. 12mo. Paris. 1878.
- One Hundred and One Anecdotes of Voltaire. 1 vol. 12mo. By Gaston de Genonville. Paris. 1878.

- The Good and the Evil which has been said of Voltaire.
By Maxime de Cideville. 1 vol. 12mo. Paris. 1878
- To Voltaire, a Sonetto (in Italian), with the Translation
of the same in French By Maron Antonio Canini.
8vo, 7 pages. Paris. 1878.
- The True Letters of Voltaire to the Abbé Moussinot
Published for the first time from the Autographs in
the Bibliothèque Nationale. By Courtat. 12mo. Paris.
1875.
- Life and Times of François-Marie Arouet, calling himself
Voltaire. By Francis Espinasse. 8vo, London. 1876.
- Voltaire and French Society in the Eighteenth Century.
A Biography in eight volumes. 8vo By Gustave
Desnoiresterres. Paris. 1876.
- Voltaire and the People of Geneva. By J. Gabreai,
former pastor. 12mo. Paris. 1857.
- The Philosophy of Voltaire. By Ernest Bersot. 12mo.
Paris. 1858.
- Jean Calas and His Family. An Historic Study from
Original Documents. By Athanase Coquerel, Jun.,
Pastor of the Reformed Church. 12mo Paris. 1858.
- Voltaire at Ferney. His correspondence with the Duchess
of Saxe-Gotha. Collected and edited by MM. Evariste
and Bavoux. 8vo. Paris. 1860.
- Voltaire and His Schoolmasters. An Episode of Classical
Learning in France. By Alexis Pierron. 12mo. Paris
1867.
- The True Voltaire, the Man, and the Thinker. By Ed-
ouard de Pomery. A Biography 8vo. Paris. 1867.
- Voltaire. By David Frederic Strauss. 1870.
- Voltaire and the French Revolution. By C. Nagel. 8vo,
176 pages. 1839.
- The Housekeeping and Finance of Voltaire, with an In-
troduction upon Court and Drawing-Room Manners
in the Eighteenth Century. By Louis Nicolardot. 1
vol. 8vo. Paris. 1854.
- The Slipper of Voltaire A Vaudeville in two Acts. By
J. B. Simonnin Paris. 1836.

- Voltaire on a Holiday. A Vaudeville in two Acts. By De Villeneuve and De Livry. Paris. 1836.
- A Fugitive at the House of Voltaire. A Vaudeville in one Act. By Saint-Hilaire and Simonnin. Paris. 1836.
- Voltaire and Madame de Pompadour. A Comedy in three Acts. By J. B. P. Lafitte and C. Desnoyer. Paris. 1833.
- The Youth of Voltaire, or the First Prize. An Historical Comedy in one Act, with Couplets intermixed. By Saint-Hilaire. 18mo, 72 pages. Paris. 1833.
- Madame du Châtelet, or No To-Morrow. A Comedy in one Act and in Prose, with Songs intermingled. By Ancelot and Gustave. Paris. 1832.
- A Breakfast at Ferney in 1765, or the Widow Calas at the Home of Voltaire. A Dramatic Sketch in one Act and in Verse. By Alexandre Duvoisin-Calas. Gustave. Paris. 1832.
- Voltaire among the Capuchins. A Comedy in one Act and in Prose, with Songs. By Dumersan and Dupin. Paris. 1830.
- An Epistle to Voltaire in Verse. By Lacroix. Pamphlet, 4 pages. Bordeaux. 1831.
- Voltaire at Frankfort. An Anecdotal Comedy in one Act and in Prose, with Songs. By Ourry and Brazier. Paris. 1831.
- Examination of the Works of Voltaire considered as Poet, as Prose Writer, as Philosopher. By Linquet. 8vo. Paris. 1827.
- An Epistle to Voltaire in verse. By M. J. Chénier. Paris. 1806 and 1826.
- Voltaire and a Jesuit. A Dialogue in verse. By Constant Taillard. 32mo, 32 pages. Paris. 1826.
- Memoirs relating to Voltaire and his Works. By Longchamp and Wagnière, his Secretaries. Followed by various unpublished Writings of the Marquise du Châtelet, Hénault, Piron, D'Arnaud, Thieriot, and others, all relating to Voltaire. 2 vols. 12mo. Paris. 1826.

- The Pastoral Address of Monseigneur the Bishop of Troyes, upon the Printing of bad books, and particularly upon the Complete Works of Voltaire and Rousseau. Pamphlet, 76 pages. Paris, Lyons, and Toulouse. 1821.
- Letter from M. Touquet to his grandeur Monseigneur the Bishop of Troyes, Archbishop elect of Vienna, in reply to his Pastoral Address against the editions of the Complete Works of Voltaire and J. J. Rousseau. Pamphlet, 48 pages. Paris. 1821.
- Full Presentation of the Voltaire-Touquet, a Collection of the Treatises, Sentences, Transactions, Judgments, Decrees, and various Acts relative to that Operation (a suit between publishers). Quarto, 104 pages. Paris. 1823.
- History of the Life and Works of Voltaire, with Estimates of that celebrated man by various esteemed authors. By L. Paillet de Warcy. 2 vols. 8vo. Paris. 1824.
- The Faithful Catholics to the Bishops and all the Pastors of the Church of France, on the subject of the new editions of the works of Voltaire and Rousseau. Pamphlet, 52 pages. Paris. 1821.
- Private Life of Voltaire and Madame du Châtelet, during a Sojourn of six Months at Cirey By the Author of the Peruvian Letters (Madame de Grafigny), followed by Fifty Unpublished Letters in verse and in prose of Voltaire. 1 vol. 8vo. Paris. 1820.
- Literary History of Voltaire, containing his literary and private Life, Anecdotes, and Successes of each of his works, with Details of the Honors which he obtained during his life, and those which were decreed to him at the Temple of great Men. By the Marquis de Luchet. 6 vols 8vo. Paris. 1792.
- To the Manes of Voltaire, a Poem which received the prize from the French Academy. By J. F. de La Harpe. Pamphlet. Paris. 1779.
- The Fiftieth Dramatic Anniversary of M. de Voltaire, followed by the Inauguration of his Statue. A Medley

- in one act and in prose, with songs and dances. By Du Coudray. Paris. 1774.
- Philosophic Picture of the Mind of Voltaire, to serve as Supplement to his Works By the Abbé Sabatier. 8vo. Geneva and Paris. 1771.
- A Philosophic Delmeation of the Mind of M. de Voltaire, to serve as a Sequel to his Works, and as Memoirs for the History of his Life. By De Castres. 8vo. Geneva and Paris. 1771.
- The Political Age of Louis XIV., or Letters of the Viscount Bolingbroke upon that subject, together with the pieces which formed the History of the Age of M de Voltaire, and of his quarrels with Messrs de Maupe-tuis and de La Beaumelle; followed by the Disgrace of that famous poet. 12mo, 495 pages. Sicclpolis. (Frankfort.) 1753.
- A Comparison of the four Electras, of Sophocles, of Euripides, of M. de Crébillon, and of M. de Voltaire. By Gaillard. 124 pages, 12mo. The Hague 1750.
- A Critical Letter, or Comparison of the three ancient epic Poems, the Iliad and Odyssey of Homer, and the Æneid of Virgil, with the League, or Henry the Great, of M. de Voltaire. By De Bellechaume. 15 pages, 8vo. Paris. 1724.
- The King of Prussia's Criticism on the Henriade of M. Voltaire Translated from the original; with a preface containing a short account of the Disgrace and Retreat of that favorite. London 1760.
- Letter from M. de Voltaire to M Palissot, with the Reply, on the occasion of the Comedy of the Philosophers. Paris. 1760.

NOTE ON THE INDEX

At first sight the making of an index appears to be a merely mechanical piece of work. So it often is, but it may be much more than this. By way of illustration it may be permissible to mention an elaborate index made by the present writer for a ten volume historical work, of which the publishers say in their prospectus that its original plan and thoroughness make it "worth in itself many times the cost of the entire series of books." This Voltaire index has also been constructed with the intention of making it interesting and valuable in itself, independently of the volumes to which it is a guide.

The editor of a voluminous author has obviously many advantages over an index-maker not previously familiar with the writings and characteristics of his hero. Mr. Percy Fitzgerald may be quoted on this. In his prefatory note to the index he made for his famous edition of Boswell's Life of Dr. Johnson, he says: "No proper or sufficient index can be made vicariously; it requires a thorough acquaintance with the book treated, so as to anticipate by a sort of instinct what topics the reader would desire to search for. Indexes are generally too minutely elaborate, too meagre, or too indefinite."

How easy it would have been to have filled two or three volumes with the usual index matter can be seen in the fact that Voltaire's pen was never at rest for sixty-three years, and no writer treated so vast a variety of topics. How difficult it has actually been to make selections that shall be equally fair to author and reader, must be left for the user of this index to discern and appraise.

The aim has been to simplify, and in the readiest way provide clues to the innumerable long and short utterances of Voltaire upon subjects treated from every point of view and in every mood. Recurring as he did to the same topics at different periods, with new side lights from intervening occurrences or continued study, he necessarily covers the same ground, though usually with a different gait. To make an index entry of each of these virtual repetitions would cumber every page and weary the reader. And the multiplication of cross-references is no less an offense to the reader's intelligence. These entries are therefore economized, the main clues being liberally given, leaving the reader the pleasure akin to that of intellectual sport in following the various trails in this and that direction where there seems promise of a "find." He may be quite sure of catching something fully as worthy of his hunt as the particular quarry he started after.

Again, there have been occasions when it would have actually broken the continuity of a subject's treatment if the alphabetical or chronological order had been adhered to. Exceptions are often

more practically valuable than rigidity of rule, and for the liberties so taken no apologies are offered except that of common sense. The reader will find that his interests have been given precedence over the fads of pedants.

As Voltaire has for so long been virtually unknown to the public at large, one aim of this index is to open wide the doors of an armory, whose array of weapons includes every kind ever used in warfare, and every one, small and large, still gleams with its original brightness, mellowed with the trophy-marks of the good work it has done. These simple-looking index items, rightly viewed, are in one aspect the battle roll of a stupendous, single-handed, life-long fight by a brave truth-lover against a Juggernaut truth-crusher; and in another aspect they form a crown of evergreen laurel leaves, with which a somewhat forgetful generation is prone to crown its own brow.

Voltaire is here made to portray himself. This aims to be an index, through his works, of the man. For this reason there have been scattered through the ordinary entries examples of his literary style and play of thought. Epigrammatic sentences, passages from essays, dramas, and poems, give life to the dry bones of index matter and will prove as readable as many of the anthologies and "elegant extracts" now so popular, with this distinction, that here we have the utterances of a plain speaker in the days when plain speech meant peril of life and liberty. Voltaire's piercing

epigrams earned for him the nowadays rarely attainable honors of imprisonment and exile.

If here and there the index item does not literally correspond with the text it is because the brilliance or pungency of Voltairean French can be more effectively reproduced by a paraphrase or a short cut than in the literal translation, and for this offense the result is pleaded in mitigation. Literary expression has changed, as well as incidentals which make eighteenth century allusions obscure or obsolete, and this is particularly the case in renderings of the old verse. A lenient judgment is anticipated from the Shade of Voltaire, as he recalls his own dicta upon this delicate question, and turns at our suggestion to his own translation of Hamlet's soliloquy.

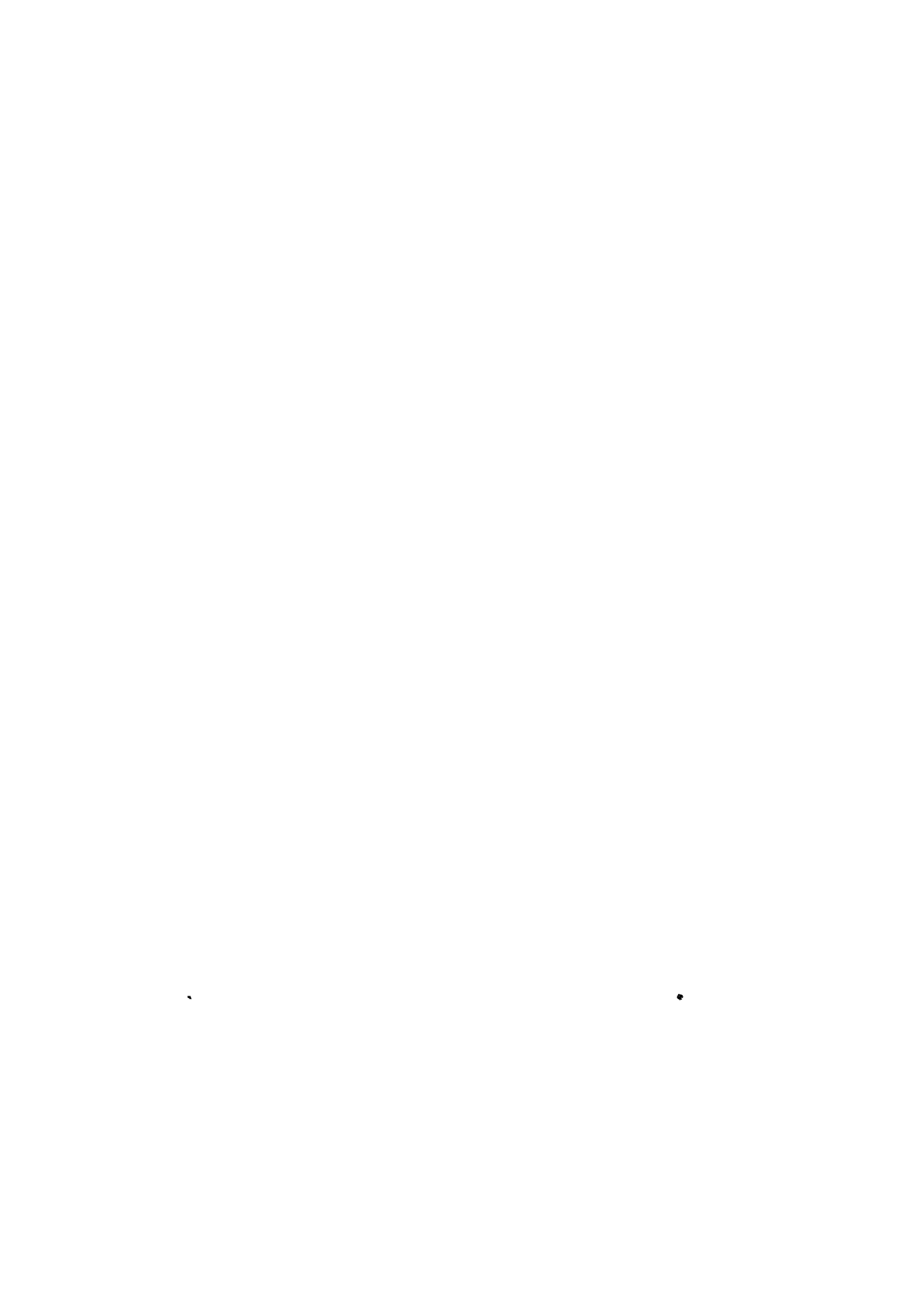
The key-words to the epigrams are, of course, not Voltaire's. They are chosen sometimes as mere titles, again as side lights, and again as provocatives for deeper thought. It can scarcely be necessary to add that Voltaire is not to be held responsible for all the expressions he puts into the mouths of his dramatic characters.

In the histories of Charles XII. and Louis XIV., being masterworks of the historian, full synopses have been given in the index and shorter entries in the Contents. Where the entries are merely of names and topics, they have been made short for a good reason.

No complex piece of work such as this is can be perfect, and doubtless certain of the omissions and condensations made, always after careful de-

liberation, will be condemned as defects. The culprit anticipates and accepts all criticism in advance with unaffected humility, having tried to earn the solace of feeling that he, as a long-suffering victim of many brain-wasting indexes, would be grateful to anyone who might do for a voluminous author and his readers what has here been conscientiously attempted as helpful to students of Voltaire.

O. H. G. L.



GENERAL CONTENTS

OF

VOLUMES I—XXI

(For List of Illustrations see p. 59.)

VOL. I.—PART I.

	PAGE
a. INTRODUCTORY AND BIOGRAPHICAL.	
Publisher's Preface.....	5
Introduction, by Oliver H. G. Leigh	9
The Many-Sided Voltaire.....	14
Incidents in His Life	15
Oliver Goldsmith on Voltaire.....	32
Voltaire's Life Purpose.....	39
Victor Hugo on Voltaire.....	44
<i>Note.</i> —For the Right Hon. John Morley's masterly study of "Voltaire" see <i>Voltaireana</i> , p. 19.	
b. CANDIDE; or, The Optimist ...	59
See introductory note on "this most exquisite piece of philosophical banter ever penned."	
c. POETICAL DISSERTATION.	
On Equality of Conditions.....	283
On Liberty.	289
On The Nature of Man.....	295
On Moderation in All Things.	302

VOL. I.—PART II.

ROMANCES:

<i>Zadig</i> , the Mystery of Fate.....	5
The blind of one eye; the nose; the dog	

and the horse; the envious man; the generous; the minister; the disputes and the audiences; the woman beater; slavery; the funeral pile; the supper; the rendezvous; the dance; blue eyes; the robber; the fisherman, the basilisk; the combats, the hermit; the enigmas.

Story of Johnny; or, The Atheist and the Sage. . . . 118

Adventures of Johnny and his worthy father; controversy of the butts, Johnny returns to London; they want to get him married; a terrible adventure; what happened in America; dialogue on atheism; Johnny's marriage.

The White Bull 194

The Princess Amasidia meets a bull; Pharaoh's magician; the Princess and the serpent; they want to sacrifice the bull and exorcise the Princess; the serpent comforts the Princess with stories; it fails to do so; they want to behead her, but do not; the apotheosis of the White Bull.

The Man of Forty Crowns 244

National poverty; disaster of the man of forty crowns; conversation with a geometrician; adventure with a Carmelite; the man of forty crowns marries; taxes paid to a foreign power; on proportions; a great quarrel; a rascal repulsed; a good supper.

VOL. II.—PART I.

ROMANCES, continued.

I cannot and Cohn 5

Micromegas 20

A voyage to Saturn by an inhabitant of SIRIUS; what befel him on our globe; he captures a vessel; what happened in his intercourse with men.

General Contents

33

<i>Travels of Scarmentado</i>	51
<i>The Huron; or, Pupil of Nature</i>	64
He is converted; falls in love; repulses the English, goes to court; is imprisoned in the Bastille with Jansenist; his sentiments on the drama; Miss St. Yves consults a Jesuit; her death and its consequences.	
<i>The Princess of Babylon</i>	164
Royal contest for the hand of Formosanta; the King's council; the bird's eloquent conversation; Aldea elopes with the King; Formosanta visits China; Amazan visits Albion, Saturn, and Rome; an unfortunate adventure in Gaul; reconciliation.	
<i>The World as It Goes</i>	266
<i>The Black and the White</i>	290
<i>The Good Brahmin</i>	312

VOL. II.—PART II.

ROMANCES, continued.

<i>André Des Touches in Siam</i>	5
<i>The Blind as Judges of Color</i>	13
<i>The Clergyman and His Soul</i>	15
<i>Conversation with a Chinese</i>	28
<i>Memnon the Philosopher</i>	33
<i>Plato's Dream</i>	42
<i>An Adventure in India</i>	47
<i>Bababec</i>	51
<i>Ancient Faith and Fable</i>	56
<i>The Two Comforters</i>	61
<i>Dialogue between Marcus Aurelius and a Friar</i> ..	64
“ “ a Brahmin and a Jesuit.....	70
“ “ Lucretius and Posidonius....	76
“ “ a Client and His Lawyer.....	95
“ “ Madame de Maintenon and Mdlle de l'Enclos.....	101
“ “ a Savage and a Bachelor of Arts	108

TOLERATION, A Treatise on..... 118

Brief account of the death of John Calas by judicial torture, 118; consequences of his execution, 134; sketch of the Reformation, 137; whether toleration is dangerous, and among what nations it is practised, 143; in what cases toleration may be admitted, 154; if non-toleration is agreeable to the law of nature and of society, 159; its practice among the Greeks, 161; among the Romans, 165; martyrs, 173; the danger of false legends, and persecution, 189; ill consequences of non-toleration, 198; if non-toleration was part of the divine law among the Jews, 205; their great toleration, 227; was non-toleration taught by Christ, 235; testimonies against persecution, 246; conversation between a dying man and one in good health, 249; letter from a priest to Letellier, the Jesuit, 252; the only cases in which non-toleration makes part of the human law, 257; a controversial dispute in China, 260; whether it is of service to indulge the people in superstition, 264; virtue better than learning, 269, of universal toleration, 272; an Address to the Deity, 277; postscript and sequel, 279. See vii, p. ii, 100; xxi, p. i, 245-262.

VOL. III.—PART I.

A PHILOSOPHICAL DICTIONARY. In five volumes.

(See xviii, p. ii, 219-288; xxi, p. i, 231-262, and the philosophical "Poems.")

A. B. C. or Alphabet, 5.	Abuse, Abuse of Words, 53.
Abbé, 14	Academy, 57.
Abbey-Abbot, 15.	Adam, 60.
Able-Ability, 27.	Adoration, 70.
Abraham, 29.	Adultery, 76.

- Affirmation or Oath, 88.
 Agar or Hagar, 89.
 Alchemy, 91.
 Alkoran, 93.
 Alexander, 107.
 Alexandria, 115.
 Algiers, 119.
 Allegories, 122.
 Almanac, 127.
 Altars, Temples, Rites, 134.
 Amazons, 136.
 Ambiguity - Equivocation,
 141.
 America, 145.
 Amplification, 147.
 Ancients and Moderns, 153.
 Anecdotes, 176.
 Angels, 202.
 Annals, 219.
 Annats, 222.
 Anthropomorphites, 226.
 Anti-Lucretius, 227.
 Antiquity, 230.
 Anti-Trinitarians, 253.
 Apis, 244.
 Apocalypse, 245.
 Apocrypha-Apocryphal,
 256.
 Apostate, 290.
 Apostles, 299.
 Apparition, 314.

VOL. III.—PART II.

PHILOSOPHICAL DICTIONARY, continued.

- Appearance, 5.
 Apropos, 7.
 Arabs, 8.
 Ararat, 16.
 Arianism, 19.
 Aristean, 30.
 Aristotle, 33.
 Arms-Armies, 47.
 Arrot and Marot, 54.
 Art of Poetry, 64.
 Arts-Fine Arts, 67.
 Asmodeus, 71.
 Asphaltus, 75.
 Ass, 81.
 Assassin-Assassination, 88.
 Astrology, 93.
 Astronomy, 96.
 Atheism, 104.
 Atheist, 128.
 Atoms, 140.
 Augury, 146.
 Augustine, 151.
 Augustus (Octavius), 153.
 Austerities, 166.
 Authors, 170.
 Authority, 178.
 Avarice, 144.
 Avignon, 160.
 Axis, 179.
 Babel, 181.
 Bacchus, 191.
 Bacon (Roger), 197.
 Banishment, 200.
 Baptism, 201.
 Baruch or Barak, and Deb-
 orah, 213.

- | | |
|-------------------------|---------------------------|
| Battalion, 215. | Blasphemy, 254. |
| Bayle, 217. | Body, 260. |
| Bdellium, 220. | Books, 265. |
| Beard, 220. | Bourges, 277. |
| Beasts, 222. | Brachmans. Brahmins, 277. |
| Beautiful, The, 225. | Bread-Tree, 287. |
| Bees, 230. | Buffoonery, Burlesque, |
| Beggar, Mendicant, 233. | Low Comedy, 288. |
| Bekker, 235 | Bulgarians, 294. |
| Belief, 244 | Bull, 297. |
| Bethshemesh, 247 | Bull, Papal, 298. |
| Bilhah, Bastards, 251. | Cæsar, 311. |
| Bishop, 252. | Calends, 314. |

VOL. IV.—PART I.

PHILOSOPHICAL DICTIONARY, continued.

- | | |
|-------------------------------------------------|------------------------------------------------|
| Cannibals, 5. | Church, 130; xix , p. i , 240. |
| Casting in Metal, 17. | Church of England, 178. |
| Cato, 19. | Church Property, 180. |
| Celts, 33. | Cicero, 184. |
| Ceremonies-Titles, Prece-
dence, 36 | Circumcision, 191 |
| Certain, Certainty, 49 | Clerk-Clergy, 197. |
| Chain of Created Beings,
55. | Climate, 203 |
| Chain of Generation of
Events, 58 | Coherence-Cohesion, Ad-
hesion, 210. |
| (See Lisbon Earthquake) | Commerce, 211. |
| Changes that have occurred
in the Globe, 62. | Common Sense, 214. |
| Character, 66. | Confession, 216. |
| Charity, 70. | Confiscation, 230. |
| Charles IX., 77. | Conscience, 234. |
| China, 79. | Consequence, 243. |
| Christianity, 95. | Constantine, 246. |
| Christmas, 120. | Contradictions, 259. |
| Chronology, 126. | Contrast, 284 |
| | Convulsionaries, 286. |
| | Corn, 288. |
| | Councils, 293. |

VOL. IV.—PART II

PHILOSOPHICAL DICTIONARY, continued.

- Country, 5.
 Crimes or Offenses, 11.
 Criminal, 18
 Cromwell, 29
 Cuissage, 37
 Curate (of the country), 40
 Curiosity, 44
 Customs-Usages, 48.
 Cyrus, 49.
 Dante, 54
 David, 57.
 Decretals, 62
 Deluge (Universal), 70
 Democracy, 75
 Demoniacs, 83
 Destiny, 86
 Devotee, 91.
 Dial, 92.
 Dictionary, 95
 Diocletian, 105
 Dionysius the Areopagite,
 115.
 Diodorus of Sicily and He-
 rodotus, 119
 Director, 127
 Disputes, 129.
 Distance, 134
 Divinity of Jesus, 144.
 Divorce, 145
 Dog, 149.
 Dogmas, 152.
 Donations, 155
 Drinking Healths, 168.
 Druids, 171.
 Ease, 174.
 Eclipse, 176.
 Economy (Rural), 181.
 Economy of Speech, 184
 Elias or Elijah and Enoch,
 193.
 Elegance, 190.
 Eloquence, 197.
 Emblems, 207.
 Enchantment, 222.
 End of the World, 232.
 Enthusiasm, 238.
 Envy, 244.
 Epic Poetry, 246.
 Epiphany, 258.
 Equality, 260.
 Essenians, 266.
 Eternity, 275.
 Eucharist, 276.
 Execution, 281.
 Executioner, 293.
 Expiation, 295.
 Extreme, 301.
 Ezekiel, 305.
 Fable, 311.
 Faction, 322.
 Faculty, 323.
 Faith, 326
 Falsity, 333.
 Falsity of Human Virtues,
 334.

VOL. V.—PART I.

PHILOSOPHICAL DICTIONARY, continued.

- Fanaticism**, 5, **xxi**, p. 1, 249. **French Language**, 132.
Fancy, 30. **Friendship**, 136.
Fasti, 32. **Frivolity**, 138.
Father-Mother-Children, 33. **Gallant**, 140.
Favor, 36. **Gargantua**, 142.
Favorite, 38. **Gazette**, 146.
Feasts, 39. **Genealogy**, 149.
Ferrara, 45. **Genesis**, 159.
Fever, 48. **Genii**, 188.
Fiction, 51. **Genius**, 192.
Fierte, 53. **Geography**, 196.
Figure, 54. **Glory-Glorious**, 200.
Figurative, 64. **Goat, Sorcery**, 209.
Figure in Theology, 67. **God-Gods**, 212; **xviii**, p. ii.
Final Causes, 75, **xxi**, p. i, 219, 255, **xxi**, p. i, 238, see
238. "Lisbon Earthquake"
Finesse, Fineness, 89. **Good-The Sovereign**, 252.
Fire, 92. **Good and Evil**, 259.
Firmness, 95. **Gospel**, 268.
Flattery, 95. **Government**, 271.
Force (Physical), 98. **Gourd, or Calabash**, 303.
Force (Strength), 100. **Grace**, 304.
Franchise, 102. **Grave, Gravity**, 317.
Francis Xavier, 103. **Great, Greatness**, 319.
Franks, France, French, **Greek**, 324.
110. **Guarantee**, 327.
Fraud, 123. **Gregory VII**, 329, **xiii**, p.
Free, Will 128 **xxi**, p. i, 238. ii, 5.

VOL. V.—PART II.

PHILOSOPHICAL DICTIONARY, continued.

- Happy, Happily**, 5. **Hell**, 21.
Heaven (Ciel Materiel), 9. **Hell (descent into)**, 33.
Heaven of the Ancients, 15. **Heresy**, 36.

- Heresies, extirpation of, 43.
 Hermes, 53
 Historiographer, 57.
 History, 61.
 Historic proofs, 81.
 Honor, 99.
 Humility, 101.
 Hypatia, 103.
 Idea, 104.
 Identity, 114.
 Idol-Idolater, Idolatry, 119
 Ignatius Loyola, 138.
 Ignorance, 143.
 Imagination, 155.
 Impious, 172
 Impost, 174
 Impotence, 181.
 Inalienation-Inalienable,
 187.
 Incest, 188.
 Incubus, 190.
 Infinity, 193
 Influence, 199.
 Initiation, 205.
 Innocents, Massacre of the,
 214.
 Inquisition, 218.
 Instinct, 241.
 Interest, 243.
 Intolerance, 248.
 Inundation, 251.
 Jehovah, 253
 Jephtha, 255
 Jesuits, or Pride, 258
 Jews, the, 266.
 Jews, Dispersion of, 286.
 Job, 314.

VOL. VI.—PART I

PHILOSOPHICAL DICTIONARY, continued.

- Joseph 5.
 Judea, 8.
 Julian, 10.
 Just and Unjust, 27.
 Justice, 30
 King, 49
 Kiss, 53
 Laughter, 58
 Law (Natural), 60.
 Law (Salic), 64.
 Law, Fundamental, 66.
 Law (Civil and Ecclesiastical), 77.
 Laws, 79.
 Laws, Spirit of, 100.
 Lent, 108.
 Leprosy, 112.
 Letters, Men of, 117.
 Libel, 119.
 Liberty, 121
 Liberty of Opinion, 126
 Liberty of the Press, 130;
 xxi, 265.
 Life, 134.
 Love, 137.
 Love of God, 142.
 Love (Socratic Love), 147.
 Luxury, 154.
 Madness, 159.
 Magic, 163.

- | | |
|-----------------------|----------------------------------|
| Malady-Medicine, 166. | Meetings, 247. |
| Man, 170 | Messiah, 249 |
| Marriage, 196 | Metamorphosis, 268 |
| Mary Magdalen, 205. | Metaphysics, 269 |
| Martyrs, 211 | Mind (Limits of the Human), 271. |
| Mass, 229 | Miracles, 272. |
| Massacres, 236 | Mission, 302. |
| Master, 236 | |
| Matter, 240 | |

VOL. VI—PART II

PHILOSOPHICAL DICTIONARY, continued

- | | |
|---------------------------|-----------------------------------------|
| Money, 5 | Persecution, 154. |
| Monsters, 13 | Peter, St., 156 |
| Morality, 18 | Peter the Great and J. J. Rousseau, 164 |
| Moses, 20. | Philosopher, 169, xviii, p. ii, |
| Motion, 41 | Philosophy, 188 [219. |
| Mountam, 45 | Physicians, 197 |
| Nail, 46 | Pirates, or Buccaneers, 200. |
| Nature, 48 | Plagiarism, 203 |
| Necessity, Necessary, 52. | Plato, 205 |
| New, Novelties, 57 | Poets, 215 |
| Nudity, 58 | Poisonings, 220. |
| Number, 60. | Policy, 225 |
| Numbering, 64 | Polypus, 232. |
| Occult Qualities, 73 | Polytheism, 235. |
| Offences (Local), 74. | Popery, 242 |
| Onan, 76 | Population, 244. |
| Opinion, 79 | Possessed, 259 |
| Optimism, 80. | Post, 260 |
| Oracles, 89 | Power, Omnipotence, 263. |
| Ordeal, 107. | Powers, The Two, 271. |
| Ordination, 116 | Prayer, Public Thanksgiving, 280 |
| Original Sin, 118 | Prejudice, 289 |
| Ovid, 127 | Presbyterian, 293, xix, p. 11, |
| Paradise, 138 | 216. |
| Passions, 141. | |
| Paul, St., 146. | |

Pretensions, 295.	Prior, Butler and Swift,
Pride, 302.	307, xix, p. ii, 82
Priests, 303	Privilege, Privileged Cases,
Priests of the Pagans, 305	314.

VOL. VII.—PART I

PHILOSOPHICAL DICTIONARY, continued.

Property, 5	Sensation, 187
Prophecies, 11.	Sentences, Remarkable, 190.
Prophets, 24	Sentences of Death, 195
Providence, 28.	Serpents, 198.
Purgatory, 30	Shekel, 201.
Quack, or Charlatan, 38	Sibyl, 203.
Ravillac, 44	Singing, 208.
Reasonable, Right, 48.	Slaves, 212.
Relics, 51.	Sleepers, The Seven, 222.
Religion, 61.	Slow-bellies, 225
Rhyme, 88	Society, Royal of London,
Resurrection, 92.	228.
Rights, 104	Socrates, 233; viii, p. ii, 270.
Rights, Ecclesiastical, 114	Solomon, 236.
Rivers, 139.	Somnambulists and
Roads, 143.	Dreamers, 249.
Rod, 150.	Sophist, 259.
Rome, Court of, 153	Soul, 261, xviii, p. ii, 219-275,
Samothrace, 160	xix, p. 1, 152
Samson, 165.	Soul, Immortality of the,
Saturn's Ring, 169.	308
Scandal, 170.	Space, 320
Schism, 174	Stage, Police of the, 322.
Scrofula, 179	States, Government, 327.
Sect, 181	States-General, 332.
Self Love, 185.	

VOL. VII.—PART II

PHILOSOPHICAL DICTIONARY, continued.

Style, 5, xix, p. 1, 70-115.	Superstition, 17
xix, p. ii, 122-174.	Symbol, or Credo, 33.

- System, 38.
 Tabor, 42.
 Talisman, 43.
 Tartuffe, Tartuferie, 43.
 Taste, 44.
 Taurobolium, 58.
 Tax-Fee, 59.
 Tears, 69.
 Terelas, 72.
 Testes, 74.
 Theism, 79.
 Theist, 82.
 Theocracy, 83.
 Theodosius, 88.
 Theologian, 92.
 Thunder, 95.
 Toleration, 100, ii, p. ii, 118,
 xix, p. i, 159; xxi, p. i, 245
 Tophet, 112.
 Torture, 114.
 Transubstantiation, 119
 Trinity, 120.
 Truth, 129.
 Tyranny, 134.
 Tyrant, 135
 University, 138
 Usages, 141.
 Vampires, 143.
 Veletri, 149.
 Venality, 152.
 Venice, 153.
 Verse, 156.
 Viands, 157.
 Virtue, 160.
 Vision, 165
 Vision of Constantine, 170.
 Vows, 180.
 Voyage of St. Peter to
 Rome, 184
 Waller, 191.
 War, 193.
 Weakness on Both Sides,
 200.
 Whys, The, 207.
 Wicked, The, 215.
 Will, The, 219: see Des-
 tiny, God, Liberty, Ne-
 cessity.
 Wit, Spirit, Intellect, 221.
 Women, 255
 Women, Polygamy, 261.
 Xenophanes, 269.
 Xenophon, 271.
 Yvetot, 280.
 Zeal, 286
 Zoroaster, 299, xviii, p. ii, 275
 Declaration of the Ama-
 teurs, Inquirers, and
 Doubters, 306.

VOL. VIII —PART I.

(See Vol. X. Part I, 235-293, for Prefaces to these Plays.
 Also Vol. XIX, Part II, 122-174, for Acting, Dramatic Con-
 struction; Criticism, Tragedy and Comedy.)

Mérope.

Dramatis Personæ	3
Dedicatory Letter	5

General Contents 43

Letter to the Author.....	20
Answer by the Author.....	26
Acts I—V	29
<i>Olympia.</i>	
Dramatis Personæ	100
Acts I—V	101
<i>The Orphan of China.</i>	
Dramatis Personæ	174
Dedication	175
Acts I—V	181
<i>Brutus.</i>	
Dramatis Personæ	238
Acts I—V	239

VOL. VIII.—PART II.

DRAMAS. Continued.

<i>Mahomet.</i>	
Dedication	5
Author's Letter to the King of Prussia.....	5
Author's Letter to Pope Benedict XIV.	12
Answer of Pope Benedict XIV	12
Dramatis Personæ	16
Acts I—V	17
<i>Amelia; or, The Duke of Foix</i>	
Dramatis Personæ	88
Prefatory Note	88
Acts I—V	89
<i>Ædipus.</i>	
Dramatis Personæ	148
Prefatory Note	148
Acts I—V	149
<i>Mariamnc.</i>	
Dramatis Personæ	210
Prefatory Note	210
Acts I—V	211
<i>Socrates.</i>	
Dramatis Personæ	270
Acts I—III.	271

VOL. IX.—PART I

DRAMAS, Continued.

Alzire.

Dramatis Personæ	4
Prefatory Note	4
Acts I—V	5

Orestes.

Dramatis Personæ	64
Dedicatron	65
Acts I—V	69

Sémiramis.

Dramatis Personæ	146
Acts I—V	147

Catiline.

Dramatis Personæ	226
Prefatory note	226
Acts I—V	227

Pandora.

Dramatis Personæ	290
Acts I—V	291

VOL. IX.—PART II.

DRAMAS, Continued.

The Scotch Woman

Dramatis Personæ	4
Prefatory Note	4
Acts I—V	5

Nanne

Dramatis Personæ	90
Prefatory Note	90
Acts I—III	91

The Prude.

Dramatis Personæ	160
Prefatory Note	160
Acts I—V	161

The Tatler.

Dramatis Personæ	262
Act I—21 Scenes	263

General Contents

45

VOL. X —PART I.

DRAMAS, Continued.

Zaire.

Dramatis Personæ	4
Prefatory Note	4
Dedication	5
Acts I—V	23

Cæsar

Dramatis Personæ	96
Acts I—III	97

The Prodigal

Dramatis Personæ	144
Prefatory Note	144
Acts I—V	145

Prefaces to Plays.

<i>Marianne</i>	235
<i>Orestes</i>	241
<i>Catiline</i>	255
<i>Méropé</i>	265
<i>The Prodigal</i>	269
<i>Nanne</i>	275
<i>Socrates.</i>	283
<i>Mahomet</i>	287
<i>Julius Cæsar</i>	293

THE HISTORIES. VOL. XI —PART I.

HISTORY OF CHARLES XII OF SWEDEN

In one volume. (See Index for full synopsis.)

Preliminary discourse, 5; sketch history of Sweden before the reign of Charles XII, 11; a soldiering at eighteen, 44; Charles nominates the King of Poland, 102, the defeat at Poltava, 149, intrigues of Charles while the guest of the Sultan, 187; is made a prisoner by the Turks, 230; Charles returns to Sweden, 266.

VOL. XI —PART II.

Death of Charles XII, 5 Addenda—Letter to Marshal Schulenburg, 53, letter to Chaplain Norberg, 59.

RELIGIOUS AND ECCLESIASTICAL MOVEMENTS.

The Council of Trent, 67; Ecclesiastical Affairs in France, 90; Calvinism, 107; Jansenism, 141; Quietism, 179; the Jews, 193; Remarks on Pascal's Thoughts, 212; On Printed Lies, 265.

VOL. XII —PART I.

THE AGE OF LOUIS XIV.

In one volume (See Index for full Synopsis.)

Introduction, 5; the state of Europe before the reign of Louis XIV, 13; victories of the French, 36; the Civil War, 46; the Civil War until 1654, 60; death of Cardinal Mazarin, 75; Louis XIV governs alone, 106, conquest of Flanders, 120; the peace of Aix la Chapelle, 127; magnificence of Louis XIV, 135; Holland evacuated, 164; death of Marshal Turenne, 175; the Peace of Nimeguen, 189; the taking of Strasburg, 206; James II of England dethroned, 223; Europe until 1697, 241; the treaty with Savoy, 264.

VOL. XII —PART II.

The war of 1701, 5; loss of the battle of Blenheim, 28; losses in Spain, 41; Louis XIV, humbled, 56; Louis solicits peace, 81; the affairs of France retrieved, 94; Anecdotes of Louis XIV, 109; additional memoirs, 176; last years of Louis XIV, 203; government, commerce, laws, 230; finance under Louis XIV, 261; progress of the sciences, 277; the polite arts, 286; the children of Louis, 298; celebrated artists and musicians, 300.

VOL. XIII —PART I.

ANCIENT AND MODERN HISTORY.

In three volumes. (See Index.)

China, B. C., to Europe, eleventh century.

Prefatory note, 3; advertisement to the 1762 edition, 5; Introduction; plan of the work; summary of the western nations, 9; China, its antiquity, strength

and laws, 19, its religion, 31; XV, P. II, 173, the Indies, 38, XV, P. II, 180, Persia, Arabia, Mahomet, 43; XV, P. II, 192; Italy and the Church before Charlemagne, 65; source of the papal power, 83; the Eastern Church before Charlemagne, 89, Charlemagne, 95; manners and customs of his period, 111; the prevailing religion, 124; sequel of the customs, 140; Louis the Debonnaire, 146; state of Europe, 157; the Normans in the ninth century, 166; England, 174; Spain and the Mussulmans, 179; empire of Constantinople, 190; Italy, the Popes, and the Church, 197; the schism between the Eastern and Western Churches, 204; state of the Western Empire, 213; the German Empire, 216; Otho the Great, tenth century, 220; the papacy, 222; Otho II and III, 234; France in the time of Hugh Capet, 240; in the tenth and eleventh centuries, 247, and XV, P. II, 236, 241, conquest of Naples and Sicily, 252, conquest of England by the Normans, 269, XV, P. II, 239, state of Europe in tenth and eleventh centuries, 276; Spain and the Moors, 282; religion and superstition in the tenth and eleventh centuries, 290; XV, P. II, 242.

VOL. XIII.—PART II.

ANCIENT AND MODERN HISTORY, continued.

Germany, 1056, to England, 1400.

Empire of Italy, 5; Henry IV and Pope Gregory VII, 5; IX, 329; Henry V and Rome until the time of Barbarossa, 24; Frederick I, 1152, 31; Henry VI and Rome, 40; France and England during the twelfth century; murder of Thomas a Becket, Archbishop of Canterbury, 45; Otho IV; England and France in the thirteenth century, 61; Frederick II, his quarrels with the Popes and German Empire, 69; the Crusades, 83, St Louis and the last Crusade, 134, XV, P. II, 255, capture of Constantinople, 146, Genghis Khan, 151, XV, P. II, 262, Charles of Anjou, the Sicilian

Vespers, 166, crusade against the Albigenses, 171, XV, P. II, 273. Europe in the thirteenth century, 179, XV, P. II, 291. Philip the Fair and Pope Boniface, VIII, 197; suppression of the Knights Templars, 206, the revolution in Switzerland in the fourteenth century, 214; sequel of fourteenth century affairs, 219; Joan, Queen of Naples, 230; Emperor Charles IV and the return of the Popes from Avignon, 237; the great schism of the West, 243; Council of Constance, 252; John Huss and Jerome of Prague, 260; state of Europe, 269; France and England under Edward III, 277; France under King John, 295.

VOL. XIV.—PART I.

ANCIENT AND MODERN HISTORY, continued

France, 1384, to Europe, 1599

The Black Prince, Don Pedro the Cruel, the Constable du Guesclin, 5; France and England during the reign of Charles V, 11, invasion of France by Henry V of England, 18; France under Charles VII, 32; Joan of Arc, 33; manners and customs in the thirteenth and fourteenth centuries, 42, privileges of towns, 61; taxes and coins, 65, the Parliament, 70; the Council of Basel, 78; fall of the Greek Empire, 87, Tamerlane, 92; Turks and Greeks, 102; Scanderbeg, 107; the Turks take Constantinople, 110; Louis XI of France, 136; Burgundy and the Swiss nation in the fifteenth century, 140; chivalry, 155; feudal government, 161; Charles VIII and the conquest of Naples, 167; Europe at the end of the fifteenth century, 170, Henry the Impotent, 172; Italy, 184, XVI, P. I, 53, the papal state, 188, Pope Alexander VI, 192; Savonarola, 200; Pico de Mirandola, 203; Louis XII, 207, the villainies of Pope Alexander VI and Cesare Borgia, 216; the League of Cambray; Pope Julius II, 226; Ferdinand the Catholic and Henry VIII of England, 236; England, its troubles, Margaret of Anjou, wife of Henry VI, 242; Edward IV;

the murder of Henry VI, 251; Richard III, Henry VII, 256; general view of the sixteenth century, 266; Charles V of Russia; about Lapland, 271; Poland, 277; Sweden and Denmark, 282; Hungary, 293; Scotland, 303; Germany, 305, customs of the fifteenth and sixteenth centuries, 310, XVI, P. I, 58; printing, 60.

VOL. XIV.—PART II.

ANCIENT AND MODERN HISTORY, continued.

Charles V, 1512, to Philip II, 1584.

Charles V and Francis I, 5; capture of Francis I at the battle of Pavia, 19; his interview with Charles V, and death, 31; XVI, P. I, 62, 65, 80. greatness, disgrace, and abdication of Charles V, 42, XVI, P. I, 67, Pope Leo X, 47; XVI, P. I, 68, Luther and Zuinglius, 58; progress of Lutheranism, 72, the XVI, P. I, 69, 77. massacres in Sweden, 73, the Anabaptists, 76; XVI, P. I, 78; Geneva and Calvin, 81, XVI, P. I, 302, Calvin and Servetus, 86; Henry VIII and the English religion, 92; Bloody Mary, 111, burning of Cranmer, 113; Mary Stuart, 117; religion in France, 118; the religious orders, 131, XVI, P. I, 84. the Inquisition, 150; discoveries of the Portuguese, 163; Japan, 172; Abyssinia, 189; Columbus and America, 193; Fernando Cortes, 208; conquest of Peru, 218; first voyage round the world, 227; Asia, China, 231; the Tartars, 239; the Mogul, 242; customs of Persia in sixteenth century, 249; the Ottoman Empire, 258; battle of Lepanto, 266; coast of Barbary, 272; Philip II of Spain, 275; the United Provinces of the Netherlands, 287; misfortunes of Don Sebastian of Portugal, 305

VOL. XV.—PART I.

ANCIENT AND MODERN HISTORY, continued.

The Armada, 1588, to Cromwell, 1658.

The Invincible Armada, 5; England under Edward VI, Mary, and Elizabeth, 17; Queen Elizabeth,

23; Mary Queen of Scots, 30; France at end of the sixteenth century, 39; under Charles IX, 45; massacre of St. Bartholomew, 58; Henry III, 66; Henry IV, 90; assassination of, 121; Cardinal de Richelieu and Louis XIII, 124; administration of, 158; Spain, Philip II to Philip IV, 215; Germany until the Peace of Westphalia, 226; England until 1641, 250; the Gunpowder Plot, 253; misfortunes and death of Charles I, 267; Oliver Cromwell, 291; XVI, P. 1., 297; XIX, P. II, 103.

VOL. XV.—PART II.

ANCIENT AND MODERN HISTORY, continued.

England, 1661, to China, Japan, 1690.

England under Charles II, 5; Council of Trent, Italy at end of sixteenth century, 17; Pope Sixtus V, 29; his successors, 39; Venice, 50; Malta, 55; Holland, 57; Denmark, Sweden, Poland, 68; Russia in sixteenth and seventeenth centuries, 83; Ottoman Empire, siege of Candia, false Messiahs, 95; XVI P. 1 291; Turkey, siege of Vienna, 113; Persia, the Shah Nadir, 121; the Mogul, 134; China in seventeenth and eighteenth centuries, 144; Japan, 156.

ADDITIONS to "*Ancient and Modern History.*"

The Germans, 165; changes in the globe, 166; China, India, 168, 173; Brahmins, the Vedas, 180; Mahomet, 192; the Koran, 201; the Popes, 212; the anointing of King Pepin, 213; the papal power, 217; Charlemagne, 218; manners, customs, 220; religion, 224; purgations, 228; state of Europe, 228; the Normans, Spain and the Moors, 229; the Greek Empire, 233; a monk whipped for the saving grace, 234; Otho, 235; Henry I of France, tenth and eleventh centuries, 236; conquest of England by William the Norman, 239; Europe in tenth and eleventh centuries, 241; religion and superstition, 242; Emperor Henry IV, 247; Barbarossa, 248; feudal law, 249; divorce of Louis the Young, 250; Henry II of England, 252; Louis VIII,

253; Palestine and the Crusades, 255; taking of Constantinople, 258; St. Francis d'Assisi, 260; St. Louis, 262; Genghis Khan, 262; Manfred, 266; the Albigenses, 273; the Papacy in fourteenth century, 278; science in the thirteenth century, 279; Spain, 281; Philip the Fair and Boniface VIII, 282; Switzerland, 288; the Golden Bull, 289; Europe in thirteenth and fourteenth centuries, 291; Edward III, Henry V and the Salic law, 292, 297; Charles VII of France, 298; Parliament of Paris, 304.

VOL. XVI—PART. I.

ADDITIONS TO ANCIENT AND MODERN HISTORY, continued.

Supplementary Notes.

The seeming union of the Greek and Latin churches, 5; Council of Basel, 6; taking of Constantinople, 7; Mahomet II, 9; Greece under the Ottomans, 11; chivalry, nobility, 12; tournaments, 25; duels, 32; the Jews in Europe, 45; Bohemians, Egyptians, Gypsies, 50; Italy in the fifteenth century, 53; Pope Julius II and Louis XIV, 57; sixteenth century customs, 58; printing in, 60; Francis I, 62-65, 80; Charles V, 67; Leo X, 68; Luther, 69; Zuinglius, 72; Lutheranism, 77; Anabaptists, 78; religious orders, 82; Jesuits, 84; nuns, 86; the polite arts, 86; ceremonies, 118; Recapitulation of A. and M. History, 133, 247; Supplementary Notes on the "Age of Louis XIV," 145, the Man with the Iron Mask, 263; death of Henry III, 272; Henry IV of France, 273-284; Richelieu, 284; the Jesuit Caussin, 285; Philip IV of Spain, 286, Sabati Sevi, 291; death of Cromwell, 297; Louis XIV, 300; Calvinism, 302; Thoughts on the panorama of history, 305.

VOL. XVII.—PART I.

ANNALS OF THE EMPIRE, in one volume.

Charlemagne, 742, to Henry VII, 1313.

Prefatory note, 1; Introduction, 5; Charlemagne,

14. [see Index for Charlemagne, and the Emperors.]

VOL. XVII.—PART II.

ANNALS OF THE EMPIRE, continued.

Louis of Bavaria, 1315, to Ferdinand II, 1631.

[See XVI, P. II. "The War of 1741," p. 259, for supplementary matter, carrying the history of the Empire from 1632 to the reign of Leopold I, the forty-eighth Emperor, the siege of Vienna, and the Peace of Carlowitz, 1699]

VOL. XVI.—PART II.

THE WAR OF 1741.

The state of Europe prior to the War, 5; death of Charles VI, 37; the Elector of Bavaria made Emperor, 47; the new Emperor's misfortunes, 63; Europe during the War, 94; the battle of Dettingen, 124; troubles of Charles VII, 142; the Prince of Conti forces the passage of the Alps, 161; Louis XV victorious in Flanders, 167; the Prince of Conti wins in Italy, 184; the siege of Freiburg, 194; the King of Poland joins Maria Theresa, 198; death of Charles VII, 204; siege of Tournay; battle of Fontenoy, 219; X, P II, 156.

Supplementary notes to ANNALS OF THE EMPIRE, 259, see XVII.

VOL. XVIII —PART I.

HISTORY OF THE RUSSIAN EMPIRE UNDER PETER THE GREAT, in one volume.

Author's Preface, 5; Introduction, 16; description of Russia, 17, population, finances, etc., 48; ancestors of Peter the Great, 65; sedition among the Strelitzes, 75; administration, 80; the reign of Peter the First, 89; treaty with the Chinese, 97; conquest of Azov, 101; travels of Peter the Great, 108; changes in customs, manners, and church, 122; war with Swe-

den, 135; Peter's triumph at Moscow, 142; Reformation of Moscow, 152; conquest of Ingria, 161; victories of Charles XII of Sweden, 166; his advance towards Russia, 173; defeated by Peter the Great, 179; the battle of Poltava, 191; conquests of Peter the Great, 199; campaign of the Pruth, 217; conclusion of the affairs of the Pruth, 247; marriage of Peter and Catherine, 253; events of the year 1712, 263; successes of Peter the Great, 282; his prosperity at its zenith, 290; Peter travels through Europe, 296; Reception of the Czar in France, 301.

VOL. XVIII.—PART II.

HISTORY OF THE RUSSIAN EMPIRE, continued.

Return of the Czar, 5; proceedings against Prince Alexis, 11; national progress after 1718, 60; trade of Russia, 66, the laws, 73; religion, 76; Treaty of Ny-stad, 84; conquests in Persia, 94; death of Peter the Great and Coronation of Catherine I, 108; original documents of State, 121; Appendix; climate, customs, government, laws, religion, manners and customs, 143, 151; language, learning, arts, manufactures, commerce, 171; anecdotes of Peter the Great, 194

THE IGNORANT PHILOSOPHER. See "Philosophical Dictionary," Soul; Spinoza.

Questions on existence, 219; our weakness, 220; how am I to think, 221; the philosophers, 222; beasts, 224; experience, 225; substance; narrow limits, 226; impossible discoveries; the foundation of despair, 227; doubt, 229; am I free? 230; is everything eternal? 233; intelligence, 235; eternity; incomprehensibility, 236; infinity, 237; my dependence, 238; eternity again, 239; a fresh question, 240; a sole supreme artist, 241; Spinoza, 243; absurdities, 250; of the best of worlds, 252; see "Candide," monads, 255; plastic forms, 256; Locke, 257; is there any morality?

263; real utility; the notion of justice, 265; is universal consent a proof of truth? 267; against Locke, 268, XIX, P. II, 33; nature everywhere the same, 273; Hobbes, 274; universal morality, 275; Zoroaster, 275; the Brahmins; Confucius, 277; the Grecian philosophers, 278; the Stoics, 280; Æsop, 282; peace, the offspring of philosophy, 283; questions, 284; ignorance, 285; the dawn of reason, 288.
An Indian Adventure, 289;
The Dauphin of France, 293.

VOL. X.—PART II.

THE LISBON EARTHQUAKE and other POEMS.

Author's Preface, 5. The Lisbon Earthquake, 8; note on philosophical theories, 11; Preface to poem on The Law of Nature, 19; the Temple of Taste, 40; The Temple of Friendship, 70; Thoughts on the Newtonian Philosophy, 74; Epistle on the Same, 299; On the Death of Adrienne Lecouvreur, 77; The Worldling, 84; On Calumny, 89; What Pleases the Ladies, 101; The Education of a Prince, 117; of a Daughter, 126; The Three Manners, 131; Thelema and Macareus, 146; The Battle of Fontenoy, 156; The Man of the World, 170; The Padlock, 176; Envy, 183; The Nature of Virtue, 188; The Nature of Pleasure, 242; The Requisites to Happiness, 267; Fanaticism, 270. See Index, "Poems," for minor pieces in this volume. Also Vol I, 282-305; and XXI, P. I, "The Henriade."

VOL. XIX.—PART I.

ESSAYS, on *Literature, Philosophy, Art, History*.

Voltaire's Address on his reception into the French Academy, 5; Funeral Eulogium on the Officers who died in the War of 1741, 27; the "Anti-Lucretius" of Cardinal de Polignac, 48; on Fable, 52; Wit, 57; A Custom in Holland, 68; The Profession of Letters, 70; On Corruption of Style, 77; to a Cer-

tain Upper Clerk, 80; A Remarkable Circumstance, 85; A Discourse to the "Welsh" (French), 89; Ancient and Modern Tragedy, 115; the Political Testament of Cardinal Alberoni, 142; The Soul, 152; Toleration, 159; Descartes and Newton, 164; Newton's Chronology, 177; Dissertation by Dr. Akakia, 183; How Far We Should Impose on the People, 199; Titles of Honor, 203, Commerce and Luxury, 211; Money and the Revenues of Kings, 219; Thoughts on the Public Administration, 226; Dialogue on Excommunication, 240; Observations on History, 257; The Skepticism of History, 269; Letter to a Professor of History, 280.

VOL. XXI.—PART I

THE HENRIADE: *Letters by and to Voltaire and Miscellaneous Papers.*

An Epic Poem:

THE HENRIADE.

Introduction to "The Henriade," 5; Canto 1, 9; II, 23; III, 38; IV, 53; V, 70; VI, 83; VII, 96; VIII, 115; IX, 132; X, 144.

LETTERS, by and to Voltaire; Introductory note, 161; Facsimile of a letter by Voltaire, 230.

BUSINESS LETTERS of Voltaire, 185-230.

MISCELLANEOUS PAPERS: On Spinoza, 231; on the Existence of God, 238; reasons in favor of, 239; arguments against a creative power, 242; XVIII, P. II, 219, the Families of Calas and Sirven, 245; II, P. II, 118; Fanaticism, 249; Evil Jurisprudence, 252; Free Toleration, 254; Anti-Toleration, 258; Foreign causes of, 260; Party Spirit, 262; see Atheism, Toleration, God.

Writers in the Reign of Louis XIV, 267-308. See XII, P. I, XII, P. II.

VOL. XXI.—PART II.

BIOGRAPHICAL CRITIQUE by John Morley.

VOL. XIX.—PART II.

SHORT STUDIES in *English and American Subjects*,

Prefatory note. The English Parliament, 5. Con-

stitution, 9; English Commerce, 16; Inoculation, 19; Chancellor Bacon, 27; Locke, 33; XVIII, P. II, 257; Suicide, 39; English Tragedy, 44; Comedy, 52; Learned Courtiers, 75; Rochester and Waller, 77; Prior, Butler, Swift, 82; XII, 307; Pope, 93; the Learned Societies and Academies, 96; Cromwell, 103, XIV, P. II, 291; XVI, P. I, 297, the Misfortunes of Charles I, 111; England under Charles II, 114; The English theatre, 122; Criticism of the Play of Hamlet, 124; "The Orphan," plan of, 140; Revolutions in the Tragic Art, 151; On Tragedy, 174; The Religion of the Quakers, 192; The Church of England, 212; Presbyterians, 216; Unitarians, 219; The Peopling of America, 222; conquest of Peru, 234; the Negro, 240; the French in America, 242; the French Islands, 251; the English and Dutch Possessions, 260; Paraguay, 269; the Changes in Our Globe, 279. See Drama; and Prefaces to Plays, X, P. I, 235.

VOL. XX.—PART I.

THE MAID OF ORLEANS *La Pucelle d'Orléans.*

In one volume.

Prefatory note, 3; Dedication of the translator to the Académie Française, 5; Epistolary Preface, 7; Letter of Voltaire to the French Academy, 23; Reply, 26;

Canto I The chaste loves of Charles VII and Agnes Sorel; Orleans besieged by the English; apparition of St. Denis, 33; notes, 49.

Canto II: Joan, armed by St Denis, repairs to the court of the King, at Tours; occurrences on her journey, and how she received the Brevet of Virginity, 67; notes, 87.

Canto III: The Palace of Folly; combat near Orleans; Agnes disguises herself in the armor of Joan to go in pursuit of her lover; she is taken prisoner

by the English, and her modesty is put to great straits, 101; notes, 117.

Canto IV: Joan and Dunois combat the English; what occurs to them in the Castle of Hermaphrodix, 135; notes, 159

Canto V: Grisbourdon the Cordelier, who sought to violate Joan, is justly consigned to the infernal regions, where he details his adventure to the demons, 173; notes, 185.

Canto VI: Adventure of Agnes and Monrose; the Temple of Fame; tragical recital concerning Dorothy, 195; notes, 213.

Canto VII. How Dunois rescued Dorothy, condemned to death by the Inquisition, 225; notes, 239.

Canto VIII The captivating La Trimouille meets an Englishman at the church of Notre Dame of Loretto, and what afterwards ensued with Dorothy, 243; notes, 259.

Canto IX. Trimouille and Arundel find their mistresses in Provence; the strange adventure which took place at the rock of St. Balme, 263, notes, 277.

Canto X: Agnes Sorel is pursued by the Almoner of John Chandos: lamentations of her lover; what happened to the beautiful Agnes in a convent, 281; notes, 297.

VOL. XX.—PART II.

THE MAID OF ORLEANS, continued.

Preface of the editors of the Kehl edition, 5; Preface of Don Apuleius Risorius, the Benedictine, 13; Historical problem respecting the execution of La Pucelle, 19.

Canto XI: Convent sacked by the English; battle between St. George of England and St. Denis, the patron saint of France, 39; notes, 55.

Canto XII: Monrose kills the Armorer; Charles discovers Agnes, who consoled herself with Monrose in the Castle of Cutendre, 59; notes, 75.

Canto XIII: Departure from Cutendre; **combat** between Joan and John Chandos; singular law of arms, whereto the Maid is obliged to submit; vision of Father Bonifoux and the miracle which saves Joan's pudicity, 79; notes, 97.

Canto XIV: Affront offered by John Chandos to the devout Dorothy; combat between Trimouille and Chandos; who dies by the hand of Dunois, 109; notes, 123.

Canto XI' Splendid feast at the Mansion House of Orleans, followed by a general assault; Charles attacks the English; what happens to the lovely Agnes and the companions of her journey, 127; notes, 137.

Canto XVI: How St. Peter appeased St. George and St. Denis, promising a noble recompense to him who should produce the best ode; death of the lovely Rosamore, 139; notes, 155

Canto XVII How Charles VII., Agnes Sorel, Joan, Dunois, La Trimouille, all became fools; how they regained their senses by the exorcism of the Right Reverend Father Bonifoux, the King's confessor, 159, notes, 175.

Canto XVIII Disgrace of Charles and his Golden Troop, 179. notes, 193.

Canto XIX: Death of the brave and tender Trimouille and of the charming Dorothy; the obdurate Tyrconnel becomes a monk of the Order of Char-treux, 197; notes, 211.

Canto XX. How Joan fell into a strange tempta-tion, tender temerity of her ass, and the noble resistance of our Maid, 213; 227.

Canto XXI: The chastity of Joan demonstrated; malice of the devil; rendezvous given to Talbot by the wife of Louvet the President; services rendered by Brother Lourdis; charming conduct of the dis-creet Agnes; repentance of the ass; exploits of Joan; triumphs of the good King Charles VII., 229; notes, 247, 251.

LIST OF ILLUSTRATIONS

IN THE VOLUMES

VOL. I.—PART I.

	PAGE
MEETING OF VOLTAIRE AND FRANKLIN... Frontispiece	
VICTOR HUGO	44
VIRTUE TRIUMPHANT OVER VICE, "CANDIDE".	282

PART II.—"ROMANCES."

THE WIDOW AZORA DROPS THE RAZOR, "ZADIG" Frontispiece	
ALMONA SUIVING FOR ZADIG'S PARDON "ZADIG"	62
MR. FRIEND ADVISES JOHNNY, "STORY OF JOHNNY"	144

VOL. II.—PART I. "ROMANCES"

JEANNOT AND COLIN, "JEANNOT AND COLIN" Frontispiece	
THE PRIOR RECOGNIZES THE PICTURES, "THE HURON"	74
THE PRINCESS WEEPS OVER RUSTAN...	304

PART II.—"ROMANCES."

MEMNON AND THE LADY'S UNCLE. Frontispiece	
THE DISCONSOLATE WOMAN, "THE TWO COMFORT-ERS"	62
THE MAID OF ORLEANS AT THE STAKE	144

VOL. III.—PART I
 "PHILOSOPHICAL DICTIONARY."

VOLTAIRE AT THE AGE OF THIRTY	Frontispiece	
MAHOMET.	.....	94
LOUIS AND MDLLE. DE LA VALLIERE.	.....	182

PART II — "PHILOSOPHICAL DICTIONARY."

THE BASTILLE	.....	Frontispiece
A TYPE OF BEAUTY.	.....	226
ALEXANDER'S TRIUMPH	.....	278

VOL. IV.—PART I.
 "PHILOSOPHICAL DICTIONARY."

VOLTAIRE RECEIVES MADAME D'EPINAY AT LES DELICES	.....	Frontispiece
THE DEATH OF COLIGNY.	.....	78

PART II — "PHILOSOPHICAL DICTIONARY."

VOLTAIRE'S ARREST AT FRANKFORT.	.....	Frontispiece
FRANCIS I. AND HIS SISTER	.....	286

VOL. V.—PART I.
 "PHILOSOPHICAL DICTIONARY."

SANS SOUCI	.....	Frontispiece
THE TEMPTATION OF ADAM	.....	168

PART II — "PHILOSOPHICAL DICTIONARY."

VOLTAIRE'S HOME IN GENEVA	.....	Frontispiece
THE DUKE OF SULLY	.....	178

VOL. VI —PART I
 "PHILOSOPHICAL DICTIONARY"

OLD ROUEN	.....	Frontispiece
ANCIENT ROME	.....	230

PART II.—“PHILOSOPHICAL DICTIONARY.”

ALLEGORICAL BUST OF VOLTAIRE	Frontispiece
THE INITIATE BANISHING THE PRIEST	96
JOHN CALVIN	294

VOL. VII.—PART I.

“PHILOSOPHICAL DICTIONARY.”

THE HOUDON BUST	Frontispiece
SAMSON DESTROYING THE TEMPLE	164

PART II.—“PHILOSOPHICAL DICTIONARY.”

VOLTAIRE'S REMAINS ON THE BASTILE	Frontispiece
THE DEATH OF SOCRATES	82
PIERRE CORNEILLE	244

VOL. VIII.—PART I. “DRAMAS.”

MEROPE PROTECTS ÆGISTHUS, “MEROPE”	Frontispiece
THE HIEROPHANTS STOP THE DUEL, “OLYMPIA”	148
JUNIUS BRUTUS, “BRUTUS”	294

PART II.—“DRAMAS.”

ZOPIR ACCUSES SEID, “MAHOMET”	Frontispiece
ŒDIPUS AND JOCASTE, “ŒDIPUS”	206
HEROD AND NABAL, “MARIAMNE”	266

VOL. IX.—PART I. “DRAMAS ”

NINIAS AND AZEMA, “SEMIRAMIS”	Frontispiece
ORESTES AND ELECTRA, “ORESTES”	104
SEMIRAMIS AND ARSACES, “SEMIRAMIS”	210

PART II.—“DRAMAS ”

DAMIS AND HORTENSIA, “THE TATLER”	Frontispiece
MISS LINDON AND POLLY, “THE SCOTCH WOMAN”	76
BARTOLIN AND DORFISE, “THE PRUDE”	216

VOL. X—PART I. "DRAMAS AND POEMS,"	
THE OATH OF CÆSAR'S ENEMIES, "CÆSAR,"	Frontispiece
OSMAN AND NERESTAN, "ZAIRE"	90
DEATH OF CÆSAR, "CÆSAR"	142

PART II.

"THE LISBON EARTHQUAKE,"

And Other Poems.

RUINS OF LISBON	Frontispiece
FREDERICK THE GREAT	192

VOL. XI.—PART I.

"CHARLES XII. OF SWEDEN."

PEACE AND WAR	Frontispiece
CHARLES XII. OF SWEDEN IN HIS YOUTH	100
CHARLES XII. OF SWEDEN	264

PART II.—"CHARLES XII." AND MISCELLANEOUS.

CATILINE AND AURELIA, "CATILINE,"	SEE IX, P. II.
.	Frontispiece
"RELIGIOUS DISPUTES STAINED THE KINGDOM WITH BLOOD"	86

VOL. XII.—PART I "AGE OF LOUIS XIV."

VOLTAIRE	Frontispiece
LOUIS XIV.	76
JEAN BAPTISTE COLBERT	262

PART II.—"AGE OF LOUIS XIV."

LOUIS XIV.	Frontispiece
HENRY IV.	208
FRANCOIS RABELAIS.	290

VOL XIII—PART I. "GENERAL HISTORY"

CHARLES MARTEL AT TOURS	Frontispiece
BRUTUS SENTENCES HIS SON	234

PART II.—“GENERAL HISTORY.”

APOLLO AND THE MUSES	Frontispiece
MURDER OF THOMAS À BECKET.	52
GENGHIS KHAN	154

VOL. XIV—PART I. “GENERAL HISTORY.”

THE SIEGE OF ORLEANS	Frontispiece
LOUIS XI. OF FRANCE	136
CHARLES V. AND PIZARRO.	269

PART II.—“GENERAL HISTORY.”

FRANCIS I.	Frontispiece
BEFORE THE INQUISITION.	150
MONTEZUMA	214

VOL. XV.—PART I. “GENERAL HISTORY”

QUEEN ELIZABETH	Frontispiece
HENRY IV. AND GABRIELLE D'ESTREES	96
CARDINAL RICHELIEU	184

PART II.—“GENERAL HISTORY.”

CHARLES II. OF ENGLAND	Frontispiece
CHARLES VII. OF FRANCE.	299

VOL. XVI—PART I.

“GENERAL HISTORY” AND “THE WAR OF 1741.”

VENUS DE MEDICI	Frontispiece
FREDERICK WILLIAM I	190
HERNANDO CORTES	286

PART II. “THE WAR OF 1741.”

MADAME DUBARRY.	Frontispiece
MARIA THERESA	70
LOUIS XV.	218

VOL. XVII.—PART I.
 "ANNALS OF THE EMPIRE."

CHARLEMAGNE	Frontispiece
DEATH OF CONRAD III	177
"HE MURDERS THE EMPEROR'S MURDERER".	220

PART II.—"ANNALS OF THE EMPIRE."

DEATH OF MARK ANTONY.	Frontispiece
CHARLES V	198

VOL. XVIII.—PART I.
 "THE RUSSIAN EMPIRE."

THE ELIZABETH MEDAL	Frontispiece
PETER THE GREAT	88
CHARLES XII. OF SWEDEN	166

PART II.—"THE RUSSIAN EMPIRE."

THE DENUNCIATION OF TARQUIN	Frontispiece
EMPRESS CATHERINE.	181

VOL. XIX.—PART I.
 "ESSAYS" AND "SHORT STUDIES."

COUNT D'ARGENTIAL	Frontispiece
SIR ISAAC NEWTON	164

PART II. "SHORT STUDIES."

THALIA	Frontispiece
WILLIAM PENN	210

VOL. XX.—PART I.
 "THE MAID OF ORLEANS."

FAC-SIMILE OF "LA PUCELLE" TITLE	Frontispiece
ST. DENIS WAKES JOAN.	73
JOAN AND GRISBOURDIN.	198
ROSAMORE SLAYS THE CORSAIR.	268

PART II.—"THE MAID OF ORLEANS."

MONROSE AS A SAINT	Frontispiece
JOAN PROTECTS THE NUNS	44
AGNES AND THE PAGE MONROSE.....	82
THE RELIEF OF THE CITY.	134
JOAN AND DUNOIS.	232

VOL. XXI.—PART I.

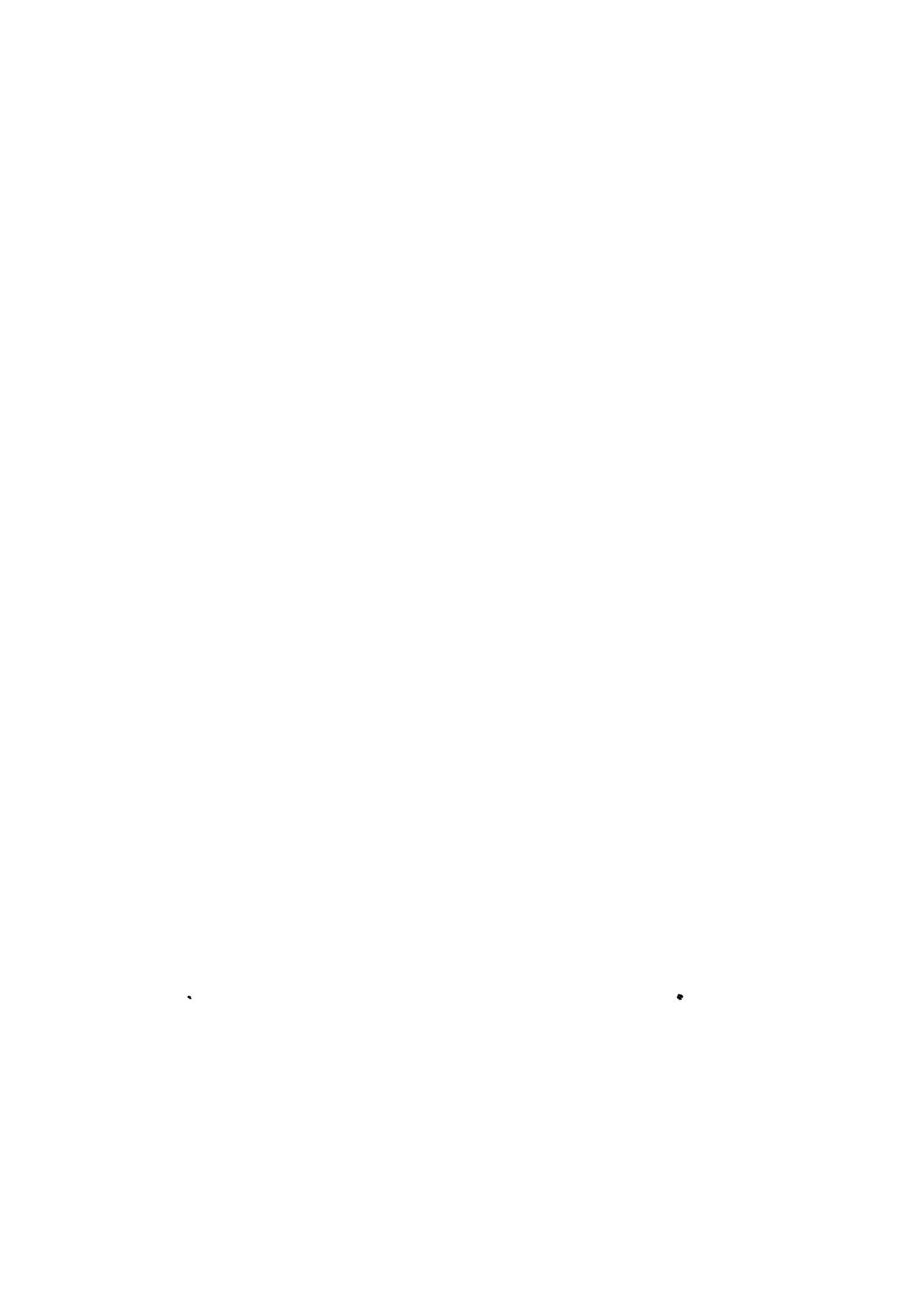
"THE HENRIADE," "LETTERS," AND
"BIOGRAPHICAL CRITIQUE."

"GREAT HENRY SHONE AMID THE LAMBENT FLAMES"	Frontispiece
FAC-SIMILE LETTER OF VOLTAIRE..	230

PART II.

"BIOGRAPHICAL CRITIQUE."

HON. JOHN MORLEY	Frontispiece
IMPERIAL PALACE AT POTSDAM	240
VOLTAIRE AT SEVENTY.....	319



VOLTAIRE INDEX

[Consult also the entries under "Philosophical Dictionary," at foot of each letter of the Index.]

A

- A:** ALPHABET, origin of language, iii, p 1.
- ABBY, ABBOTT**, historico-theological exposition, viii, p i.
- ABD-ER-RAHMAN**, overruns France and Spain in the eighth century, xiii, p. 1, 182.
- A'BECKET, THOMAS**, xiii, p ii, 50, 1119-1170, a lawyer who became chancellor to Henry II. and afterwards Primate of England and Legate of the Holy See; he asserts the church's power over the civil law, 51, refuses to answer charges so is imprisoned by the bishops and lords; flies to France, returns in 1170 and excommunicates those who had condemned him, 51; the king asks if no one will rid him of the insolent prelate, whereupon A'Becket was murdered at the altar of Canterbury cathedral, 1172. King Henry submits to penance and discipline at the tomb, by command of the Pope, 53; canonized as a saint.
- ABELARD AND HELOISE**, 1079-1142, vi, p. i, 141, and St. Bernard, xiv, p 1, 54
- ABELIANS**, nudity their rule in worship, vi, p ii, 58.
- ABLE** ability, iii, p. i, 27.
- ABORTION**, the sonnet of the, a court poem of 1673, xii, p. ii, 172.
- ABRAHAM**, his age and career, iii, p. i, 29; his journey to Egypt, 39, his relations with Jehovah, 49, the thrifty man of business, iv, p. ii, 181
- ABSOLUTION**, fees for, in cases of homicide, bigamy, heresy, and permission to read forbidden books, vii, p. i, 136, vii, p ii, 65.
- ABUSE**, abuse of words, iii, p i, 53.
- ABYSSINIA**, its exploration by Alvarez, xiv, p. ii, 189.

- ACADEMIES** and learned societies; Homer, Michelangelo, Sophocles and Virgil were not academicians, vii, p. i, 228.
- ACADEMIE FRANCAISE**, suggestions toward its improvement, vii, p. i, 232.
- ACCIDENTALS**.
 "Upon occasion, time and place,
 Depend your glory or disgrace;
 One day by all you're idolized,
 The next insulted and despised."
 —*Epistle XIII.*, x, p. ii, 213.
- ACHMET III.** Emperor of the Turks, entertains Charles XII. of Sweden lavishly, at Bender, ii, p. i, 187.
- ACTORS AND CHURCH CENSURES.** xix, p. i, 240; used to be excommunicated, vii, p. i, 322.
- ACTORS BOTH.** "Prudes love coxcombs."—*The Prude*, ix, p. ii, 179.
- ADAM**, unknown to his descendants, iii, p. ii, 60; lived nine hundred and thirty years after eating his apple, though "in the day that thou eatest thereof thou shalt surely die," vi, p. ii, 118, the old theologians in doubt whether Adam had or had not a navel, xx, p. ii, 176.
- ADAMITES**, a Christian sect that deprived themselves of clothing in public worship, vi, p. ii, 58.
- ADDISON**, on literary taste, vii, p. ii, 52.
- ADORATION OF A GOD** preceded all forms of religion, vii, p. ii, 83.
- ADRIAN I.**, the first Pope who made himself a prince; in the eighth century, xiii, p. i, 88.
- ADRIAN**, Pope and the Hincmar case, iv, p. ii, 65.
- ADRIAN IV.**, Pope, d. 1159, was an English beggar named Nicholas Breakspere, the son of a beggar, xiii, p. ii, 30.
- ADRIAN**, Vespasian, Nerva, Titus, Trajan, the Antonines; these Roman Emperors never persecuted the Christians, xiii, p. i, 68.
- ADRIENNE LECOUVREUR** on the death of, x, p. ii, 77.
- "**ADVENTURE IN INDIA, AN**;" see ROMANCES.
- AERIAL VOYAGE OF HABAKKUK**, 300 miles, suspended by a single hair of his head, vii, p. i, 25.
- ÆSOP**, otherwise Locman, a Persian, xiii, p. i, 45, xviii, p. ii, 282.

"Age of Louis XIV., The," 1638-1715; xii, p. i, and ii.

See xxi, p. i, 267.

"In writing this history the author was forty years seeking the truth, and he has delivered it."

—*General History*, xvi, p. i, 264.

State of Europe before Louis XIV., xii, p. i, 13, Victories of the French, 36; the Civil War, 46; until 1654, 60; death of Cardinal Mazarin, 75; Louis governs alone, 106; Conquest of Flanders, 120; Peace of Aix la Chapelle, 127; Magnificence of Louis the Grand, 135; Evacuation of Holland, 164; Death of Marshal Turenne, 175; Peace of Nimeguen, 189; the taking of Strasburg, 206; James II. of England dethroned, 223; Europe until 1697, 241; Treaty with Savoy, 264.

The war of 1701, xii, p. ii, 5; loss of the Battle of Blenheim, 28; losses in Spain, 41; Louis XIV. humbled, 56; he solicits peace, 81; the affairs of France retrieved, 94; Anecdotes of Louis XIV., 109; additional memoirs, 176; last years of Louis, 203; government, commerce, laws, 230; finance, 261; progress of sciences, arts, 277; the children of Louis, 298; famous artists and musicians, 300.

AIX LA CHAPELLE, the Peace of, xii, p. i, 127

AKAKIA, DR. Physician to the Pope [a satire on Mau-pertuis]. *Essays*, xix, p. i, 183.

A KING'S ADVICE TO KINGS, written by Louis XIV., xii, p. ii, 211.

ALBERONI, CARDINAL, 1664-1752, pledges the assistance of Spain to Charles XII. of Sweden, who was seeking to retrieve his fortunes, and makes friends with Peter the Great, xi, p. ii, 28. his Political Testament, xix, p. i, 142.

ALBIGENSES, Crusade against the, called heretics, 1207, xiii, p. ii, 173, xv, p. ii, 273.

ALCESTIS AND ADMETUS, note, xx, p. i, 261.

ALCHYMY, note, xx, p. i, 121.

ALCUIN, the English monk, engaged by Charlemagne to teach book learning at court, xiii, p. i, 122; he soon pos-

sesses three abbeys with extensive territories, and twenty thousand slaves, 131.

- ALEXANDER THE GREAT, B. C., 356-323; iii, p. i, 107.
- ALEXANDER VI., Pope, 1431-1503, publicly accused of incest, xiv, p. i, 207, disgraceful nuptial festivities in the Vatican, 208; bargains with Louis XII. of France for a divorce, 210; Louis invades Italy, 211; his conquests, 1499, 212; the villainies of the family of this Pope and Cæsar Borgia, 216; murders, oppressions, cheatings, hypocrisies, 217, his strange death, 221; leaving a more detestable memory than did Nero or Caligula, 222. Note, xx, p. ii, 102.
- ALEXANDER VIII., Pope, 1610-1691, no man in the Middle Ages ever deserved so well of mankind, xvi, p. i, 137.
- ALEXANDER'S FEAST, by Dryden, a masterpiece of lyric verse, iv, p. ii, 243.
- ALFRED THE GREAT, 849-901. "I do not think that there ever was in the world a man more worthy of the regard of posterity than Alfred the Great, who rescued his bleeding country from slavery, and governed her like a good king."—*General History*, xiii, p. i, 176.
- ALLUREMENT "I must cover
The pit with flowers, if I would draw them to it."
—*Cæsar*, x, p. i, 109.
- ALONE.
"In this distressful hour the world forsakes me."
—*Zaire*, x, p. i, 59.
- ALPHONSO, called the Great, ninth century, King of Spain, who put out the eyes of four of his brothers, xiii, p. i, 185.
- ALTENA, the destruction of, *Charles XII. of Sweden*, vii, p. i, 285.
- ALTRUISM.
"What I still would litigate with power,
I give to friendship, nay, I can do more,
I can subdue the weakness of my heart,
And plead a rival's cause."—*Amelia*, viii, p. ii, 91.

ALVA, DON, 1508-1582, his career of unsoldierly brutality, xiv, p. ii, 291.

AMBASSADORS.

"True ambassadors interpret laws,

But never break them; serve their king, but ne'er

Dishonor him; with them reposed in safety

Lie the firm ties of faith 'twixt man and man,

And of their holy ministry the fruit

Is grateful peace." —*Brutus*, viii, p. 1, 297.

AMBITION.

"You've touched him in the tenderest part.

Ambition will urge him on."—*Catiline*, ix, p. 1, 286.

Ambition first corrupted the earth, vii, p. ii, 217.

AMERICA, its discovery foretold by Seneca, though not a sacred prophet, iv, p. ii, 52

—once supposed to have been colonized by Kamschatkans, vi, p. ii, 255.

—colony founded by Penn, iv, p. i, 166. See Penn, Pennsylvanians, Quakers, Dunkers. See xix, p. ii.

—discovery by Columbus xiv, p. ii, 193, his troubles and successes, 194; treatment by Ferdinand and Isabella, 195, the egg story told of Brunelleschi long before Columbus was born, xiv, p. ii, 198, mineral and other wealth of the new country, 202, influence on Europe, 203; massacres of the natives by Spanish governors, 206.

—and Spain, xix, p. i, 213.

AMERICAN CANNIBALISM, xix, p. i, 275

—Indians have hairless faces, v, p. ii, 146.

—Subjects Short Studies on, The Peopling of America; Conquest of Peru; The Negro, the French, English, and Dutch Possessions; Paraguay, xix, p. ii, 222-279

AMOURS OF LOUIS XIV., xii, p. ii, 111, Maria Mancini, 114. See La Villière, Montespan, Maintenon.

AMURATH, II., a philosophic Turkish monarch, who twice resigned his crown, xiv, p. i, 103, wars with Ladislaus IV. of Poland, and concluded a treaty of peace in

- 1444, 104; which was violated on the Christians' side, who were routed by Amurath at the battle of Varna, 1444, leaving the empire to his son, Mahomet II., 107.
- ANABAPTISTS, The, xiv, p. ii, 76; fanatics who massacred the enemies of the Lord, according to Scripture, xiv, p. ii, 79; xvi, p. i. 78.
- ANARCHY AND DESPOTISM, xix, p. i, 236.
- ANCESTRY.

"A hundred kings for his proud ancestors,
The boasted honor of a race divine."

—*Méropé*, viii, p. i, 3.

"Ancient and Modern History."

Four volumes, xiii-xvii.

China, B. C., to Europe, eleventh century, xiii, p. i.

Germany 1056, to England, 1400, xiii, p. ii.

France. 1384, to Europe, 1599 xiv, p. i

Charles V., Emperor, 1512, to Philip II., 1584, xiv, p. ii.

Armada, The Spanish, 1558, to Cromwell, 1658, xv,
p. i.

England 1661, to China and Japan, 1690, xv, p. ii.

Supplementary Notes, covering all the periods, the
Polite Arts, Recapitulation; Supplementary Notes
to "The Age of Louis" (see xii.) xvi, p. i.

See Additions, xv, p. ii, 165.

ANCIENT FABLES, xix, p. i, 52.

"—Faith and Fable." See Romances.

—writers, delightful self-complacency of, who thought
they thought, v, p. ii, 19.

"—and Modern History," additions to, xv, p. ii, 165,
xvi, p. i, 5.

"ANDRE DES TOUCHES IN SIAM." See *Romances*

ANGELS. "Scotus has counted a thousand million of
angels. It is not known precisely where they dwell,
whether in the air, in the void, or in the planets. Pope
Gregory I. fixed the number of angels in nine choirs,
forming three hierarchies; the first consisting of the
seraphim, cherubim, and thrones; the second of the
dominations, virtues, and powers; the third, of the

principalities, archangels, and angels. It is hardly permissible for anyone but a Pope thus to settle the different ranks in heaven."—iii, p. i, 202.

ANGER.

"That anger which soon kindled
Is soon extinct, which, doubtful still and blind,
Exhausts its feeble powers in sudden transports "

—*Marianne*, viii, p. ii, 248

ANIMALIZING. "I have received your new book against the human race. I thank you for it. No one has ever employed so much intellect in the attempt to prove us beasts." — *Letter* to J. J. Rousseau, xxi, p. i, 223.

"Annals of the Empire," xvi; continued in xvii.

Charlemagne, A. D. 742, to Henry VII, 1313, xvii, p. i, 14, Louis of Bavaria, 1315, to Ferdinand II, 1631, xvii, p. ii, 5; to Leopold, xvi, p. ii, 259. See Voltaire's Letter to a Professor of History, xix, p. i, 280. See Charlemagne, for names of the Emperors.

ANNE, The Heroic Life of St, the Mother of Mary, dictated by Herself to Father Malagrida, xvi, p. i, 243.

ANNE, Queen of England, 1664-1714, hated because she had caused peace, xi, p. i, 297; xii, p. i, 296.

ANODYNE, THE SLOW.

"Time, my lord,
Will bring back order and tranquility."

—*Orphan of China*, viii p. i, 211.

ANTHONY OF NAVARRE, father of Henry IV., xxi, p. i, 27.

ANTICHRIST. "The Jesuit, Molina, invented the doctrine of concomitant concurrence, of intermediate knowledge, and congruism.' He was denounced for this as the forerunner of Antichrist." —*Jansenism*, xi, p. ii, 144.

ANTIPATHY. "There is no reason why, because we can't love, we should hate each other."

—*Nanine*, ix, p. ii, 154

ANTIQUITY, Fables and History in, xix, p. i, 257.

ANTI-TOLERATION. *Miscellanies*, xxi, p. i, 258-260. See Toleration.

ANTS AND BEES, their model governments, vi, p. i, 87.

- ANVIL, 'TWTIXT HAMMER AND. "I fear that in this world we are reduced to being either the anvil or the hammer." —vii, p. ii, 135.
- APAMIS, Story of, x, p. ii, 141.
- APING OTHERS. "Apes were made for imitation, but man should act from his own heart."
—*Nanine*, ix, p. ii, 97.
- APOCALYPSE, THE. "The houses in the New Jerusalem of a thousand years were to be five hundred leagues high. It would be rather disagreeable to live in the upper story, but we find all this in the twenty-first chapter." —ii, p. i, 245.
- APOCRYPHA, New Testament. "St. Clement the Roman says, in his second Epistle, 'The Lord, being asked when his reign should come, answered, "When two shall make one, when that which is without shall be within, when the male shall be female, and when there shall be neither female nor male."'" —iii, p. i, 268.
- APOSTATE, THE, a vindication of Emperor Julian, vi, p. i, 10, philosopher, statesman, soldier, tolerant as a ruler, 18.
- APOSTLES, THE, were they married? iii, p. i, 299.
—Creed, not written by them, iv, p. i, 116, how formulated, 118, disputes among the, 138.
- APOSTOLICAL CONSTITUTIONS AND CANONS, iii, p. i, 278.
- APOSTOLIC ORIGIN OF THE INQUISITION, v, p. ii, 218.
- APPARITIONS, iii, p. i, 314; of Jesus in a French church, vii, p. ii, 20, of Madame St., Memin, and her extraordinary news from hell, as reported before a French law court, vii, p. ii, 167.
- APPEARANCE, iii, p. ii, 5
- APPEARANCES MISTAKEN FOR REALITIES, 5, p. ii, 11.
- APPEARING AND BEING "He has a noble heart, and you may one day know he is not what perhaps he might appear to be." —*The Prude*, ix, p. ii, 238.
- APPRECIATION
"Presumptuous ignorance long has spurned the head
Of patient merit, which defenceless lay."
—*Verses to Frederic of Prussia*, x, p. ii, 80.

APRIL SKIES.

"Nought has earth but shadows vain,
Of pleasures followed close by pain;
Soon her winged transports fly,
Soon her roses fade and die."

—*Pandora*, ix, p. 1, 302.

AQUINAS, ST. THOMAS, 1227-1274, "the Eagle of Theology," xiv, p. ii, 139.

ARABIA, the genius of its people, its greatness for three centuries under the Caliphs, xiii, p. i, 60

ARABIC LANGUAGE "It was fixed before the time of Mahomet and has not been altered since, and there is not the least trace in it of any jargon spoken at that time in Europe"—*General History*, xiii, p. i, 65.

ARARAT, MOUNT, on which the Ark rested, story of ship built by Xixuter on the advice of Saturn, which weathered the Deluge and was left high and dry on the top of a mountain in Armenia, iii, p. ii, 16.

ARBRISSEL, ST. ROBERT, a stronger St. Anthony, xx, p. i, 144-164.

ARCHIMEDES, a problem in love and fate for, v, p. 1, 254.

ARIOSTO, iv, p. ii, 256, forty-eight thousand rhymes without wearying the reader, vii, p. i, 91, xx, p. ii, 97

ARISTEAS, story of Ptolemy Philadelphus, iii, p. ii, 30.

ARISTOTLE, iii, p. ii, 33, on eloquence, iv, p. ii, 199, adored and cursed by the ignorant men of learning in the church, vii, p. ii, 203

ARISTOCRACY. "The man of worth, who has modesty with courage, and the woman who has sense and spirit, though without fortune, rank, or title, are, in my eyes, the first of human kind"—*Nanine*, ix p. ii, 96.

ARIUS d. 336, his fight with Athanasius, iii, p. ii, 19

ARK, NOAH'S, its wonderful capacity, iv, p. ii, 70. See ARARAT.

ARMADA, the Invincible, of Philip II, 1588, xv, p. 1, 5. See PHILIP II.

ARNAULD, disciple of St. Cyran, champion of Jansenism, ii, p. ii, 146-157.

ART AND GENIUS. "Art and genius consist in finding

everything within the subject, and never going out of it in search of additional ornaments."

—Preface to *Orestes*, ix, p. i, 67.

ART AT ITS HIGHEST "How astonishing it is that in every art it should be so long before we arrive at the simple and natural."—Preface to *Zaïre*, x, p. i, 15.

"ART OF LOVE," the true cause of Ovid's banishment, vi, p. ii, 129.

ART OF WRITING, Jesus never condescended to practise the, vii, p. ii, 104.

ARTAXERXES and the retreat of the ten thousand, an examination of the curious story, vii, p. ii, 272

ARTIFICIAL RELIGION encourages holy wars and atrocities, vii, p. ii, 196.

ARTILLERY introduced ten years before the battle of Crécy, in 1346, xiii, p. ii, 288.

ARTS, the fine, banished from France by the revocation of the Edict of Nantes, iii p. ii, 67.

"As WE FORGIVE OUR DEBTORS." Do We? iii, p. ii, 270.

ASIA in the thirteenth to the sixteenth centuries, xiv, p. ii,

231. See **GENGHIS KHAN, CHINA, TAMERLANE.**

ASMODEUS, seducer of Eve and Sarah, iii, p. ii, 72.

ASS OF ANCONA, THE.

"Now, in the pomp of apostolic state,
Supreme, and crowned with empire, (Pope) Sixtus sate;
If fraud and churlish insolence might claim
Renown, no monarch bore a fairer name."

—*The Henriade*, xxi, p. i, 60.

ASS OF VERONA, THE, which walked on the sea from Jerusalem, xv, p. ii, 302.

ASSASSINS. "He who takes

Another's life should lose his own; no rights,
No laws, should plead for him."

Catiline, ix, p. ii, 274.

—fortified by receiving the blessed sacrament, vii, p. ii, 26;
absolution obtainable before perpetration of crimes,
xiv, p. ii, 301.

ASSES, talking, iii, p. ii, 81.

"The feast of the Ass of Verona was celebrated in the churches. There was a long procession, headed by a young woman with a child in her arms, mounted on an ass, representing the Virgin Mary going into Egypt. At the end of the mass the priest brayed three times with all his might, and the people answered in chorus."

—iii, p. ii, 87.

Balaam's ass, xx, p. i, 94; xx, p. ii, 256.

ASSISSI, FRANCIS, xv, p. ii, 260; note, xx, p. i, 89. See D'ASSISSI.

ASTROLOGY "This credulity, which is the most infallible mark of ignorance, prevailed so much that an astrologer was kept concealed in the chamber of Queen Anne of Austria, while she was in labor of Louis XIV."

—*Age of Louis XIV*, xii, p. i, 34.

—possibly provable, iii, p. ii, 93; note, 20, p. i, 298.

ASTRONOMY, evidence of universal law, iii, p. ii, 96.

ATHANASIUS, ST., 296-373, his hair-splitting creed, iii, p. ii, 21.

ATHEISM. "He's a heretic, he denies the plurality of gods! He's a deist, he believes in only one God, he's an atheist!" —*Socrates*, viii, p. ii, 298.

—unwisdom of iii, p. ii, 104; arguments reviewed, philosophy of, 129; vi, p. i, 193.

"ATHEIST," Socrates so called because he believed in one God only, vii, p. i, 234.

ATROCITIES of kings and queens in the eighth and ninth centuries, xiii, p. i, 191.

AUGUST CEREMONIES in worship need not involve mysteries, vii, p. i, 63.

AUGUSTINE, saint and man, 354-430, iii, p. ii, 151, an African debauchee and penitent, Manichean and Christian, tolerant and persecuting, who passed his life in perpetual self-contradiction, vi, p. ii, 118, his opinion of St. Paul, iv, p. i, 139-157; stories of his miracles, and of St. Jerome, vi, p. i, 279; his testimony respecting the custom of having drinking bouts at the tombs of the early Christians, vii, p. i, 57; note, xx, p. i, 280; xx, p. ii, 255.

AUGUSTINE THE MONK, d. 607, who Christianized England, first archbishop of Canterbury, xiii, p. i, 139.

- AUGUSTUS, deification of the emperor, vii, p. ii, 149.
 AURUNG-ZEB, 1618-1707, xv, p. ii, 135; enormous wealth of, 137.
 AUSTRIAN SUCCESSION. See "WAR OF 1741," xvi, p. ii, 103.
 AUTHORS who had better have been mechanics, iii, p. ii, 176.
 AUTHORSHIP. "I had rather be read than be sold; truth is above trade, and reputation above money."
 —*Letters*, xxi, p. i, 213.
 AUTO DA FE. See INQUISITION.
 AZOLAN, story of, x, p. ii, 151.

A PHILOSOPHICAL DICTIONARY.

IN FIVE VOLUMES—III—VII.

VOL. III. P. I—A TO APPARITION.

(See foot of each letter for Philosophical Dictionary contents.)

- A, the first, and therefore the sacred letter, iii, p. i. 5.
 A, B, C, or Alphabet, 5; ancient pronunciations, 9; no primitive language, 10
 ABBÉ, i. e. father; Abbey, Abbot, 13; the nightly knocks of St Benedict, 16; Henry III of France wanted to secularize the Abbeys, but was assassinated, 26.
 ABLE, Ability, 27.
 ABRAHAM, as saint and man, 29; our difficulty in the matter of passing off his wife as his sister, 32; his activity at one hundred and forty years of age; Sarah bears Isaac when only ninety-four, 49.
 ABUSE, in government, 53, of words, 53; fatal mistake, 54.
 ACADEMY, the French, 57.
 ADAM, his descendants, excepting one small tribe, never heard of him, 60; was he a hermaphrodite? 66; we know too few anecdotes of our famous family, 69.
 ADORATION, in all ages and lands, 70.
 ADULTERY, 76; a plea for wives, 83.
 AFFIRMATION, or oath, 88.
 AGAR, or Hagar, 89.
 ALCHEMY, 91.

- ALKORAN**, The Koran, 93; Mahomet's regulations with respect to wives, 96; iii, p. ii, 54.
- ALEXANDER**, B. C. 356-323, contradictions in the character of heroes, 107.
- ALEXANDRIA**, 115.
- ALGIERS**, the first design of Louis XIV, 119.
- ALLEGORIES**, the *macaroni* style of pulpit oratory, 122.
- ALMANACS**, pagan and Christian, 127.
- ALTARS**, Temples, Rites, Sacrifices, 134
- AMAZONS**, Semiramis to Joan of Arc, 136.
- AMBIGUITY**, Equivocation, useful to certain cults, 141.
- AMERICA**, how first peopled, 145.
- AMPLIFICATION**, in poetry and preaching, 147.
- ANCIENTS AND MODERNS**, their rival claims to intellectual supremacy, 153; their eloquence compared, 166; Lord Chesterfield on the manners of the gods, 175.
- ANECDOTES**, untrustworthiness of historical, 176; Henry IV., Louis XIV., Cromwell, Louis XI., Charles V., Ravallac, Damiens; the Man in the Iron Mask, 189; Cardinal Richelieu, 192; Theodoric, 196; Father Fouquet, 198; the Jesuits in China, 201.
- ANGELS**, the beliefs of India, Persia, of the Jews, Greeks, and Romans, 202; doctrine of angels older than that of immortality, 213.
- ANNALS** of the ancients, 219.
- ANNATS**, royal and ecclesiastical extortion, 222.
- ANTHROPOMORPHITES**, a bearded deity, 226.
- ANTI-LUCRETIUS**, Cardinal Polignac's poem, 227.
- ANTIQUITY**, Edinburgh the original Eden² 230; antiquity of beliefs and usages, 234; festivals founded on chimera, 239; origin of the arts, 241.
- APIS**, the worship of, 244.
- APOCALYPSE**, reasoning of the early Fathers, 245
- ANTI-TRINITARIANS**, 253.
- APOCRYPHA**, Apocryphal, 256; the canonical Books of Moses, 260; the two stories of his death, 266; the New Testament Apocrypha, 268; Apostolical constitutions and canons, 278.

- APOSTATE, Julian the Emperor, 290.
 APOSTLES, were they married? 299; their histories, 302.
 APPARITIONS, seeing the unseen under influence of strong emotions, 314.

VOL. III P. II. APPEARANCE—AXIS.

- APPEARANCE, the unwisdom of being dogmatic, 5
 APROPOS, a gospel of luck, 7.
 ARABS, their poetical genius, 8; on Job, the Arab, 13.
 ARARAT, and the anchorage of the Ark, 16.
 ARIANISM, the immortal quarrel between Arius and Athanasius, 19; Constantine the villain, 21; how an emperor and Church Councils settled the Trinity and the Anti-Trinitarians, 22; how Calvin settled Servetus, 28; Socinus and modern Unitarianism, 29.
 ARISTEAS, his story of Ptolemy Philadelphus, 30.
 ARISTOTLE, B. C. 384-322, his Logic, Physics, Metaphysics, Morals, Rhetoric, and dicta on Poetry, 33.
 ARMS, Armies; Brahmins and "Pennsylvanians" have no use of them; only "Christians" countenance fighting organizations, 47
 AROT AND MAROT, 54. See KORAN.
 ART OF POETRY, 64. See POETRY.
 ARTS, Fine Arts, what they owe to Louis XIV., 67.
 ASMODEUS, his loves and fate, 71.
 ASPHALTUS, the bituminous lake of Sodom, 75; difficulties in the legend of the five destroyed cities, 77; a theory touching Lot's wife, 79.
 ASS, the talking ass of Silenus, 81; and others, 84.
 ASSASSIN, Assassination, 88.
 ASTROLOGY, possibly provable, 93; yet probably wrong, 101.
 ASTRONOMY, evidence of law, 96.
 ATHEISM, impolicy of, 104; review of the arguments *pro* and *con*, 109; ATHEISTS among the early Christians, 128; philosophy of, 129; THEISTS, their reasonableness, 137.
 ATOMS, doctrines of the philosophers, 140.
 AVARICE, two views of, 144.

- AUGURY, among Hebrews and Pagans, 146.
 AUGUSTINE, 354-430, the saint as a man, 151.
 AUGUSTUS, Octavius, B. C. 63-A. D. 14, his morals, 153;
 his cruelties, 155.
 AVIGNON, a monument of ecclesiastical ambition and holy
 wars, 160.
 AUSTERITIES, Mortifications, Flagellations, 167.
 AUTHORS, elasticity of the designation, modesty of the
 Apostles, 170; "authors" who should be mechanic,
 176.
 AUTHORITY, 178
 AXIS, some ancient chimeras, 179
 (End of Philosophical Dictionary.)

B

- "BABABEC." See ROMANCES.
 BABEL, TOWER OF, iii, p. ii, 181.
 "Nothing of this famous tower, nor of this story of
 the confusion of tongues, is found in any book. Noth-
 ing remains to us but faith in the Bible, and happily
 that is an infallible guide." —iii, p. ii, 181
 "High Dutch was the language spoken before that
 tongue was further confused" —*Note*, xx, p. 1, 161.
 BABYLON, THE PRINCESS OF. See ROMANCES.
 BACCHUS, resemblance to Moses, iii, p. ii, 191.
 BACKBONE. "The irresolute alone
 Is swayed by others, but the blood of heroes
 Will guide itself." —*Méropé*, viii, p. i, 89.
 BACON, LORD, 1561-1626, the father of experimental phi-
 losophy, xix, p. ii, 27
 BAD MEN'S COMFORT.
 "The people by degrees forget their wrongs,
 Or pardon them."—*Orphan of China*, viii, p. i, 211.
 BAJAZET ILDERIM, 1347-1403, the Thunderbolt, his defeat
 of the French, whom he put to death, as they had
 slain their Turkish prisoners, xiv, p. i, 90, defeated
 by Tamerlane, 1401, 95.

- BALAAM'S ASS, note, xx, p. i, 94; xxi, p. ii, 256.
- BALANCE OF POWER, intrigues of England and Holland to secure the, "War of 1741," xvi, p. ii, 106.
- BAPTISM, of the dead, iii, p. ii, 203; by aspersion, 204; by a cold bath, 205, a mitigated hell for unbaptized infants, 206, baptism by sand and muddy water; young converts made to say, "I spit upon my father and mother who had me ill baptized," 207; Quakers do not use baptism because Jesus did baptize his followers, 211; baptism in India, 211.
- BAPTIST, JOHN THE, a leader with a greater reputation than Jesus, iii, p. ii, 210.
- BARBAROSSA, Emperor Frederick I., 1123-1190, called; the wars of the Popes and Kings, xiii, p. ii, 24; as great a monarch as Otho and Charlemagne, 31, he refuses to kiss the Pope's feet before receiving the crown, but ultimately consented, as an empty form, 33, telling the people of Rome, "I am your master by right of possession;" was crowned by the Pope, 1155; in 1177 the Emperor was forced to make his submission to the Pope, 38, and died, 1190, 39; 118, xvi, p. i, 65.
- BARBAROUS PERSECUTION OF THE SIRVEN FAMILY, iv, p. ii, 24.
- BARBARY, Tunis, Algiers, Fez, Morocco, in the sixteenth century, xiv, p. ii, 272, xvi, p. i, 267.
- BARNEVELDT, JOHN OF, 1547-1619, xv, p. ii, 62.
- BARTHOLOMEW MASSACRE, 1572, had been planned for two years, xv, p. i, 58; a procession of thanks to God ordered on each anniversary, 64; the King shoots his Protestant subjects, xx, p. ii, 284; the historic massacre pictured in *The Henriade*, xxi, p. i, 30-37.
- BASIL THE GREAT, ST., 329-379, xiv, p. ii, 132.
- BASILIDES, JOHN, xiv, p. i, 272; Russia in the sixteenth century, xiv, p. i, 272, xv, p. i, 85.
- BASILISK, THE, note, xx, p. ii, 156.
- BATHING, as a religious ceremony, iii, p. ii, 208.
- BATTLES, historical naratives of.
 "Few capable of affording the reader the smallest instruction, everywhere else I can see nothing but man-

- kind cutting one another's throats and nothing more."
 —*On Printed Lies*—, xi, p. i, 281.
- BAYARD, CHEVALIER, 1475-1524, the flower of chivalry,
 xiv, p. ii, 17.
- BAYLE, PIERRE, 1647-1706, on David the Psalmist, iv, p.
 ii, 57; on the philosophy of Ovid, vi, p. ii, 131; a
 criticism upon, xxi, p. i, 271.
- BEARD, the impiety of picturing God with a, v, p. ii, 173;
 fluctuations of fashion, xiv, p. i, 319.
- BEASTS, the souls of, iii, p. ii, 222.
- BEASTS AND MEN. "Dogs bite from an instinct of
 courage, and this fellow from an instinct of meanness"
 —*The Scotch Woman*, ix, p. ii, 29.
- BEAUMELLE, LAURENT DE LA, note, xx, p. 1, 218, xx, p. ii,
 185-195.
- BEAUTY, when out of its place, is beauty no longer, vii, p. ii,
 235.
- BEAUTY'S FAILINGS. "I would prefer ugliness and
 affability to beauty with pride and arrogance."
 —*Nanine*, ix, p. ii, 94.
- BEEs, contrasted with ourselves, iii, p. ii, 230
- BEGIN RIGHT. "If you once make yourself ridiculous,
 in early life, the world will think you always so."
 —*The Tatler*, ix, p. ii, 263
- BEHEADINGS. "Thoughts on Government," xix, p. 1, 234.
- BELLE-ISLE, Marshal, relieves Prague, which was suffering
 severely, "War of 1741," xvi, p. ii, 90.
- BELIEF, believing that we believe, iii, p. ii, 244.
- BELLINI, GENTILE, the painter, 1501, note, xx, p. ii, 267.
- BENEDICT, St., d. 542, xiv, p. ii, 132.
- BENEDICTINE MONKS, their services to posterity in raising
 towns around the monasteries, which were centres of
 learning and good work among the poor, and a refuge
 from tyranny, xiii, p. i, 132; note, xx, p. i, 119-164.
- BENEDICT XIV., Pope, friend of Voltaire, a man of letters
 and a lover of peace, xvi, p. i, 226
- BENEFICENCE towards our neighbor, this is virtue, vii,
 p. i, 163.

BENEFICENT INVADERS.

"Conquerors, some were sent by heaven
 To guide our footsteps in the paths of truth,
 To teach us arts unknown, immortal secrets,
 The knowledge of mankind, the arts, my son,
 To speak, to think, to live, and to be happy."

—*Alzire*, ix, p. i, 25.

BENEFIT OF CLERGY, meaning of term, iv, p. i, 197.

BENJAMIN, the tribe almost extirpated by civil war; they
 kill all the men married women, and widows, taking
 six hundred virgins to repair their tribe, xi, p. ii, 197.

BENNET, MONASTERY OF S1, where Agnes Sorel was buried,
 note, xx, p. ii, 260-262

BEQUESTS, a kind of Gasconade, xix, p. i, 151.

BERKELFY, BISHOP, 1684-1753, his paradoxical doctrine of
 matter, iii, p. ii, 261.

BERNARD, ST., 1091-1153, of Clairvaux, v, 18, leader of a
 Crusade, xiii, p. ii, 109

BERNINI, CHEVALIER, Italian architect, employed and hon-
 ored by Louis, XIV., xii, p. ii, 240.

BEROSUS, B. C., 300, the veracious historian and his schol-
 arly fish, v, p. ii, 145.

BIBLE, history of the Jews, xi, p. ii, 193.

BIGOT-BRUTES

"See cruel men a burying place refuse
 To her whom Greece had worshipped as a muse;
 When living, they adored her power divine,
 To her they bowed like votaries at a shrine."

—*Adrienne Lecouvreur*, x, p. ii, 77.

BIGOT-HATRED.

"Prejudice and passion blind thee, I excuse
 Thy weakness, but canst thou hate me?"

Cæsar, x, p. i, 131.

BIGOT-SLANDER "But what sort of impiety?" "O,
 every kind, however, we had best accuse him at once
 of not believing in the gods, that's the shortest way"

—*Socrates*, viii, p. ii, 293.

BIGOT-ZEAL.

"Wisdom must yield to superstition's rules,
 Who arms with bigot zeal the hands of fools"
 —*La Pucelle*, xx, p. 1, 195

BIGOTS, PULPITED.

"He is a wretch indeed who still for pelf
 Damns others, and would almost damn himself,"
 —*Envy*, x, p. 11, 186

BIOGRAPHICAL ACCOUNT OF VOITAIRES, 1, p. 1, 15.

BISHOP OF BISCAY, THE, and his heretical ram, v, p. 1, 21.

—portrait of a prelate in fashionable society, iii, p. 11, 252

—Warburton's contention that Job did not believe in immortality, iii, p. 1, 282, rise of bishops, xiii, p. 1, 129.

BITTERSWEET. "Love is a passion learned with ease."
 —*Pandora*, ix, p. 1, 300

BLACK PRINCE, EDWARD THE, 1330-1376, victor at Crécy and Poitiers, xii, p. 11, 288, xiv, p. 1, 8, 9, 11, 12

BLAKE, ADMIRAL, 1598-1657, xii, p. 1, 85

BLANK VERSIFIERS, because they are incapable of rhyme, vii, p. 1, 90.

BLASPHEMY, nature and degrees of, iii, p. 11, 254.

BLASPHEMY, PIOUS.

"A man does not so much blaspheme,
 Denying God, the judge supreme,
 As when he paints Him to mankind
 As cruel, and to wrath inclined,
 Taking delight in human woes,
 His creatures treating as His foes."
 —*Fanaticism*, x, p. 11, 271.

BLenheim, Battle of, xii, p. 11, 30

BLIND AS JUDGES OF COLOR, THE. See ROMANCES

BLIND BELIEF

"Man's credulous, and by his wavering mind
 All is received; it is a clay refined,
 With ease impressed, what strongest will appear
 Is dire surprise or unexpected fear."
 —*La Pucelle*, xx, p. 1, 137.

BLINDED INTELLECT.

"Your low, grovelling sect

Debases man, unnerves his active soul,
And makes it heavy, phlegmatic, and mean."

—*Mahomet*, viii, p. ii, 41.

BLIND MEN asking each other what light is, such is our quest after knowledge of the soul, vii, p. 1, 263.

BLISS IN BRAINLESSNESS. "For heaven's sake take care how you recover your senses, believe me, it would be the worst thing you ever did in your life"

—*The Prude*, ix, p. ii, 237.

BLOODY MARY, 1516-1558, xiv, p. ii, 111, a baby, born as the mother was burning at the stake, was cast back into the flames by order of the Catholic judge, hundreds of Protestants sent to the stake, xiv, p. ii, 113.

BLOOD SUCKERS, the legendary vampire survives in city stock brokers, who drain our substance in broad daylight, and live, not in cemeteries, but in fine palaces, vii, p. ii, 144.

BLUE BLOOD AND RED.

"The blood of beggars and the blood of kings;
Are they not equal in the sight of heaven?"

—*Olympia*, viii, p. i, 117.

BOABDIL, nephew of Abdallah, King of Granada, 1491, xiv, p. i, 177, presented the keys of Granada to Ferdinand and Isabella, after a six years' struggle, 177.

BACCACCIO, 1313-1375, xiv, p. i, 51.

BODY, resurrection of the, a cannibalistic difficulty, vii, p. 1, 97.

BOILEAU ON LA FONTAINE, viii, 314, x, p. ii, 66.

BOLDNESS. "The strong and brave
Are born to rule, the people to obey.
Labor and courage conquer all."

—*Orphan of China*, viii, p. i, 217

BOLINGBROKE, LORD, 1678-1751, how he effected the treaty between Queen Anne and Louis XIV, iv, p. i, 59. he doubted the existence of Moses, vi, p. ii, 23, his doctrine that "all's for the best," 85.

BONDAGE.

"Your laws are tyrants, and their barbarous rigor,
Deaf to the voice of merit, to applause,
To family and fame, throws down distinction,
The senate grind you, and the people scorn."

—*Brutus*, viii, p. i, 259

BONIFACE VIII., Pope, 1228–1303, his lavish donations of Kingdoms and Bulls, xv, p. ii, 282.

BONFIRE, consign existing laws to a, and make new ones that will work quickly, effectually, and cheaply, vi, p. i, 79.

BOOKS, what we owe to the earliest writings, iii, p. ii, 265, perils of writing and reading, 270.

BOOK-READING. "A person may be touched with the shining beauties of a work at the first reading, and afterwards condemn faults that had then escaped his notice."
—*Jansenism*, xi, p. ii, 160.

BORGIA, CÆSAR, Archbishop, 1476–1507, son of Pope Alexander VI., his unsavory reputation, xiv, p. i, 207, his villames, 216.

BOSSUET, 1627–1704, the only eloquent man of his order, vii, p. ii, 225, xi, p. ii, 185, his style, xvi, p. i, 91, x, p. ii, 65, xxi p. i, 273.

BOSWORTH, battle of, 1415, death of Richard III, xiv, p. i, 262.

BOUCHAGE, COUNT OF.

"By turns a soldier and a saint was he,
Now all for arms, and now a devotee.
And bathed remorseless in his country's blood
The hand he had devoted to his God"

—*The Henriade*, xxi, p. i, 54.

BOUFLERS, MARSHAL, xii, p. i, 259.

BOURDALOUE, PÈRE, his style, xvi, p. i, 90, xxi, p. i, 276

BOURIGNON, ANTOINETTE, a wealthy fanatic, xi, p. ii, 162

BOURLIE, ABBÉ DE LA, fanatical Huguenot, encouraged a revolt in the Cévennes after the expulsion, going to London in 1711, he was arrested for betraying the English ministry. At his examination he snatched a knife and wounded the Lord Treasurer Harley, and killed himself in prison, xi, p. ii, 133.

BRAHE, TYCHO, 1547-1601, astronomical discoveries, xv, p. i, 226.

"BRAHMIN AND A JESUIT" See DIALOGUES.

—the good. See ROMANCES

—and the Veda, xv, p. ii, 180-192.

—origin of Purgatory, vi, p. ii, 37.

BRAVERY OF CHARLES XII. while wounded, xi, p. i, 175.

BREAD TREE AND CORN, in the Philippines and America, iii, p. ii, 287.

BRIBERY. "The grand corrupter, gold,
Has bought him to our interest"

—*Alzire*, ix, p. i, 46.

BRIDGET, ST, born in Sweden, settled in Rome, her letters being dictated by an angel, xiii, p. ii, 242.

BRINGING BACK THE DEAD to settle an estate, and letting him return without offering so little as a glass of wine, vii, p. ii, 149.

BRINVILLIERS, Marchioness, 1630-1676, who poisoned her father, two brothers and sister, xii, p. ii, 169.

BROTHERS-IN-LAW "The author would have us believe that we are all brethren, all born equal and on a level with each other, but 'tis an idle chimera, I can't reconcile myself to his doctrine"

—*Nanine*, ix, p. ii, 104.

BROTHERHOOD.

"Sons o. one God, in these our days of woe
Let's live like brothers while we dwell below."

—*The Law of Nature*, x, p. ii, 34

BRUCE, ROBERT, 1274-1329, King of Scotland, defeats the English, xiii, p. ii, 279.

BRUNO, ST., founder of the Carthusians, note, xx, p. ii, 211.

BRUTE IMAGINATION, v, p. ii, 167.

BUBBLES, FLOATING "Women are strange creatures; nay, and so are the men too"—*The Prude*, ix, p. ii, 195.

BUCCANEERS, demons who might have founded a power, vi, p. ii, 200.

BUCKINGHAM, GEORGE VILLIERS, 1592-1628, Duke of, his

- influence over James I, his character and intrigues, xv, p. i, 255. See Richelieu.
- BULL, Papal; the Bull *Unigenitus* and the Jesuits, iii, p. ii, 307.
- so called because Charles IV, of Luxemburg, King of Bohemia, who published the "Golden Bull" constitution in 1356, with a *bull*, or golden seal, affixed to it, xiii, p. ii, 237.
- of Pope Julius II., permitting the eating of meat in Lent on payment of fees, xiv, p. i, 182.
- The White. See Romances.
- BUMPTIOUSNESS not greatness, v, p. i, 53.
- BUNGO, the King of, his adoration of the Pope, xv, p. ii, 28.
- BURGLARIOUS WAR.
- "To leave our bleeding country thus enslaved
By European robbers, those assassins
Who thirst for blood and gold, these proud usurpers,
Who would extort by every cruel art
Of punishment those riches which we hold
More cheap, more worthless than themselves,
'Tis worse than death." —*Alzire*, ix, p. i, 18.
- BURIAL IN CONSECRATED GROUND, the church's exclusion of actors, xix, p. 1, 240.
- BUSINESS LETTERS OF VOLTAIRE, xix, p. i, 185.
- BUSY-BODY, THE.—"Let me advise you, madam, to make use of everything you know, and everything you do not know." —*The Scotch Woman*, ix, p. ii, 29
- BUSY WOMEN. "How very little women know of business." —*The Prodigal*, x, p. i, 174.
- BUTCHERS AND GIUTTONS, vegetarian philosophers can not prevail against them, vii, p. ii, 160
- BUTCHERY OF SWEDISH SENATORS, bishops and noblemen at the king's banquet, by order of the King and Archbishop, authorized by the Pope's bull, 1520, xiv, p. ii, 72.
- BUTTERFLIES. "Live along with us without care or solicitude, never go too deeply into things, but float upon the surface." —*The Prude*, ix, p. ii, 250.

- BUTLER, SAMUEL, 1612-1680, an estimate of his *Hudibras*, vi, p. ii, 309.
- BYNG, ADMIRAL, 1704-1757, his unjust trial and sentence, xvi, p. i, 204.
- BYSTANDERS "Three parts of the world are good for nothing, either knaves or fools, and as for the fourth they keep to themselves"
—*The Scotch Woman*, ix, p. ii, 31.

A PHILOSOPHICAL DICTIONARY.

VOL. III, P. II.—Continued.

BABEL—CALEND.

- BABEL, three meanings of the word, 181, confusion in the Biblical tradition, 182
- BACCHUS, resemblance to Moses, 191.
- BACON, ROGER, 1214-1292, his scientific lore, 197.
- BANISHMENT, 200.
- BAPTISM, in India, Egypt, and Palestine, 201; of the dead, 203; by dipping, sprinkling, by rosewater, by sand, 204; the sect of John the Baptist, 209.
- BARUCH, Barak and Deborah, her hospitality to Sisera, 213.
- BATTALION, revived by Machiavelli, 215.
- BAYLE, PIERRE, 1647-1706, a defense of, 217.
- BDELLIUM, 220.
- BEARD, fashions in the East and West, 221.
- BEASTS, "God is the soul of the brutes," and man, 222.
- BEAUTIFUL, THE, why the author does not define it, 225.
- BEE, contrasted with ourselves, 230.
- BEGGAR, Mendicant; pulpit counsel to the, 233.
- BEKKER, BALTHAZAR, 1634-1696, his "The World Bewitched," 235; witch-killing in Europe, 237.
- BELIEF, on believing that we believe, and the various reasons for it, 244.
- BETHSHEMESH, the extraordinary tragedy that happened there, 247.

- BILHAH**, Bastards, the law of inheritance in certain cases, 251.
- BISHOP**, portrait of a prelate of fashionable society, 252.
- BLASPHEMY**, nature and degree of the offense, 254; its accidental variations, 257.
- BODY**, Bishop Berkeley's philosophy shown to be paradoxical, 260.
- BOOKS**, what we owe to the earliest writings, 265; some perils of bookmaking, 270; and of reading, 274.
- BOURGES**, its antiquity, 277.
- BRAHMINS**, Brachmans, their gentle religion, 277; their doctrine of metempsychosis, 281; self-burning of their men and women, 283.
- BREAD-TREE**, and corn as food in the Philippines and America, 287.
- BUFFOONERY**, Burlesque, Low Comedy, in Butler's *Hudibras*, Garth's *Dispensary*, Prior's *Alma*, and in Moliere, Scarron, La Fontaine and Fontenelle, 288.
- BULGARIANS**, a troublesome people, 294.
- BULL**, the animal, and the Papal decree, 297; various claims asserted by the Popes, 298; Bull of the Crusade, 305; Bull Unigenitus, 307; story of the quarrel between the Jesuits and Port Royal, 307.
(End of Philosophical Dictionary.)

C

- CAESAR AND ALEXANDER**, their ages and career, xi, p. ii, 251.
- CAESAR'S GENEROSITY WITH PUBLIC FUNDS**, vii, p. i, 145.
- CALAMITIES GROW FROM FANATICISM, AND IT BY SUPERSTITION**, vii, p. ii, 33.
- CALAS AND SIRVEN**. An address to the public upon the parricides imputed to them, xix, p. i, 245. (See also **TOLERATION**, ii, p. ii, 118.)
- CALVIN, 1509-1564, AND SERVETUS**, xiv, p. ii, 86, story of the scholarly good man, and the diabolical-minded religionist, who sent Servetus to the stake, to the greater

- glory of his alleged god. Calvin's self-convicting letter, 89; vii, p. 1, 198.
- then caused Servetus to be baked to death, iii, p. 11, 28.
- roasted Servetus the heretic on a slow fire of green fagots, vii, p. ii, 129
- CALVINISM**, persecution created by dogmatism, xi, p. ii, 107, how the churches profited by mutual wars for plunder, 109; Protestantism stamped out when practicable, 110; Huguenots only a twelfth part of the French nation, 111; when secular governments were strong, the church behaved itself, but broke into violence when the civil power grew weak, 111; Henry IV. grants the Edict of Nantes in 1598, tolerating Calvinism, 112; Louis XIV. sanctions attempts to make children and others renounce their Calvinism, 123; the Huguenots rose against these proselytizing measures, they were remorsefully crushed out, and the grandson of the minister who had drawn up the Edict of Nantes was broken on the wheel, 124; Louis XIV. sent dragoons into Protestant districts to force the people to become Catholics, 127; revocation of the Edict of Nantes in 1685, 127, all ministers who refused to renounce Protestantism had to leave the country within fifteen days; fifty thousand families left France in three years, planting in England and other lands industries and arts which greatly injured France, 129; ministers who returned were martyred, 132; rise of fanatical sects, attacked and put to torture deaths by troops, they retaliated in like manner when they caught any soldiers, 134; an amnesty offered by Marshal Villars; their leader, Cavalier, description of by Voltaire who knew him, 135; conspiracies suppressed by force, 138; the main hope for religious and civil peace lies in the spread of reason and toleration, 139.
- CALVINISM IN GENEVA**, xiv, p. ii, 81, musical instruments abolished for two hundred years, 84; xvi, p. i, 302. (See **OPTIMISM**, **FREE WILL**, **LIBERTY**.)

CALVINISM.

"Servetus, born in torments to expire,
By Calvin's self was sentenced to the fire."
—*The Law of Nature*, x, p. ii, 32.

CALVINIST, TO THE SOUR.

"If, then, you needs must be damnation speed,
Be damned for pleasure, 'tis the wisest deed."
—*La Pucelle*, xx, p. i, 196.

"*Candide*," or, the Optimist, i, p. 1, 59-209.

CANILLAC, MARQUIS DE, xii, p. ii, 202.

CANNIBALISM A MATTER OF TASTE, iv, p. 1, 5, at the siege
of Samaria, II. Book of Kings, iv, p. i, 11.

CANON LAW CONCERNING IMPOTENCE, v, p. ii, 182, the gos-
pels on divorce, 183, no Mosaic reference to it, 183; the
cases of Henry IV. of Spain, Alfonso of Portugal, and
the Marquis de Langeais, 184.

CANON LAW, must be subject to civil law, vii, p. i, 114.

CANTEMIR, PRINCE, of Moldavia, by treachery to the Turks,
helps Charles XII. to rout the Czar, xi, p. i, 220.

CANTICLES OF SOLOMON, the only book of love from a
Hebrew source, simple and beautiful but "rather
strong as an allegory" of Christ and his Church, vii,
p. i, 247.

CANUTE OF DENMARK, d. 1036, called the Great, his great-
est acts being cruelties, xiii, p. i, 270.

CAPET, HUGH, d. 996, and feudal France, xiii, p. i, 240, laws
and customs, armor in battle, 243, eight centuries of Capet
rule, 245.

CAPUCHIN MONKS, THE, and the Empress Catherine II.,
vi, p. ii, 273.

CARDINAL, the stuff that makes a Cardinal, vii, p. ii, 93

CARDINAL VIRTUES, fortitude, prudence, temperance, and
justice, the last is the whole, if it includes beneficence,
the others are but useful quantities, vii, p. ii, 161.

CARTERET LORD, 1690-1763, his warlike policy; an English
army marches into Flanders, xvi, p. ii, 82.

CASAUBON, ISAAC, on Peter's treatment of Ananias and
Sapphira, vi, p. ii, 159.

CASUIST, THE.

"Never did fair appearance gild so well
The specious covering of a happy falsehood.
With what dexterity I played on him,
And blended truth with artifice."

—*Mariamne*, viii, p. ii, 247.

CASUISTRY. "What after all is truth? a conformity with our own ideas, what one says is always conformable to the idea one has whilst one is talking, therefore, properly speaking, there is no such thing as a lie." "You seem to be an excellent logician."

—*The Scotch Woman*, ix, p. ii, 29, note, xx, p. i, 190.

CATHERINE, wife of Peter the Great, her lowly origin and adventures, xi, p. i, 222.

CATHERINE II., EMPRESS, letter to Voltaire, on monkish intolerance, vi, p. ii, 273.

CATHERINE OF SIENA, who received, in the fourteenth century, a ring and a diamond from Jesus to ratify their nuptials. Peter of Capua saw this saint "transformed one day into the figure of a man, with a little beard upon his chin, and this figure was exactly that of Jesus."

—*General History*, xiii, p. ii, 242.

CAUTION, "She seems a most amiable girl, but in this world one should swear to nothing."

—*Nanine*, ix, p. ii, 140.

CAVALIER, extraordinary leader of Huguenot fanatics, his character and methods pictured by Voltaire, who knew him, xi, p. ii, 135, a baker's boy able to negotiate a peace with Louis XIV. and accept a high salaried colonelcy, 137.

CELIBACY OF CLERGY, iv, p. i, 198.

CENSUS, by Moses, vi, p. ii, 64; his people punished because David counted them, 65.

CENTAURS AND MONSTERS seen by Jerome and Augustine, vi, p. i, 175

CERBERUS, the three-headed watch-dog of hell, v, p. ii, 22.

CEREMONIES, curious observances, their causes and effects, iv, p. i, 207.

CEREMONIES, of the Jesuits and Chinese, xvi, p. i, 118-293.

CHAIN OF EVENTS, great effects of small causes, iv, p. i, 58.

CHALDEAN ASTRONOMY WORTHY OF RESPECT, v, p. ii, 17.

CHANCE.

"He's Turk or Jew, Pagan, or Child of Grace,

Layman or monk, according to his race."

—*The Law of Nature*, x, p. ii, 29.

CHANGES IN THE GLOBE, xv, p. ii, 166

CHAPELAIN, JEAN, his "Maid of Orleans," xxi, p. i, 278.

— a serious poem, note, xx, p. i, 50.

CHAPPELLE, x, p. ii, 60-279.

CHARACTER AND CIRCUMSTANCES.

"I was born ambitious, fierce of soul,

Yet brave and virtuous—but we all must yield

To our condition."

—*Caesar*, x, p. i, 101.

CHARLEMAGNE A GERMAN, v, p. i, 116

742-814, son of Pepin, the greatest warrior of his time, waged a thirty years' war against the Saxons before they were subdued, xiii p. i, 97, his career, 98, confines royal foes in cloisters, 103, assumes the iron crown of Pavia, 103, proclaimed emperor of the West during service on Christmas day in Rome, the year 800, by Leo III, 105; his gift of territory to St. Peter's successors, 105, his inhuman wife, Irene, 107, his pomp and state, 108; his contemporary, Haroun-al-Raschid, surpassed him in justice, science, and humanity, 110.

— xv, p. ii, 218-224; religion in his time, 224-228.

"Annals of the Empire," in two volumes and one part, xvii, p. i, xvii, p. ii, xvi, p. ii, A. D. 742-1699, Charlemagne called to the Empire, xvii, p. i, 14, born a German in 742; does homage to the Pope, 17, causes himself to be crowned King of Austrasia, 22, crowned King of Italy, in Pavia, 25, conquests and massacres, 28; laws and customs in his reign, 31, the church under his rule, 34, prices for the right to commit crimes, 39.

THE EMPERORS, WHOSE CAREERS ARE PICTURED IN THE "ANNALS."

Charlemagne, first emperor, xvii, p. i, 14; Louis le Debonnaire, second emperor, 50; Lotharius, third, 62; Louis II., fourth, 68; Charles the Bald, fifth, 74; Louis III., the Stammerer, sixth, 77; Charles III., the Fat, seventh, 78; Arnold, eighth, 88; Louis IV., ninth, 91; Conrad I., tenth, 91; Henry the Fowler, eleventh, 93; Otho the Great, twelfth, 96-111; Otho II., thirteenth, 111; Otho III., fourteenth, 116; Henry II., fifteenth, 122; Conrad II., sixteenth, 131; Henry III., seventeenth, 135; Henry IV., eighteenth, 140; [see Gregory VII., Pope] Henry goes to Canossa, 148; Henry V., nineteenth, 160; Lotharius II., twentieth, 169; Conrad III., twenty-first, 172; Frederick I., Barbarossa, twenty-second; 177-206; Henry VI., twenty-third, 207; Philip I., twenty-fourth, 215; Otho IV., twenty-fifth, 220; Frederick II., twenty-sixth, 227-251; Conrad IV., twenty-seventh, 251; Rudolph I., of Hapsburg, first Emperor of the house of Austria, twenty-eighth Emperor, 267-281; Adolphus of Nassau, twenty-ninth, 281; Albert I. of Austria, thirtieth, 285; Henry VII. of Luxemburg, thirty-first, 293.

Louis V. of Bavaria, thirty-second Emperor, xvii, p. ii, 5-33; Charles IV., thirty-third, 33-60; Wenceslaus, thirty-fourth, 60; Frederick of Brunswick, thirty-fifth, assassinated before his coronation, 69; Robert, Count Palatine of the Rhine, thirty-sixth, 69; Joshua, thirty-seventh, 77; Sigismund, King of Bohemia, Hungary, and Brandenburg, 77-95; Albert II., of Austria, thirty-eighth, 96; Frederick III. of Austria, thirty-ninth, 100-127; Maximilian, fortieth, 127-159; Charles V., forty-first, 159-245; Maximilian II., forty-third, 252; Rudolph II., forty-fourth, 263-287; Matthias, forty-fifth, 288; Ferdinand II., forty-sixth, 295, continued in xvi, p. ii, 259-274, Ferdinand III., forty-seventh, xvi, p. ii, 274, the Peace of Westphalia, 289, description

of Germany from the Peace to the death of Ferdinand III., 296; Leopold, 1640-1705, forty-eighth, 300;

Hungary and the Turks, 304, siege of Vienna, its consequences, 306

CHARLES I. OF ENGLAND, 1600-1649, xvi, p. ii, 258; troubles with parliament, 259; impeachment of Buckingham; church strifes, 262; Richelieu's mischievous influence, 263; the Scots take up arms, 265; the Star Chamber, 266; the King's rash treatment of Parliament, his disloyalty to Strafford, 267; massacre of Protestants by the Irish Catholics, 1641, 268; the protesting bishops sent to the Tower, 270; the King invades the House of Commons to impeach five members for treason, afterwards withdrawing the step, 271; the civil war, 272; Charles's wife, Henrietta, daughter of Henry IV. of France, sells her jewels to aid him; battles of the campaign, 273; the Solemn League and Covenant of Scotch and English Puritans, 275; Archbishop Laud beheaded, 277; Cromwell routs the King's army at Naseby, 1645, 281; Charles is impeached and beheaded, 1649.

— his fanatical murder, vii, p. i, 191; xix, p. ii, 111.
(See CROMWELL.)

CHARLES II. OF ENGLAND, 1630-1685, a refugee in France, xii, p. i, 80, restoration to the throne, 1660, xv, p. ii, 5; the bones of Cromwell hung in chains, 8; the Royal Society for the advancement of science founded, 1661, 9; plague of London, 1665; the great fire, 1666, 11; French gayety at Court, 12; Parliament dissolved for trying to exclude James from the succession, 13; Charles a pensioner of Louis XIV.; encouragement of commerce, 15, xix, p. ii, 114.

CHARLES STUART, Pretender to the English Crown, xvi, p. ii, 150. Louis XV. supports his claim, sends a fleet to join with one from Spain, 152, the Dutch side with England, 153; the battle of Toulon, a fierce but indecisive fight, 158.

- CHARLES MARTEL, 689-741, St. Eucher's dream about, iii, p. i, 18.
- CHARLES THE BALD, 823-877, opposes his brother Lotharius, xiii, p. i, 157; the empire laid waste in 841, 158, he died a fool, in monastery, after having lived a tyrant, 161.
- CHARLES THE FAT, Emperor of France, 887; dethroned as incapable, xiii, p. i, 165, xiv, p. i, 161.
- CHARLES V. THE WISE, OF FRANCE, 1337-1380, a poisoner, iv, p. ii, 286.
- CHARLES THE MAD, 1332-1387, xiii, p. i, 222.
- CHARLES VI. THE SILLY, OF FRANCE, 1368-1422, death of, and consequences, xvi, p. i, 161.
- CHARLES VII., 1403-1461, and Joan of Arc, xiv, p. i, 32
See JOAN and ORLEANS, note, xx, p. i, 51, 61.
- CHARLES THE RASH, 1433-1477, of Burgundy, xiv, p. i, 149.
- CHARLES V. EMPEROR, 1500-1558, xiv, p. ii, 5; rival of Francis I., made Adrian Pope, stirred Henry VIII against France, defeats Francis at Pavia, 1545, imprisons him in Madrid, cripples his power in the treaty of Cambray, 27, receives the imperial crown from the Pope, whose master he was, 28, drove the Turks out of Hungary, liberated 18,000 Christian captives at Tunis, 1535, aspired to universal monarchy, 43, finds enemies leagued against him, 44, fails to take Metz, 45, resigns his crown at fifty-four, undeceived in everything, after having attempted everything, 46; his relations with the Council of Trent, xi, p. ii, 68, note xx, p. ii, 100
- CHARLES IX. OF FRANCE, 1550-1574, a blood-thirsty tyrant, xv, p. i, 59; gloated over the body of the murdered Coligny, 62, his extraordinary death at 24, 66, as a poet, iv, p. i, 77
- CHARLES BORROMEO, ST, 1538-1584, his work as a reformer, xv, p. ii, 24
- CHARLES II. OF SPAIN, 1661-1700, how his testament affected the state of Europe, xii, p. i, 278
- CHARLES VI., Emperor 1685-1740, xvi, p. ii, 22-33; death of, 37, the succession disputed, 39.

CHARLES ALBERT, ELECTOR, OF BAVARIA, 1697-1745, victories and defeats of, xvi, p. i, 170-185.

Charles XII. of Sweden, History of, xi, p. i, ii, born 27 June, 1682, "the most extraordinary man, perhaps, that ever appeared in the world," xi, p. i, 19, character as a boy; succeeded to throne, 1697; his three enemies, Frederic IV. of Denmark, Augustus of Saxony and Poland, and Peter the Great, 26; the Holstein wars, 27; sudden development of his manhood, 44; undertakes a war against his three foes, 48, courage in the field, 50; his rigid discipline, 52, finished the Danish war in six weeks, 53, defeating eighty thousand Russians with eight thousand Swedes, 57; victory at Narva, thirty thousand Russians surrendered to seven thousand Swedes, 61; description of Poland, its government and social system, 69; wars, intrigues, and downfall of the King before Charles XII., 90; exaction of a hundred thousand crowns from Dantzic, 98; Charles XII., aged twenty-two, offered the Crown of Poland to Alexander, 101; Stanislaus Leczinski elected King of Poland, 102; Charles takes the Russian town of Leopold, 105.

Warsaw taken by Augustus, 107; Charles forbids ecclesiastics to interfere in affairs of state, 113; consecration of Stanislaus and his wife as King and Queen, 114; Peter the Great takes Narva by siege and assault, 1704, during the absence of Charles, 115; Swedish army swam across rivers, 120; massacred the defeated Russian soldiers, 122; requisitions on Saxony, 123; severe discipline of Charles' troops, 124; Augustus sues for peace, 125; wins a losing victory, 128; Charles in fighting costume, 129; Charles causes Patkul, ambassador and general of Peter the Great, to be tortured to death, 132; Peter re-enters Poland with sixty thousand men, 135, Swedish troops pursue the Russians, 137; amusing anecdote of the Duke of Marlborough and Count Piper of Sweden, 140; Charles bitter against Peter, 142; humiliates the

Emperor of Germany, 143; how Charles spent each day, 146; is nearly trapped in Dresden, 148; quits Saxony in pursuit of Peter, with an army of 43,000 men, well equipped with money and armor, 149; friendly overtures by the Turks, 150; the Czar flies at the approach of Charles with six hundred men, 151; an arduous chase, splendid feats of his army, 154; Charles expects to receive Peter's surrender at Moscow, 155; march through the Cossack country, 158; the strange story of Mazeppa and his horseback ride, 159.

Charles gets into difficulties, 162; is defeated at Lesno, 164; terrible sufferings of the Swedes in the winter of 1709, 165; only eighteen thousand soldiers remaining, 167; the Zaporavian freebooters and their strange customs, 168; Charles lays siege to Poltava with a ragged army of 30,000, 169; Prince Menzikoff is reinforced by the Czar with 70,000 men, 169, Charles has his heel crushed by a shot, but stayed six hours in the saddle, until pain caused him to give up, he held his leg while the surgeon operated, 170; ordered another assault for the morrow; after nine years of victories, Charles was defeated at Poltava by Peter the Great, July 8, 1709; description of the battle, 173; the horses that bore the litter in which Charles lay were killed early in the morning, he ordered another pair, when a second cannon shot broke the litter to pieces, overturning the King, and twenty of his twenty-four body guards were killed, 174; Charles decides to seek shelter with the Turks, 178; capitulation of the Swedes, 181; Peter sends his prisoners to Siberia, 182.

Charles has lost the fruits of a hundred battles and nine years of conquest, 184; Charles the guest of the Turks at Bender, where he and his large retinue are entertained like conquerors, 186; Charles received five hundred crowns a day from the Turkish Emperor, besides entertainment for his eighteen hun-

dred followers; advised by Poniatowski he enters on intrigues, hoping to induce the Turks to join him against the Czar, 191; cross purposes between host and guest, 195; Charles ignores hints suggesting that he should depart to his own country, 200; events in Poland; all the dominions of Charles now invaded by Peter, 202; Louis XIV. friendly towards Russia, 203; the treaty of The Hague, 1709, 204; triumphant entry of Peter the Great into Moscow, 1710, with trophies of his victories over Charles, 206; Sweden had lost quarter of a million men in the wars, yet they won a victory over the Danes at this time, 209; curious system of choosing Viziers, their rise and fall by seraglio intrigues, 211; Prince Cantemir of Moldavia aids Charles by treachery towards their Turkish benefactor, and they inflict a defeat on the Czar near the Pruth, 221.

Peter the Great falls in love with Catherine, an illiterate but remarkably able young woman, 223; her influence in securing good terms for the Czar, 227; fury of Charles, who arrived too late to impose his harsh intentions, 228; continued intrigues; the Turks fail to coerce Charles into withdrawal, he makes his house a fort, and when he is about to be ejected by an army, he and his forty henchmen defend themselves and kill a number of their assailants before fire destroys the house; Charles is at last captured and made a prisoner, after having received incredibly generous treatment, besides vast sums of money, from the hospitable Turks, 264 Progress of intrigues, quarrels and revolutions in the seraglio, 267; Poland in further trouble, 269; Charles confined at Demirtash, 279; cruel destruction of the town of Altena by the Swedes under General Stenbock, 284; pitiful fate of the populace, their town burnt, and their women and children forced to perish in the snow at midnight of January 9, 1713, 284; Charles at last leaves the dominion of the Turks, escorted in royal style,

after enjoying five years sanctuary, with honors worthy of a victorious rather than a broken monarch, 290; Charles arrives at Stralsund, November 21, 1714, after sixteen days' travel without sleep on a bed, 295; state of Europe since Charles had left Sweden; splendid career of Peter the Great and growth of his empire, 300

VOL. xi, p. i.

Misfortune follows Charles XII.; Wismar besieged by German and Danish troops, while 36,000 Saxons and Danes march upon Stralsund, and the Czar was threatening an invasion of Sweden, xx1, 5; Charles' uphill fight on the isle of Rugen, 12; he is wounded, and for the second time is saved by Poniatowski, 14; besieged in Stralsund, Charles works hard and is undismayed under fire, 16; he escapes at midnight, December 20, 1715, in a small boat with ten followers, 18, he raised another army and fleet, and instead of defending his own country, he invaded Norway with 20,000 men, 21; jealousies among the enemies of Charles, 23; his counsellor, Goetz, advises him to purchase a peace from the Czar, 24; whose adviser and Prince Menzikoff persuade the Czar, who agrees, 26; the Corsairs of Madagascar offer their fleet to Charles, and Cardinal Alberoni, of Spain, pledged his aid, 28; intrigues and alliances, 31; Goetz and the Swedish Ambassador arrested in Holland and London, spoiling the grand scheme, 33. The Czar makes friendly overtures to France during his visit to Paris in 1717, 34; the Swedish envoys released, whereupon Goetz successfully appeals to the Czar's ambition, 37; his scheme for magnifying the currency, 39; incurs popular hatred but is trusted by the King, 40; Charles starts an expedition to Norway in October, 1718, 43; the winter siege of Frederikshall, 44; Charles shows his mettle by neither eating nor drinking for five days, 44, while watching the making of trenches Charles is instantly killed by a half-pound

- grapeshot, which struck him on the right temple, 46. Charles had experienced all the grandeur of prosperity and all the hardships of adversity, without being softened by the one, or the least disturbed by the other, 47. His character, his evil influence on his country; an extraordinary rather than a great man. Personal characteristics, religion, 48. Goetz beheaded, by decree of the Senate of Stockholm, 52.
- Letter of Voltaire to Marshal Schuelenburg, dated 1740, upon matters concerning Charles XII., 53.
- Letter of Voltaire to M. Norberg, Chaplain to Charles XII., on his inaccurate *Life of the King*, 59.
- CHARLES GUSTAVUS X, OF SWEDEN, xi, p. i, 18, xix, p. i, 277. See GUSTAVUS VASA, GUSTAVUS ADOLPHUS, PETER THE GREAT.
- CHARTER OF LIBERTY. "The true character of liberty is independence, maintained by force."—vii, p. ii, 155.
- CHARTIER, ALAIN, 1390-1458. the first melodious poet of France. Note, xx, p. i, 54.
- CHARTREUX MONKS may not eat half an ounce of mutton, but may devour the entire fortune of a family, vii, p. i, 222.
- CHASTITY, VOWS OF, iv, p. 1, 198
- CHASTISEMENT. "Whate'er the gods
Have done but fills my soul with sad dismay."
—*Semiramis*, ix, p. 1, 219.
- CHAULIEU, ABBÉ, x, p. ii, 59, 279.
- CHECKERED.
"Oft man from good to hated evil flies,
None in all moments virtuous are or wise."
—*The Law of Nature*, x, p. ii, 30.
- CHEEK, a medium for acquiring the gift of prophecy, vii, p. i, 19.
- CHESTERFIELD, LORD, 1694-1773, on the manners of the gods, iii, p. i, 175.
- CHEVALIER DE BARRE, tortured to death for singing impious songs, in the eighteenth century, vii, p. ii, 119.
- CHIGI, CARDINAL, sent to offer the Pope's apologies to Louis XIV., xii, p. 1, 113, xii, p. ii, 140.

- CHILDREN are not made by a stroke of the pen, not even the early children of Israel, vi, p. ii, 31.
- CHILPERIC, KING OF SOISSONS, xiii, p. i, 113, 199, d 481.
- CHINA, its religion, toleration, civilization, iv, p. i, 79; its early civilization, xiii, p. i, 19, in the seventeenth century, xv, p. ii, 144, 168.
- CHINESE have an ample allowance of good sense and a very small one of industry, vii, p. ii, 83.
- Ceremonies, xvi, p. i, 118, how they worried the Popes, 124.
- CHIVALRY, definition of, xiv, p. i, 156, rites on admission to the knightly order, 157; three centuries of chivalry, the Order of the Garter, the Golden Fleece, of St. Michael and St. George, the Templars, Knights of Malta, the Teutonic Order, 159; decline of, 312.
- CHRIST poor, the Pope rich, poverty a virtue, vii, p. i, 49; the forged passage in Josephus, iv, p. i, 106, the acrostic, and alleged letter of, 111; his infancy, 112
- CHRISTIAN CHURCH, its early history not to be studied critically, but with humble faith, iv, p. i, 130. "God Himself came down from heaven and died to redeem mankind and extirpate sin forever from the face of the earth, and yet He left the greater part of mankind a prey to error, crime, and to the devil. This, to our weak intellects, appears a fatal contradiction," 105.
- CHRISTIAN II., OF DENMARK, 1481-1559, a monster of vice, xi, p. i, 14.
- CHRISTIANITY was born in an age when magic was a potent force, vii, p. i, 82.
- "I honor much those charitable laws
Which old Nerestan many a time hath told me
Would wipe off every tear, and make mankind
One sweet united family of love.
A Christian must be happy. — *Zaire*, x, p. 1, 28.
- CHRISTINA, QUEEN OF SWEDEN, 1626-1689, gave up her throne to cultivate the arts, xi, p. i, 17. Her extraordinary character and talents; reasons for resigning her crown, xii, p. i, 89.

- CHRISTMAS, conflicting dates of, iv, p. i, 120, festival of the new birth of the sun celebrated on Dec. 25, xii, p. i, 122.
- CHRONICLES of the Jewish Kings, v, p. ii, 93.
- CHRONOLOGY, as reformed by Newton, *Essays*, xix, p. i, 177.
- CHURCH, its rise, its claims, its turbulent career, iv, p. i, 130; how it took revenge on its former enemies, 152; its losses and conquests, 153, its laws not binding on the citizen, vii, p. 1, 116.
- the, during the eighth and ninth centuries, xiii, p. 1, 197, wholesale excommunications for unsanctioned royal marriages, 202, schisms and heresies, 204.
- Councils, their quality, and settlement of pious difficulties, iv, p. 1, 170.
- of England, iv, p. 1, 178. See ENGLAND.
- Festivals. A festival of Fools, who were made bishops, and an ass, in cape and biretta, was marched into church. For over seven centuries these customs were kept up, with feasting on the altars and playing lewd farces. The Roman church forbade these, xiii, p. i, 299.
- and State antagonism in France, 1750, xvi, p. 1, 211.
- property, iv, p. i, 180; wherever it grows rich the country grows poor, vii, p. i, 8.
- CICERO, B. C. 106-43, his life and career, iv, p. i, 184.
- CIMABUE, Giotto, Brunelleschi, Guido, xiv, p. 1, 53.
- CIRCUMCISION, iv, p. 1, 191.
- CIRCUMSPECTION. "I make no doubt but she's a woman of virtue, or she would not lodge with you."
— *The Scotch Woman*, ix, p. ii, 31
- CITIES, Great, of China, xiii, p. i, 23, and boroughs in Europe in the twelfth century, xiii, p. ii, 47.
- CIVIC HONOR
"In our corrupted days it is not name,
Or family, that Rome has need of; no,
'Tis virtue "
— *Catiline*, ix, p. i, 235.
- CLAIRVAUX ABBEY, it great wine barrel, note, xx, p. i, 160.
- CLARKE, SAMUEL, the Arian, iv, p. ii, 275.
- CLASSICAL *versus* modern poetry, *Essays*, xix, p. i, 107.
- CLEMENT VII, POPE, d. 1534, iv, p. 1, 124.

- CLEMENT VIII., POPE, 1536-1605, his pretensions, vi, p. ii, 295.
- CLERGY against seculars in France, 1750, xvi, p. i, 211.
- "CLERGYMAN AND HIS SOUL, THE." See ROMANCES.
- "CLIENT AND LAWYER." See DIALOGUES.
- CLIMATE, its influence on mental activity, iv, p. i, 203.
- CLOUD-CHARIOTS of the gods, v, p. ii, 17.
- CLOUDLESS. "One may safely tell her age, she is just eighteen." —*The Scotch Woman*, ix, p. ii, 58
- CLUMSINESS of the French language, xix, p. i, 37, 100, 105
- CLOVIS THE GREAT, 465-511, his failing for assassination, xiii, p. i, 113; note, xx, p. i, 189.
- CLODOMIR, of France, xiii, p. i, 113.
- CLOTHARIUS, 497-561, King of France, xiii, p. i, 113.
- CLOUDALDO, who became St. Cloud, xiii, p. i, 113.
- COEUR DE LION, RICHARD, King of England, treacherously captured, 1190, and sold as a slave, xii, p. ii, 41, his atrocious revenges, 42; succeeds Henry II., 54, see CRUSADES.
- COLBERT, 1619-1633, the founder of French commerce, employed useful Huguenots, xi, p. ii, 119, he used wise discrimination in protecting sectaries whose rights he, and up to a point, Louis XIV., had acknowledged, 120, his wise administration of the finances, xii, p. i, 114, Hainault's libellous sonnet, xii, p. ii, 124, 126, 261, Colbert and Fouquet, xvi, p. i, 298, x, p. ii, 92, xxi, p. i, 108.
- COLD SHOULDER. "The world is very indifferent about the poor and unfortunate." —*The Scotch Woman*, ix, p. ii, 19
- COLIGNY, ADMIRAL, 1517-1572, the most resourceful man of the age, xv, p. i, 56, his noble character, xxi, p. i, 28; assassinated in the Bartholomew Massacre, 32.
- COLLEGE OF WISDOM, a satire on the Sorbonne, xix, p. i, 191.
- COLUMBUS, CHRISTOPHER. See AMERICA.
- COLUMBUS, the malady he brought from America, vii, p. ii, 216
- COMEDY, art of, xvi, p. i, 109, English, xix, p. ii, 44
- COMEDY, LIFE'S "She's a peevish, impertinent, proud, opinionated creature and one who never had the least regard for me, and said I was a babbler" —*Nanine*, ix, p. ii, 134.

COMEDY AND TRAGEDY, xix, p ii, 122-174, xix, p. i, 115.

"COMFORTERS, THE TWO" See ROMANCES.

COMMERCE, the cause of England's power, iv, p i, 212.

— not ecclesiasticism, makes nations great, vii, p i, 9.

— and Luxury. *Essays*, xix, p. i, 211.

COMMERCE.

"That minister, (Colbert) as wise as great

By luxury enriched the state,

He the great source of arts increased

From North to South, from West to East."

— *The Man of the World*, x, p ii, 173

COMMON SENSE, weakened by faith and fear, iv, p i, 214

COMMUNION, Eucharist, how it has varied through the centuries, xiii, p. i, 134.

COMMUNION, HIGH.

"The mind let loose from its corporal chains,

A conversation with its God maintains "

— *Thoughts on Newton*, x, p. ii, 76.

COMPANIONSHIP.

"The only solid bliss that mortals know

Springs from the tender sympathy of hearts,

From the blest transports friendship's force imparts."

— *To Frederic the Great*, x, p ii, 253.

COMPANY IN SORROW.

"It pours some joy into the bitter cup

Of sorrow, thus to mix my tears with thine."

— *Orestes*, ix, p. i, 71.

COMPENSATION.

"He has virtue that will recompense

His worst of faults." — *Amelia*, viii, p. ii, 90.

COMPROMISE

"Marriage is the greatest good, or the greatest evil;

There is no such thing as a medium in it."

— *The Prodigal*, x, p. i, 161.

COMRADESHIP.

"What soldier, who e'er held his honor dear

Would wish for freedom whilst his chief remains

In slavery?"

— *Zaire*, x, p i, 37.

COMUS, note, xx, p. ii, 123.

CONCEIT "O unexpected happiness ! my lover is worthy of me" — *The Scotch Woman*, ix, p. ii, 88

"CONCEIVE, if you can, a stick without two ends, infinite power can make one, though infinite wisdom does not," v, p. ii, 199

"CONCESSIONS of privileges are but titles of servitude," vii, p. ii, 155.

CONDÉ, Louis of Bourbon, Duke d'Enghien, afterwards the Great Condé, 1621-1686; "most great generals have become so by degrees, but this prince was born a general" — *Age of Louis XIV.*, xii, p. i, 38.

— abandoned by his partisans, 73; a great march, 85, 179, 188, Prince of, death, xii, p. ii, 180, xxi, p. i, 27, 110, note xx, p. i, 117.

CONDUCT. "O my daughter,

Let virtue guide thy steps in duty's path
And lead thee on to bliss." — *Alzire*, ix, p. i, 14.

CONFESSION, a pagan practice, iv, p. 1, 216, a scandal in the early church, 218. Louis XI. and the Marchioness de Brinvilliers made it a rule to confess before committing each crime, 220; women's confessions ordered by Popes to be divulged, 223, the value of the confessional, 228, vi, p. ii, 97, introduced in the sixteenth century xiii, p. 1, 135; the most effectual restraint upon secret crimes; confession allowed to a layman or a woman, for a time, 136, turned into a political weapon by bigots, 137; confession practiced by the ancient Egyptians and Greeks, 137.

CONFESSIONAL, THE.

"Articular confession gave rise to regicide in Portugal, as it had before done in many other countries. Such is the deplorable state of human nature, that an institution, in its origin intended as an expiation for crimes, has been made use of to encourage the commission of them. The conspirators, being provided with their pardons for the next world, lay in wait for the King." — *General History*, xvi p. i, 241.

- CONFISCATION, a Biblical precedent cited in a French court, iv, p. i, 233.
- CONFUCIUS, B. C. 551-479, iv, p. i, 79, his pure morality, an able mathematician, xiii, p. i, 20; his religion, 31, xv, p. ii, 171; xviii, p. ii, 270.
- CONNOISSEURS have redeemed reputations which were misjudged by the vox populi, vii, p. ii, 58
- CONQUEROR CUPID. "Henceforth
I have no laws, no friends, no king but thine,
So love commands and love shall be obeyed."
—*Amelia*, viii, p. ii, 120.
- CONQUESTS, FAIR.
"But most of love's bewitching draught beware,
The bravest hearts are conquered by the fair."
—*The Henriade*, xxi, p. i, 18.
- CONQUEST OF ENGLAND by William of Normandy, xiii, p. i, 269; he had no right to England nor even Normandy as an illegitimate, 271, a strong ruler and law giver, established schools, 274.
- CONSCIENCE.
"Depend upon it there's a time the heart
To virtue's paths by instinct's force returns,
And when the memory of former guilt
With terror harrows up the frightened soul"
—*Olympia*, viii, p. i, 107.
- CONSEQUENCES. "What has he to fear who does his duty."
—*Socrates*, viii, p. ii, 287
- CONSERVATIVES. "How hard a matter it is to discover truth in this world, and those who know it best are the last to divulge it." —*Letters*, xxi, p. i, 178
- CONSOLATION. "The only comfort left me is — to doubt."
—*Alzire*, ix, p. i, 29
- CONSTANTINE, EMPEROR, 274-337, a villain, but a man of sense and a just reasoner, iii, p. ii, 21, how he attained power and established the Church, iv, p. i, 150, his times, character and career; master of the Church though unbaptized, and an unrepentant murderer, 246, he first tolerated, and then persecuted religionists, vii, p. ii,

- 100; his rise to the throne, xiii, p. i, 74; his method of getting rid of his family, 75; a saint or a monster, his policy, 76, 78
- CONSTANTINOPLE, Empire of, eighth century, atrocities of its monarchs, during two centuries, xiii, p. i, 191
 — captured and ravaged by Christians in the crusades, 1204, xiii, p. ii, 123, 146; captured by the Turks, xiv, p. i, 111; xv, p. ii, 258, xvi, p. i, 7.
- CONSTIPATION a hindrance to saintliness, even in St. Paul, vii, p. i, 226
- CONSTITUTION OF ENGLAND, THE, v, p. i, 293
- CONTI, ARMAND, Prince of, commanding French against English, xii, p. i, 253, 273.
- CONTROL, LOSING. "We are led aside from error to error, and from crime to crime. till our heads turn round, and we fall down the precipice"
 — *The Prude*, vii, p. i, 230.
- CONVENTS, how they might benefit the population, xix, p. i, 228.
- "CONVERSATION WITH A CHINESE." See ROMANCES.
- CONVERSION.
 "A sinner wouldst thou to repentance call?
 Bigot, mix honey with thy sermon's gall."
 — *Envy*, x, p. ii, 185.
- CONVERTS, "at first they will submit to be hanged, afterwards they will hang in their turn," vii, p. ii, 103.
- CONVULSIONARIES OF FRANCE, their blood-thirsty fanaticism, v, p. i, 18.
- CONVULSIONS OF NATURE, legendary and actual, iv, p. i, 62.
- COOKERY AN ART
 "The man who can in cookery shine
 May well be deemed a man divine"
 — *The Worldling*, x, p. ii, 87
- COPERNICUS, 1473-1543, not anticipated by the ancients, vii, p. ii, 38; his astronomical discoveries, xv, p. i, 234.
- COQUE, MARIE A LA, of the Incarnation, note, xx, p. ii, 175.
- CORDELIERS, or Franciscan friars, their influence in the fourteenth century, xiii, p. ii, 226; their world-rending

- kitchen garden quarrel, vii, p. ii, 203; note, xx, p. i. 88; xx, p. ii, 256.
- CORNILLE, PIERRE, 1606-1684, defects in his heroes, vii, p. ii, 245; xii, p. ii, 115, 119, xvi, p. i, 100, xxi, p. i, 279.
- CORRUPT OFFICIALS. The great fault of almost all who govern, is having but half wills and half means, vii, p. ii, 153.
- CORRUPTION OF STYLE. *Essays*, xix, p. i, 77.
- CORSICANS, THE, in the eighteenth century, xvi, p. i, 159.
- CORTES, FERNANDO, xiv, p. ii, 208, his expedition of 1519, the City of Mexico described, 209, Montezuma's progressive government, 210; reckless of human life, he encouraged the arts, the education of both sexes, 212; his behavior to the Spaniards, 213; cruelty and reward of Cortes, 217.
- COUNCILS OF THE EARLY CHURCH, general and particular, 297; Council of Nice, iv, p. i, 116, how it drew up the creed, 299; contradictory legislation on relics, vii, p. i, 54.
- of Basel, fourteenth century, on the double procession of the Holy Ghost, deposes the Pope, xiv, p. i, 83
- of Constance, xiii, p. ii, 252; lasted from 1413 till 1418.
- of Trent. See TRENT.
- COUNSELS BY LOUIS XIV, xii p. ii, 215.
- COUNTRY CLERGYMAN, THE, and hell-deserving parishioners, v, p. ii, 32.
- COURAGE. "To subdue
Our haughty foes one thing alone's required,
And that is not to fear them." — *Alzire*, ix, p. i, 24.
- COURT LIFE OF LOUIS XIV., xii, p. ii, 115.
- COURT-CRAFT.
"I dread the tongues of subtle statesmen
Grown old in the chicanery of a court."
— *Brutus*, viii, p. i, 263
- COURTESY, Humility, iv, p. i, 41.
- COURTLY VIRTUE.
"Virtue, 'tis said, can sometimes penetrate
To courts, and lurk behind the pomp of state"
— *The Nature of Virtue*. x, p. ii, 188.

- COWL, THE MONK'S, cause of a hundred years of strife, note, xx, p. ii, 177.
- CRANMER, ARCHBISHOP, 1489-1556, his career and fate, xiv, p. ii, 113.
- CREATION, the story of, xx, p. ii, 159
- CREATURES OF CIRCUMSTANCE.
 "Courage, as directed, forms
 The mighty hero, or the mighty villain,
 And he who is renowned for guilt alone,
 Had glory fired his breast, to him had been
 The incense poured, to him the temple raised
 For his exalted merit." —*Catiline*, ix, p. i, 286.
- CREDIBILITY OF THE GOSPELS, iv, p. 1, 107.
- CREDO, Voltaire's, vii, p. ii, 36.
- CREED THE APOSTLES, on the descent into hell, v, p. ii, 34; dicta of the early Fathers, 35
- CREED REVISION.
 "These reverend fathers are exceeding slow,
 Perhaps uncertain, trembling for their fate,
 They know not how to act" —*Catiline*, ix, p. i, 265.
- CRIME, perils of false testimony, iv, p. ii, 16.
- CRIMES of horror most frequent in superstitious times, vii, p. ii, 30
- CROMWELL, OLIVER, 1599-1658; portrayed by Voltaire, a hero and fanatic, iv, p. ii, 29, v, p. i, 26, the most terrible of all quacks, vii, p. i, 42, his death might have saved Charles' life, 196, enslaved England with the gospel in one hand, the sword in the other, and the mask of religion on his face, concealing under the qualities of a great king, all the crimes of a usurper, xii, p. i, 21; got himself appointed Lord Lieutenant of Ireland, xv, p. 1, 291; General of the English Army, 1650, and defeated the Scotch, 294, pursues Charles I, 295, dissolves Parliament, convenes his Barebones House of Commons, 298, is made Protector, 299; his power acknowledged by all the nations, his character, 301, and death, 302. See xii, p. i, 87 His bones dug up and hung in chains; xv, p. ii, 8, xvi, p. i, 297, xix, p. ii, 103.

CROSS, different sorts of nails shown as relics of the, vi, p. ii, 46.

CROWNS OF THORNS.

“Even in that hour of triumph and success,
Even in the bosom of prosperity,
The heart of majesty was pierced with grief ”

—*Semiramis*, ix, p. 1, 149

CROWNS, *The Man of Forty* See ROMANCES

CRUSADES, THE, history of, xiii, p. ii, 83, Palestine in the eleventh century, 88; captured by Omar, who built the great mosque in Jerusalem, 89; Peter the Hermit, 90; Pope Urban's ambition, 91; promises remission of sins and penalties to all who would ravage Palestine; two hundred and eighty thousand vagabonds and dissipated knights march “to defend Jesus Christ and exterminate the Jews,” 93; the crusaders capture Jerusalem and massacre all but Christians, 102; Godfrey of Bouillon chosen Duke of Jerusalem, 104; wars of Turks and Christians, 106; crusaders cut to pieces by the troops of Solyman, 107; the Knights Templars, 107; failure of the first crusades, 108; incidental wars, 109; St. Bernard of Clairvaux, 110; disasters to the French, 113; Saladin, his noble character and victorious career, 114-121; the Christians plunder Constantinople and massacre the people, 123-146; capture of Damietta, 129; dread of Genghis Khan, 132. St. Louis a virtuous King, his early victories against England, 135; his rash and costly crusade, 137; is taken captive, returns in four years, 142; his wise rule, 143; he died while besieged by the Moors, aged fifty-five, with the piety of a monk and the courage of a hero, 144.

CRYING. “Ridiculous! I never wept in my life; our eyes were never given us for that purpose.”

—*The Scotch Woman*, ix, p. i, 78

CUISSAGE, the right of, on the marriage of common people, vii, p. ii, 66.

- CUMOEAN, SYBIL, THE, introduced Christian doctrine, vii, p. 1, 207.
- CUNEGUNDA, wife of Henry II. of Germany, walks bare-foot over nine red hot ploughshares, unhurt, proving her fidelity, xiii, p. i, 297.
- CURFEW BELL, no tyrannical law, it was necessary to guard their rude wooden houses from fire, xiii, p. i, 274.
- CURIOSITY, highest prices paid to see brutal spectacles; the fearful torture-death of Damiens, iv, p. ii, 44.
- CURIOUS TABLE OF PRICES FOR CHURCH SANCTIONS, vii, p. ii, 68.
- CURRENCY, xix, p. i, 219
- CUSTOM "The dominion of custom is much more extensive than that of nature, and influences all manners and all usages It diffuses variety over the face of the universe"—*General History*, xvi, p. i, 144, iv, p. i, 45.
- CYPRIAN, SI., 200-258, his picture of the priests of his day, iv, p. i, 162.
- CYRANO DE BERGERAC, vi, p. ii, 126; vii, p. i, 141, 170.
- CYRUS, B. C., 590-529, the "Lord's Anointed" and an "illustrious robber," iv, p. ii, 49.
- CZAR PETER THE GREAT, 1672-1725, "is, perhaps, of all princes, the one whose deeds are most worthy of being transmitted to posterity."
—*Empire of Russia*, xviii, p. i, 5.

A PHILOSOPHICAL DICTIONARY.

VOL. III., P. II.—Continued.

CAESAR—CALENDS.

- CAESAR, B. C. 100-44, idolatrous worship of their tyrant by the French, 311.
- CALENDS, early church feasts of Fools, Asses and Innocents, 314.

VOL IV P. I.

A PHILOSOPHICAL DICTIONARY.

CONTINUED.

CANNIBALISM—COUNCILS.

- CANNIBALISM**, a matter of taste, 5; or necessity, 8; not confined to any race or period; siege of Samaria, see Second Book of Kings, 11; Montaigne on, 15; English candles, 17.
- CASTINGS**, in metal, 17.
- CATO**, B. C. 95-46, on suicide, 19; varied causes and motives, 21; singular suicides, 24; laws against suicide, 29; the Church's verdict on Judas, 33.
- CELTS**, are they Babel folk? 35.
- CEREMONIES**, Titles, Precedence. A free people, few ceremonies, fewer titles, 36, etiquette of armchairs, 37; the hypocrisy and vanity of titles, 41.
- CERTAIN**. Certainty. Erring like men of genius and forming decisions like fools, 49; the cases of Calas and Martin, 50; death by torture decreed blunderingly, 51; mathematical demonstration not always possible, 53.
- CHAIN OF CREATED BEINGS**, 55; chain or generation of events, 58; Lord Bolingbroke indebted to the petty quarrels between the Duchess of Marlborough and Mrs. Masham for his opportunity to conclude the private treaty between Queen Anne and Louis XIV. The political consequences, 59.
- CHANGES** that have occurred in the Globe, 62; mythical and actual convulsions of nature, 63; Plato's story of the lost Atlantis, 64; Noah's flood, 66.
- CHARACTER**. Inherited temperament, the physiognomy of Francis I of France, 67; the temper of Pope Sixtus V., 68.
- CHARITY**. Charitable Institutions. Roman usage, 70; modern Rome and its care of the poor, 73; prevention of poverty better than its cure, 75.
- CHARLES IX.**, 1550-1574, King of France, as a poet. 77.

- CHINA**, its antiquity, 79; religion, toleration, civilization, 79; pure morality of the teachings of Confucius, 82; the expulsion of missionaries not persecution, 83; the Chinese not atheists, 88. Why should our split-up sectarians disturb the Chinese in their liberal and admirably ancient religion? 94
- CHRISTIANITY**, the sects and factions in Palestine under the rule of Herod, 95; the Samaritan Jews, 97; the Hierosolymites, the Hellenic and the Egyptian Jews, 99; influence of Platonism on the gospel writers, 101; rise of Christianity, 102; how the new system grew, 105; silence of Josephus upon cardinal points in the gospel narratives, 106, difficulties in the several histories by sacred writers, 107, the state of religion and literary morality at that period, 110; the Apocryphal scriptures, 111; Letters of the Virgin Mary; Simon the flying magician, 113. Abdias, his history of the apostles, 114; the Apostles' Creed not written by them, 116, how it was formulated, 118; the Arians and Athanasians, and the decision of the Council of Ephesus in 431, 119.
- CHRISTMAS**, conflicting dates of the Nativity, 120; the pagan festival of the new birth of the sun held on December 25, 122; Clement, Justin Martyr, and Tertullian on the Nativity, 124.
- CHRONOLOGY**, the worthlessness of early systems, 126.
- CHURCH**, summary of early church history, 130, the nine Jewish sects, Pharisees, Sadducees, Essenes, Judaites, Therapeutæ, Rechabites, Herodians, the disciples of Jesus, the disciples of John, 131; personal description of the Apostle Paul, 134; his attitude toward his discarded faith, 136; beginnings of persecution, 140; power of driving out devils given to the Church, 142; early martyrs, Ignatius, Romanus, and others, 144.
- How Constantine established the church, 150; it took ruthless revenge on its former persecutors, 152; its bishops became princes, losing half of Europe by the Reformation it conquered a larger territory in the

- Americas, 153; efforts of the primitive society to found a commune, 159; their love feasts degenerated, 161; St. Cyprian pictures the worldliness of the priests of his day, 162; six centuries of schisms, wars, and plunder, 163; Hildebrand as Pope, 164.
- The Quakers return to primitive Christianity, 165; William Penn and his colony, 166; his code more liberal than those of Plato and Locke, 167; in his day Philadelphia deserved its name, 168
- The split between the Latin and Greek churches, 170; bearded *versus* beardless priests, 173; the orthodoxy of blood puddings, 174; the Holy Sepulchre at Easter, 177.
- CHURCH OF ENGLAND, powerful because of its privileges, 178; freedom of its clergy, 179.
- CHURCH property, growth of wealth in the early church, 180; where the once common fund goes, 182; monks as slave-owners, 183.
- CICERO, B. C. 106-43, an estimate of his life and career, 184.
- CIRCUMCISION, Herodotus on, 191; adopted by the Jews from the Egyptians, 193.
- CLERK, Clergy, meaning of term "benefit of clergy," 197; celibacy of, 198; Bishop Paphnucius held that marriage is chastity, 199; second marriages by the clergy, 200; Pope Gregory excommunicated married priests, 201; Pius II. upheld the marriage of Popes, 201; Clerks of the Closet became Secretaries of State, 202.
- CLIMATE, its influence on mental activity, 203; physical causes for modes of ceremonial worship, 207.
- COHERENCE, Cohesion, Adhesion, Newton's theory of attraction, 210.
- COMMERCE, the Portuguese once great in trade, 211; the cause of England's power, 212.
- COMMON SENSE, how blind faith and fear kill it, 214
- CONFESSION, a practice in Egypt. Greece, and among the Jews, 216; scandals of public confession, 218; Louis XI. and the Marchioness de Brinvilliers confessed be-

- fore each crime, 220; four Popes ordered that women's confessions should be disclosed, 222; the civil law and the confessional, 223; female confessors, 225; confession tickets, 227.
- CONFISCATION** under the Roman law, 231; Biblical precedent relied on in a French court, 232.
- CONSCIENCE** not innate, 234; Zoroaster's rule, 236; whether a judge should decide according to his conscience or according to the evidence, which may be false, 236; St. Thomas Aquinas decides for the latter, 237; of a deceitful conscience, 238, *Tristram Shandy*, by "Sterne, the second Rabelais of England," quoted and praised by Voltaire, 238; the variable conscience of David, 239; liberty of conscience, a German parable, 240.
- CONSEQUENCE**, absurd results from rigid reasoning, 243.
- CONSTANTINE**, 274-337; his period contrasted with the Augustan age, 246; his character, a great prince, ambitious, cruel, and sanguinary, his household murders, 251; his election to the throne by the army in England, 253; defeated Maxentius, heaven inscribing its sign of victory in Greek instead of Latin, 254; became a Christian but did no penance for his crimes, 257; absolute master in Church and State, he controlled the Council of Nice convened to fix the creed, 258.
- CONTRADICTIONS** Great systems of religion and law contradict in practice their root principles, 259; Spinoza the atheist lived in peace, Vanini the deist was condemned and done to death, 261; harmless books suppressed, hurtful ones ignored, 262; pagan month and day names in one Christian Calendar, 264; historical and Biblical examples of inconsistency, 267; the characters of Alexander, Cæsar, Mahomet, Cromwell, 271; Old Testament arithmetic, New Testament genealogies, 275; John Meslier's repudiation of his church, 279; contradictions in literary criticism, 284.
- CONTRAST** Black progeny from white parents, 284.
- CONVULSIONAIRES**, miracle-working in 1724, 286; the

- fanaticism of believers in faith-healing and hypnotic states of mind and body, 286.
- CORN.** Origin of the word and thing, 288; songs in praise of Bacchus, but none for Noah who gave us wine, 289; corn in Egypt and dear bread in France, 290
- COUNCILS,** convened to decide dogmas and rules of discipline, in the absence of a written code by the Founder, 293; General and Particular councils, 297, that of Nice consisted of two hundred and fifty, says Eusebius of Nicomedia, two hundred and seventy says Eustathius, three hundred says Athanasius, each of whom was present, 299; a letter of Constantine accuses Eusebius of dishonor, 300; the alleged forgery of Eusebius and Theogenes, 301; the double procession of the Holy Ghost, 303; the heresy of Nestorius, 303; the General Councils of Nicea, Rimini and Selencia, Constantinople, Ephesus and Chalcydon, 307; Councils from the year 866 to that of Trent in 1537, which ended in 1561. Examples of Council infallibility, 316.

VOL. IV P II.

A PHILOSOPHICAL DICTIONARY.

CONTINUED.

COUNTRY—CYRUS.

- COUNTRY,** men without a, 5; republic or monarchy? 10.
- CRIMES, Offenses.** Circumstances make crime, 11; extraordinary cases of magnified offenses and imaginary testimony, 13, 16.
- CRIMINAL PROSECUTION.** Privileged murderers in judicial robes, 18; anomalies of the law, 21; barbarous procedure in the case of the Sirven family, 24.
- CROMWELL,** 1599-1658; portrayed by Voltaire, 29; soldier, preacher, tyrant, 30; contrasted with his son, 36.
- CUISSAGE,** female vassals the property of the lords, 37.
- CURATE,** country clergy; their poverty and the injustice of the tithe system, 40.
- CURIOSITY.** Brutalizing influence of public executions and

bloody spectacles, 44; the fearful torturing to death of
Damiens, 47.

CUSTOMS, usages, law, justice; weights and measures vary
according to locality, 48.

CYRUS, B. C. 590-529. Conflicting biographies of this
"Lord's anointed," 49; propriety of cutting the head
off the "illustrious robber," 53.

(End of Philosophical Dictionary.)

D

D'ALEMBERT, Dean le Rond, 1717-1783, his lucid style,
vii, p. 1, 143

DAMIENS, ROBERT FRANCIS, stabbed Louis XV. "for re-
ligion's sake," xvi, p. 1, 233.

DAMNATION, eternal, threatened by Jesus but not generally
believed in by the Jews, v, p. ii, 25, of Kings, artists,
and farmers by Mother Church, xix, p. i, 249.

DAMNATION OF THE GOOD.

"Shall Aristides, Socrates the sage,

Solon, the guide and model of his age,

All be cast into the abyss of hell,

By the Just Being whom they served so well?

And shall you be in heaven, with glory crowned,

While crowds of cherubim your throne surround,

Because with monks a wallet once you bore,

In ignorance slept and greasy sackcloth wore?"

—*The Law of Nature*, x, p. ii, 34.

DAMNED, THE.

"Love, talent, wit, grace, beauty, every age,

Great throng unnumbered, an immortal crew,

True heaven-born race, O Satan, made for you!"

—*La Pucelle*, xx, p. i, 176.

DANCE OF THE MASS, THE, quoted from St. John by the
Second Council of Nice, vi, p. 1, 232

DANTE, 1265-1321, little read and less understood, because of
his translators and interpreters, iv, p. ii, 54, xiv, p. i, 49.

D'ASSISI, FRANCIS, ST, founder of the Franciscan Friars,

in 1210; world-wide spread of the order, xix, p. i, 137, xix, p. ii, 260. See **MONKS**.

DATE OF THE NATIVITY DISPUTED, iv, p. i, 124.

DAUPHIN, from the province of Dauphiny, from one of its kings having taken a dolphin from his arms, xiii, p. ii, 299.

DAVID'S CONSCIENCE, after the murder of Uriah, in a state of obduracy and darkness for a whole year, iv, p. i, 239, portrayed as lover, poet, liar, vindictive conqueror, murderer, adulterer, harpist, petty king, ancestor of Mary and Jesus, and pardoned penitent, iv, p. ii, 57

— his alleged wealth, amounting to some six thousand million dollars; more money than was then circulating throughout the whole world, vii, p. i, 239.

DAZZLED. "The moment he became Mr President, by any troth, he was stuffed up with vanity and impertinence." — *The Prodigal*, x, p. i, 146.

DEAD, BAPTISM OF THE, iii, p. ii, 203.

DEAF HEAVEN. "Cæsar's but a man,
Nor do I think that heaven would e'er disturb
The course of nature, or the elements
Rise in confusion, to prolong the life
Of one poor mortal" — *Cæsar*, x, p. 1, 135

DEATH'S MASKS.

"What is this phantom death.
That thus appals mankind? The wretch's hope,
The villain's terror, and the brave man's scorn"
— *Orphan of China*, viii, p. 1, 189.

DEATH AS FRIEND.

"Without reluctance, and without regret,
The wise expect and meet him as a friend."
— *Orphan of China*, viii, p. i, 189.

DEATH, FEAR OF

"Better to die than be afraid of death."
— *Cæsar*, x, p. 1, 136

DEBATE.

"Much were their arguments with wisdom fraught,
Their words were gold, but they concluded naught"
— *La Pucelle*, xx, p. i, 44.

DEBORAH, Commander of the Jewish army, and the fate of the defeated Sisera, general over three hundred and ten thousand soldiers, iii, p. ii, 213, note, xx, p. 1, 92; xx, p. ii, 273.

DEFTS OF LOUIS XIV., xix, p. i, 222

DECADENCE

“Soft Lucullus,
Sunk in the arms of luxury and sloth ”

—*Catiline*. ix, p. i, 247.

DECEIT.

“Can there on earth be hearts so base as e'er
To boast a passion which they never feel ?”

—*Zaire*, x, p. i, 74

DECEIVING THE PEOPLE, the Fakir Bambabef argues for it, and Whang, the Confucian, against it, v, p. i, 123

DEEDS, NOT CREEDS, a decision of the Court of Heaven, iv, p. ii, 152.

DEEP DESCENT. “Disgrace attends

On those alone who merit it — but know,

The blood of nobles, your patrician friends,

Debased by guilt, should rank below the meanest ”

—*Catiline*, ix, p. i, 281.

DEFEATS. “The loss of battles is not so much owing to the number of the killed, as to the timidity of those who survive ” —*Charles XII of Sweden*, xi, p. i, 60

DEFIANT NATURE, “Man is far too weak to conquer nature ” —*Orphan of China*, viii, p. 1, 193

DEITY, we believe by reason, not faith, iv, p. ii, 326, it is the will of God that we should be virtuous, and not that we should be absurd, 328, controversies on Deity, vi, p. ii, 205. See God.

DELIBERATION.

“Judgments too quickly made are oft unjust ”

—*Catiline*, ix, p. ii, 273

DELUGES, TRADITIONS OF, iv, p. i, 65, the Ark and Dove a Samothracian tradition, vii, p. 1, 163.

DELUSION. “Fate oft times

Deceives the hearts of men, directs in secret

And guides their wandering steps through paths unknown ;

Ofttimes it sinks us in the deep abyss
Of misery, and then rises us to joy."

—*Orestes* ix, p. i, 119.

DEMOCRACY, OR MONARCHY? "The government of
men is exceedingly difficult, iv, p. 11, 75

DEMONIACAL POSSESSION, killing the body to liberate the
spirit, iv, p. 11, 84.

DEMOS

"The multitude are ever weak and blind,
Made for our use, born but to serve the great,
But to admire, believe us, and obey."

—*Mahomet*, viii, p. ii, 28.

DENIS, St., who walked with his decapitated head in his
hand, note, xx, p. 1, 57; xx, p. ii, 269.

DESCARTES, RENÉ, 1596-1650, and Newton; sketch of their
lives and systems of philosophy, xix, p. i, 164; xxi,
p. 1, 281, note, xx, p. ii, 56

DESCENT OF JESUS INTO HELL, v, p. ii, 33

DESERT ISLANDS, problems for small societies on, vi, p. i, 91.

DESPAIR. "Against misfortune, injustice and poverty
there are arms that will defend a noble heart, but there
is an arrow that always must be fatal "

—*The Scotch Woman*, ix, p. ii, 26.

DESPOTISM.

"I hate our Eastern policy, that hides
Its tyrants from the public eye, to screen oppression "

—*Zaire*, x, p. i, 32.

DESPOTISMS, PLAUSIBLE

"I, too, my lord, am fond of liberty.
You languish for her, but enjoy her not
Is there on earth, with all your boasted freedom,
Aught more despotic than commonweal?"

—*Brutus*, viii, p. 1, 258.

DESTINY "I have necessarily the passion for writing
as I now do, and you have the passion for censuring
me, we are both equally fools, both equally the sport of
destiny," iv, p. ii, 86.

DESTINY.

"The orders of the Gods must be obeyed,
They never vary, are forever fixed,
Unlike the changeful laws of humankind."
—*Olympia*, viii, p. i, 116.

"Spite of ourselves, our ways are noted down,
Marked and determined "
—*Sémiramis*, ix, p. i, 218.

D'ESTRÉES, GABRIELLE, her influence over Henry IV., 1553-1610, xv, p. i, 95-100

DETTINGEN, THE ENGLISH DEFEAT THE FRENCH AT, xvi, p. ii, 150.

DEVIL EXPELLED BY THE SIGN OF THE CROSS, iv, p. i, 142;
but the Jews had the same power, and now both Jews
and Christians have lost it, 143.

— gets into very agreeable society, v, p. ii, 190.

"The Devil, my dear, is full of spite."
—*The Prude*, ix, p. ii, 196.

DEVOTEE, fancy picture of a, iv, p. ii, 91.

"She pours her daily incense at their altars,
And wearies heaven with vows."
—*Sémiramis*, ix, p. i, 173.

DEVOTION She has a friendship for me, and that's better than money."

—*Nanine*, ix, p. ii, 127.

"DIALOGUE BETWEEN MARCUS AURELIUS AND A RECOLLET
RIAR " See ROMANCES

"— between a Brahmin and a Jesuit " See ROMANCES

"— between Lucretius and Posidonius " See ROMANCES

"— between a Client and His Lawyer " See ROMANCES

"— between Madame de Maintenon and Mdlle de
L'Enclos." See ROMANCES.

"— between a Savage and a Bachelor of Arts " See
ROMANCES.

— on Excommunication, xix, p. i, 240.

- DIANA OF POITIERS. note, xx, p ii, 101
- "**Dictionary, A Philosophical**," five volumes, III—VIII.
See end of each alphabetical section, A, B, etc.
- DICTIONARY MAKERS, freaks and bigotries of, iv, p. ii, 96.
- DIGNITY.
"Though vulgar souls, by vulgar methods, deign
To vindicate their injured honor, kings
And heroes, when they speak, expect, *sans* doubt,
To be believed." —*Œdipus*, viii, p. 11, 169.
- DINING TABLE OF SOLOMON loaded with sixty thousand
pounds of fresh beef and mutton every day, vii, p. 1, 240.
- DIOCLETIAN, EMPEROR, 245-313, a good word for, iv, p. ii,
105; his persecutions of the Christians were never more
than transitory, iv, p. ii, 105.
- DIODORUS whitewashes the gods, iv, p. ii, 126.
- DIONYSIUS OF ALEXANDRIA, banishment of, iv, p. i, 146.
- DIPLOMACY. "If you would keep your right, you must
—divide it." —*Mérope*, viii, p. 1, 36
— "Wise men in their designs, the better to compass
their ends, always makes use of fools."
—*The Prude*, ix, p. ii, 226
-
- "Dissimulation and disguise, my lord,
Are European arts, which I abhor
—*Alzire*, ix, p. i, 15
- DIPPING NAKED, and sprinkling all over, the initiation
rites, of the primitive church, iii, p. ii, 204.
- DIRECTORY OF INQUISITORS, THE, printed in 1578, dedicated
to Pope Gregory XIII, v, p. ii, 228, children of victims
not to be saved from beggary, 230, citations of atrocious
practices by them, 231-235.
- DISCIPLINE.
"Who goes beyond his duty knows it not."
—*Mahomet*, viii, p. ii, 35
- DISCONTENT. "It is a misfortune, nay, and it is a fault,
too, to have a mind above one's condition."
—*Nanine*, ix, p. ii, 108
- DISCORD, the great evil of the human species, x, p. i. 106

- DISENCHANTMENT.** "Where there is no fortune with love, and nothing but grief and poverty with it, it has few charms."
—*The Prude*, ix, p. ii, 165.
- DISPUTATION**, poetical satire on, iv, p. ii, 129.
- DIVINE FOOTPRINTS.**
"In each path where'er thou treadest
Shalt thou behold the footsteps of thy God."
—*Zaire*, x, p. i, 49
- DIVINE POWER**, equally manifest in a flea as in Newton's brain, xiii, 188.
- DIVINE REVENGE.** "Heaven sometimes, in anger, sends us kings."
—*Sémiramis*, ix, p. i, 169
- DIVINE RIGHT.**
"These tyrants think the world was made for them,
That they were born the sovereigns of mankind."
—*Alzirc*, ix, p. i, 46.
- DIVORCE** from an "ugly, offensive smelling, and drunken wife" granted by Luther, well knowing it was a barefaced sanction for the polygamous marriage of Philip of Hesse, xiv, p. ii, 74
- DOCTORS** rank among our noblest benefactors, vi, p. ii, 197
- DOG**, Tamerlane's subject or his, which would have the happier life, vi, p. 1, 99
- DOGMA, IMPERATOR**
"An all-usurping power,
Founded by pride on ignorance and fear"
—*Alzirc*, ix, p. i, 29
- "Even ecclesiastical dogmas are in perfect safety when impugned only by philosophers. All the academies under the cope of heaven are not able, with their utmost efforts, to make the smallest revolution in the common creed of a nation, let its tenets be never so absurd"
—*Essays*, xix, p. 1, 175.
- DOMINIC, ST**, 1170–1221, founder of the Dominican order; note, xx, p. i, 192.
- DOMREMI**, home of Joan of Arc, xx, p. i, 68, 87.
- DONATIONS**, gifts of kingdoms by kings to popes on reciprocal terms, iv, p. ii, 155.

DOOMED CITY, THE.

“Was then more vice in fallen Lisbon found
Than Paris, where voluptuous joys abound?”

—*The Lisbon Earthquake*, x, p ii, 9

DOOMSDAY, the end of the world was to arrive before the disciples died, but it has not come yet. Was Jesus mistaken, or did He deceive? To suggest either would be blasphemy, iv, p. ii, 232

DON PEDRO THE CRUEL, 1334-1369, of Castile, his family troubles, xiv, p i, 5.

DOUBLE PROCESSION OF THE HOLY GHOST, iv, p. i, 303.

DOUBT.

“As I grow older, I doubt of all things,” vii, p. ii, 38.

DOWN-GRADE.

“Pomp and pride,
Excess and luxury, the fruits of conquest,
Are the time's vices.” —*Catiline*, ix, p 1, 237

DRAKE, FRANCIS, 1545-1596, and Cavendish, sail round the world, xv, p 1, 18.

DRAMATIC CRITICISM.

“I thought the comedy last night was an excellent one”

“Detestable! Our taste grows worse and worse.”
—*The Scotch Woman*, ix, p ii, 11.

DRAMAS.

See Contents.

VOLS. VIII—X.

MÉROPE.

VOL. VIII, P. I.

Dramatis Personæ.	3
Dedication.	5
Letter to Author	20
Answer by	26
Acts I-V. (See x, p. i.)	29

OLYMPIA.

Dramatis Personæ	100
Acts I-V.	101

THE ORPHAN OF CHINA.	
Dramatis Personæ	174
Dedication	175
Acts I-V	181
BRUTUS.	
Dramatis Personæ	238
Acts I-V	239

VOL. VIII, P. II.

DRAMAS, Continued

MAHOMET.	
Dedication	5
Correspondence Between Voltaire and Pope Benedict XIV	12
Dramatis Personæ	16
Acts I-V. (See x, p. i)	17
AMELIA, or the Duke of Foix	
Dramatis Personæ and Note.	88
Acts I-V	89
ŒDIPUS.	
Dramatis Personæ and Note.....	148
Acts I-V	149
MARIAMNE	
Dramatis Personæ and Note.....	210
Acts I-V (See x, p. i).....	211
SOCRATES.	
Dramatis Personæ	270
Acts I-III. (See x, p. i).....	271

VOL. IX, P. I.

DRAMAS, Continued.

ALZIRE.	
Dramatis Personæ and Note.....	4
Acts I-V.	5
ORESTES.	
Dramatis Personæ	64
Dedication	65
Acts I-V. (See x, p. 1).....	69

SEMIRAMIS.	
Dramatis Personæ	146
Acts I-V.	147
CATILINE	
Dramatis Personæ and Note	226
Acts I-V. (See x, p. 1)	227
PANDORA.	
Dramatis Personæ	290
Acts I-IV.	291

VOL. IX, P. II.

DRAMAS, Continued.

THE SCOTCH WOMAN	
Dramatis Personæ	4
Acts I-V.	5
NANINE	
Dramatis Personæ	90
Acts I-III (See x, p. 1)	91
THE PRUDE	
Dramatis Personæ	160
Acts I-V.	161
THE TATLER.	
Dramatis Personæ	262
Acts I. (See xi, p. 1)	263

VOL X, P I.

DRAMAS, Continued.

ZAÏRE.	
Dramatis Personæ	4
Dedication	5
Acts I-V.	23
CAESAR.	
Dramatis Personæ	96
Acts I-III. (See p. 293)	97
THE PRODIGAL	
Dramatis Personæ	144
Acts I-V. (See p 269)	145

PREFACES TO PLAYS

MARIAMNE (See viii, p. ii.)	235
ORESTES (See ix, p. i)	241
CATILINE (See ix, p. i.)	255
MÉROPE (See viii, p. 1.)	265
THE PRODIGAL.	269
NANINE. (See ix, p. ii.)	275
SOCRATES. (See viii, p. ii)	283
MAHOMET. (See viii, p. ii.)	287
JULIUS CAESAR.	293
DRAMATIC CONSTRUCTION, xix, p. ii, 122-174. See PREFACES, x, p. i, 235.	

DREAD.

"Fear is the natural punishment of guilt,
And still attends it." — *Sémiramis*, ix, p. i, 212.

DREAMS, philosophy of, vii, p. i, 256. of Anne, Princess
of Cleves, which led to her conversion, vii, p. ii, 179.

DRESS, SECRET OF.

"You seem extremely well dressed"

"Plain, very plain"

"But with taste."

— *The Prude*, ix, p. i, 185.

DRUIDS, their human sacrifices, xiii, p. i, 14.

DRYASDUSTS. "A set of rigid people who call them-
selves solid, gloomy geniuses, who pretend to judg-
ment because they are void of imagination."

— *Essays*, xix, p. i, 113.

DUBOIS, Cardinal and Prime Minister, 1651-1723, bad in
sentiment, morals and conduct, xi, p. ii, 174, a jest
to the people, a characterless worldling, xvi, p. ii, 153.

DUELLING, a custom of the barbaric eighth century, xiii,
p. i, 142; xvi, p. i, 32; the first duel, note, xx, p. ii, 99.

DU GUESCLIN, BERNARD, 1320-1380; a valiant knight, de-
feated Don Pedro and the English, as Constable of
France, died 1380, and was buried with royal honors,
xiv, p. i, 13

DUNKERS, THE, of Pennsylvania, iv, p. i, 169, a sect more

secluded from the world than Penn's Quakers, who reject the doctrine of original sin as impious, and that of hell as barbarous

"The most just and inimitable of men." 170.

DUNKIRK, CAPTURE OF, by Condé, xii, p. i, 43, siege of and surrender to the English, 87, purchased back from England by Colbert, xii, p. i, 114.

DUMOULIN, DR., bequeathed these "two great physicians," simple diet and soft water, vii, p. 1, 39

DUNS SCOTUS, 1265-1308. "The Subtle Doctor," xiv, p. ii, 139.

DUTCH REPUBLIC, the making of the, xiv, p. ii, 287, sea fights with England, xii, p. i, 116.

DUTY. "I have done no more than was my duty."

—*Zaire*, x, p. i, 35.

DYSPEPSIA. "This world is a hateful place"

—*Nanine*, ix, p. ii, 107.

A PHILOSOPHICAL DICTIONARY.

VOL. IV., P. II. DANTE—DRUIDS.

D.

DANTE, 1265-1321, little understood, because of his commentators, little read because of his translators, iv, p. ii, 54.

DAVID, Bayle's study of the divine favorite, 57; the magical virtue of olive oil as a regal hair dressing, 61

DELUGE, Universal, pious reasons for belief in it, 70; its wonderful capacity, 71; learned reasonings on the tragical miracle, 73.

DEMOCRACY, pros and cons of, 75; the Athenian republic banished Cimon, Aristides, Themistocles, and Alcibiades, and killed Phocion and Socrates; the monarchy of Macedon was responsible for two hundred years of atrocious crimes, 76, the republic, when too late, made apologies and reparation, 79; the noble example of Switzerland, 81; kingdom of the Jews, 83.

DEMONIACS, the "sacred disease" 83; curing the patient

- who was walking on the ceiling, 84; modern knowledge cures without killing, 84.
- DESTINY, the cork in the stream; subjection to unchangeable law, 86; as for our liberty—"turn to the letter L," 91.
- DEVOTEE, a fancy picture, 91.
- DIAL, the control of sun and moon by Joshua and Hezekiah, 92, the dial of Ahaz, 94; how Jupiter doubled a night's length for a particular purpose, 95.
- DICTIONARY, the encyclopedia of D'Alembert and Diderot, 95; partiality of some French compilations, 96; word-tinkers, 103.
- DIOCLETIAN, 245-313, the good side of the Emperor, 105; created two Cæsars, 108; cause of his first persecution of the Christians, the unreasonable revolt of Marcellus, 110; stories from the *Acta Sincera*, 112; lived like a great Emperor and ended life like a philosopher, 114.
- DIONYSIUS, St., the Areopagite, first century, the first bishop of Paris, his miracles, 116, witnessed the sun's eclipse at the Crucifixion, 117.
- DIODORUS OF SICILY, B. C 50, and Herodotus; some remarkable stories in their "histories," 120; the pious custom of married women in Babylon, 122; the fairy-land of Panchaica, 123; whitewashing the gods, 126.
- DIRECTORS of conscience, their power over women, 127.
- DISPUTES, a poetical satire on Disputation, 129.
- DISTANCE, judgment from experience, 134; story of a blind boy's confusion on receiving sight, 138; each sense needs the help of the others, 142.
- DIVINITY of Jesus, arguments of the Socinians, who disbelieve, 144.
- DIVORCE, among the early kings of France, 146; marriage probably antedates divorce, by at least a few weeks, 147; the Pope's power, 148.
- DOG, his many virtues, 149; is honored in the heavens and the calendar; the trinitarian Cerberus, 151.
- DOGMAS; a visit to heaven; the judges of its court—Con-

fucius, Solon, Socrates, Titus, Antoninus, Epictetus, Charron, de Thou, de L'Hopital, 152; trial of Cardinal Lorraine and John Calvin, 154; judgment on their deeds, not their creeds, 155.

DONATIONS. Constantine's gift of Italy to Pope Sylvester, 156; Pepin's gift, the donation of Charlemagne, 157; gift of Naples to the Pope, 161; gift of England and Ireland to the Pope by King John, 164.

DRINKING HEALTHS, an absurd but genial observance, 168.

DRUIDS, scene in Tartarus, Orpheus and the howling priests, 171.

(End of Philosophical Dictionary.)

E

EAGLE, the vultures, the owl, and the birds they ruled, v, p 1, 282.

EARLY CHRISTIANS were tolerated and protected by the Roman Emperors, xii, p. 1, 68, their persecution under Decius, Maximin, and Diocletian was founded on reasons of state, 70, the reign of Constantine a glorious era for religion, 74.

— Fathers, the; Lactantius, his citation of the oracle, iv, p 1, 111, Nicodemus, his gospel believed by some, 112, fifty apocryphal gospels were fabricated, 113; St. Jerome and St. Augustine vouched for the authenticity of the letters of Seneca and St. Paul, 115, Athanasius against Arius at the Council of Nice, 117; Tertullian and St. Justin on the date of the Nativity, 124; St. Ignatius, bishop of Antioch and martyr, 144; Origen says there were only a few martyrs, 145.

EARTH, theories of its form, from Aristotle to Newton, v, p. 1, 54.

EARTHQUAKES.

"When the earth gapes my body to entomb
I justly may complain of such a doom.

* * * * *
Say, what advantage can result to all
From wretched Lisbon's lamentable fall?"

—*The Lisbon Earthquake*, x, p 11, 10.

- EASY way to kill snakes, vii, p. i, 200.
- ECCLESIASTES, Book of, the sentiments of a materialist, vii, p. i, 244.
- ECCLESIASTICAL affairs in France, xi, p. i, 90.
- Jurisdiction, examples of the Tariff of Papal bulls and absolutions, vii, p. i, 136.
- ECLIPSE AT THE CRUCIFIXION, iv, p. ii, 176.
- ECONOMY OF SPEECH, its use in a certain profession, iv, p. ii, 184.
- EDEN, Scotchmen believe it was in Edinburgh, iii, p. i, 232.
- EDICT OF NANFES, granted by Henry IV. in 1598, xi, p. ii, 112, an act of toleration by a great King, 116, revoked in 1685, 127.
- EDWARD III. OF ENGLAND, 1312-1377, and the miraculous hailstorm, xix, p. i, 273
- EDWARD IV OF ENGLAND, 1442-1483, his bloodthirsty disposition, xiv, p. i, 256
- EELS, story of the home-made, v, p. i, 235
- EFFEMINACY of expression in opera, xix, p. i, 121.
- EGYPT, its history writ in its monuments, v, p. ii, 69.
- EGYPTIAN origin of the doctrine of Purgatory, vii, p. i, 37.
- EIGHTEENTH century inquisitorial tortures in France, vii, p. ii, 119.
- ELECTION DAY
 "Go on proud consul, and abuse thy power,
 The time will come when thou shalt answer for it"
 —*Catiline*, ix, p. i, 264.
- ELECTION BY LOT.
 "Thus ancient warriors did, when in its prime
 True chivalry proclaimed the heroic time,
 Even nowadays, in some republics still,
 Men are decreed the highest posts to fill
 From cast of dice, such matters ne'er go ill"
 —*La Pucelle*, xx, p. ii, 85.
- ELECTOR OF BAVARIA, Charles Albert, 1697-1745, elected to the Austrian succession by the Kings of France, Prussia and Poland, xvi, p. ii, 47; is crowned as Charles VII., 1742, 58, is badly defeated, 63, 140, 142, death of, 204

- ELECTRICITY, is it not (asks Voltaire) the source of all sensation, and is not sensation the origin of thought? v, p. i, 93.
- ELEUSINIAN MYSTERIES, THE, v, p. ii, 205.
- ELIZABETH, Queen of England, 1533-1602, tolerant of all beliefs, xiv, p. ii, 115, xv, p. i, 20, her many personal and political troubles, 22; imprisoned by her sister, Mary, 23, when proclaimed Queen she refuses the hand of Philip of Spain, became supreme head of the Church, 24, compelled Mary Stuart to drop the title, Queen of England, 27, Philip stirs up troubles in Ireland, which she suppressed, her judicial murder of Mary Stuart; a reign of justice, wisdom and progression, 30. See MARY, QUEEN OF SCOTS.
- ELOQUENCE, its nature and history, iv, p. ii, 197, in verse is of all arts the most difficult and uncommon, viii, p. i, 7.
- EMBLEMS, good and bad, examples from the pagans and Hebrews, iv, p. ii, 222.
- EMPERORS QUAN-CUM, KIN-CUM, AND KIN-CUM QUANCUM, of China, xv, p. ii, 144, the Tartar hordes, 148; Litching, the last of the emperors, 151.
- "**Empire, Annals of the.**" See "ANNALS."
- EMPTY PRETENDERS "I would prefer a fool to cockcomb at any time." — *The Prodigal*, x, p. i, 145
- "ENCYCLOPEDIA," THE, a remarkable circumstance relating to literature. — *Essays*, xix, p. 1, 85
- ENCYCLOPEDISTS, the lovers of truth, vi, p. ii, 182, 191.
- ENGLAND, CHURCH OF, vii, 178, xix, p. ii, 212.
- grew rich after liberating the "poor" monks of their accumulated wealth, vii, p. i, 8, in the ninth century, xiii, p. i, 174, feudalism in, xiii, p. ii, 45, during the Reformation, xiv, p. ii, 107.
- and Ireland, given by King John to the Pope in 1213, iv, p. ii, 164
- after the death of Elizabeth, James VI of Scotland and I. of England, asserter of the "divine right" which led to the misfortunes of his family and the nation,

- xv, p. i, 250, the gunpowder plot, 1605, more tolerant than the Presbyterians, 253, prosperity under his twenty-two years' reign, 254
- victories and defeats in the eighteenth century, xvi, p. 1, 204, defeat of the French in India, 206; in Canada and the West Indies, 208, superiority of the English on the sea 209
- ENGLISH ACADEMY, on the French model, proposed by Dean Swift, vii, p. i, 229
- and Dutch sea-fights, xii, p. i, 161
- Government, picture of the, v, p. 1, 285.
- nation, its rise to greatness under Elizabeth, xv, p. i, 17-30
- reluctance to fight for Maria Theresa, "war of 1741." xvi, p. ii, 76, sends an army into Flanders, 82.
- Studies, Parliament, xix, p. ii, 5, Constitution, 9; Commerce, 16; Inoculation, 19; Chancellor Bacon, 27; Locke, 33; Suicide, 39; English Tragedy and Comedy, 44; Courtiers and Poets, 75. Swift, 82, Pope, 93; the learned Societies, 96; Cromwell, 103; Charles I. 111; Charles II., 114; the English theatre, 122; Hamlet, 124; the Quakers, 192; Church of England, 212; Presbyterians, 216; Unitarians, 219; the English and Dutch possessions, 260
- and Irish There are certain nations which seem made to be subject to another; the English have always been superior to the Irish in genius, riches, and arms. Ireland has never been able to throw off the English yoke since first subdued by an English nobleman, xii, p. i, 233.
- ENLIGHTENMENT. "Once I was blind, like thee, but, thanks to heaven, my eyes are opened now"
- *Mahomet*, viii, p. ii. 27.
- ENVIRONMENT.
- "Our thoughts, our manners, our religion, all
Are formed by custom, and the powerful bent
Of early years; born on the banks of Ganges
I would have worshiped Pagan deities:

- At Paris I had been a Christian, here
 I am a happy Mussulman, we know
 But what we learn." — *Zaire*, x, p. i, 27
- ENVIABLE "A young and beautiful girl, who at the
 same time is good natured and sincere, is sure to dis-
 please her whole sex." — *Nanine*, ix, p. ii, 109.
- ENVY.
 "Of pride and folly envy is the child,
 Stubborn, perverse, intractable, and wild "
 — *Envy*, x, p. ii, 183.
- "Better excite envy than pity," iv, p. ii, 246.
- EPICTEIUS, first century, a pure theist, v, p. ii, 137.
- EPIPHANIUS THE SAINT, 310-403, his slanders against his
 friends, vi, p. i, 56.
- EPISCOPATE, THE, how it originated, xiii, p. i, 129
- EPISCOPUS
 "A pampered prelate, one with fat o'ergrown,
 Triple-chinned, much to apoplexy prone."
 — *The Temple of Friendship*, x, p. ii, 72.
- EPISTLES OF PAUL, curiosities of the, vi, p. ii, 148
- EQUALITY, its unfortunate limitations, iv, p. ii, 265.
 — of conditions, i, p. i, 283
- "As men, we are all equal, as members of society we
 are not. This equality does not destroy subordination "
 — *Essays*, xix, p. i, 231
- EQUALLY FATED "Rich and poor,
 The monarch and the slave, are equal all
 By nature, all alike to sorrow born,
 Each has his share, and in the general wreck
 All duty bids us it to save our own."
 — *Orphan of China*, viii, p. i, 197
- ERASMUS, 1467-1536, on Aaron and Peter the Apostle,
 xvi, p. i, 69.
- EROTIC PHILOSOPHY, on the elements of love, vi, p. i, 141.
- "**Essays on Literature, Philosophy, Art, History,**"
 xix, p. i
- VOLTAIRE'S ACADEMY SPEECH 5
- VOLTAIRE'S FUNERAL EULOGIUM 27
- THE ANTI-LUCRETIUS OF CARDINAL DE POLIGNAC 48

ON FABLE	52
ON WIT	57
A CUSTOM IN HOLLAND.. ..	68
THE PROFESSION OF LETTERS	70
ON CORRUPTION OF STYLE.....	77
TO A CERTAIN UPPER CLERK.. ..	80
ON A REMARKABLE CIRCUMSTANCE . . .	85
DISCOURSE TO THE WELSH.	89
ON ANCIENT AND MODERN TRAGEDY.	115
POLITICAL TESTAMENT OF CARDINAL ALBERONI... .	142
THE SOUL	152
TOLERATION	159
DESCARTES AND NEWTON... ..	164
NEWTON'S CHRONOLOGY .. .	177
DISSERTATION BY DR AKAKIA .. .	183
HOW FAR WE SHOULD IMPOSE ON THE PEOPLE ...	199
TITLES OF HONOR.	203
COMMERCE AND LUXURY	211
MONEY AND THE REVENUE OF KINGS .. .	219
THOUGHTS ON THE PUBLIC ADMINISTRATION	226
DIALOGUE ON EXCOMMUNICATION	240
OBSERVATIONS ON HISTORY	257
THE SKEPTICISM OF HISTORY	263
LETTER TO A PROFESSOR OF HISTORY .. .	280
ESTEEM. "There are those whom one may esteem and yet laugh at, and make fools of, is it not so?" — <i>The Prude</i> , ix, p. ii, 198.	
ESTRÉES, GABRIELLE D', note xx, p. ii, 105.	
ETERNAL PUNISHMENT for the sins of a few short years, a Christian, not a pagan doctrine, v, p. ii, 30. See HELL, DUNKERS	
EUGENE, Prince of Savoy, 1663-1736, xii, p. i, 250, a great general ill-treated by France, who shook the power of Louis XIV. and the Turks, xii, p. ii, 5, at Ramillies, 54, defeated at Denain, 99, note, xx, p. i, 118.	
EUNUCHS, only one famous general, and two eminent scholars, xvi, p. i, 274	
EUROPE in the thirteenth century, xiii, p. ii, England, Scot-	

land, France, Germany, Spain, 61-218, fourteenth century, 219. See xv, p. ii, 228-255, and the various countries.

EUROPE IN ARMS. "Must Europe never cease to be in arms?"—*To the Queen of Hungary*, x, p. ii, 258

EUSEBIUS, 267-338, biographer of Constantine, does not give testimony corroborating the Emperor's vision of the cross, vii, p. ii, 177

EVADERS. "Who breaks the laws can never love his country" *Brutus*, viii, p. i, 263.

EVERLASTING PUNISHMENT "It is well to make our stewards and cooks believe they will be eternally damned if they rob us," vii, p. ii, 137

"EVERYTHING IS FOR THE BEST IN THIS BEST OF POSSIBLE WORLDS," i, p. i, 62, 210, 240.

EVE'S DAUGHTERS. "I see this world is nothing but a perpetual contest between the virtuous and the wicked, and we poor girls are always the sufferers" —*The Scotch Woman*, ix, p. ii, 71.

EVIL.

"We strive in vain its secret source to find,
Is ill the gift of our Creator kind?"

—*The Lisbon Earthquake*, x, p. ii, 14

— Jurisprudence. *Miscellanies*, xxi, p. i, 252.

EXCOMMUNICATION, a crime if it deprives a man of his civil rights, vii, p. i, 129, what it used to mean, xiii, p. i, 248, dialogue on, xix, p. i, 240

— and interdicts are thunderbolts that never set a state on fire but when they meet with combustible materials. —*General History*, xiii, p. i, 249.

EXISTENCE OF GOD, reasons for and against, xxi, p. i, 238.

EXORCISM, power of, claimed by early Christians, iv, p. i, 142, iv, p. ii, 75.

EXPERIENCE. "We have all our sorrows."

—*Méropé*, viii, p. i, 50.

EXTERNALS. "The fickle crowd,

Still fond of novelty, with ardent zeal,

Press forward to behold the expected nuptials

With acclamations loud, and songs of joy
They little know the grief that wrings thy heart "

—*Merope*, viii, p. 1, 84

EXTORTION by monks, through the ghost of a woman
wrongly buried in consecrated ground, vii, p. 11, 167.

A PHILOSOPHICAL DICTIONARY.

VOL. IV., P II, Continued. EASE—EZEKIEL.

E

- EASE, the art and artifice of, iv, p. 11, 174.
- ECLIPSE at the Crucifixion, 176. See DIONYSIUS
- ECONOMY, rural; the thrifty Abraham and his descendants, 181
- of speech, in Paul, 184; in Jerome, 186; in Augustine, 187, in Irenæus, 188, in Tertullian, 189.
- ELEGANCE in poetry and oratory, 190.
- ELIAS or Elijah, and Enoch. Various accounts and interpretations of their departure without death, 193
- ELOQUENCE. Nature makes men eloquent, 197; Ari-totle on the art, 199. Cicero, Demosthenes, Quintilian, Bossuet, Bourdaloue, Massillon's bold figure, 203; a hint to preachers, 204.
- EMBLEMS, figures, allegories, symbols. Universally employed by the ancients, 207; the most beautiful of all emblems describing God, by Timæus, quoted by Plato, 209; examples from Ecclesiastes, Song of Solomon, Jeremiah, Ezekiel, Hosea, 209
- ENCHANTMENT, magic conjuration, sorcery. Serpent charming, 222; awaking the dead, 226, sorceries and love philtres, 230.
- END OF THE WORLD. Beliefs of the pagans, 232, of the Apostles and the Egyptians, 235
- ENTHUSIASM, by Ignatius and Francis Xavier, 238; Alexander's Feast, by Dryden, the noblest ode of enthusiasm, 243.
- ENVY, emulation kept within the bounds of decency, 245
- EPIC poetry, Hesiod's *Works and Days*, equal in merit

- with Homer's poems, 246; the Iliad not really interesting, 250, Virgil, Lucan, Tasso, Ariosto's charm, 256.
- EPHANY. The three unknown Kings who went to Bethlehem, 258.
- EQUALITY, as to common nature, 260; misery the cause of inequality, 262; the Cardinal's cook must not order his master to prepare dinner, 265.
- ESSENIANS, ESSENES. The men in all ages who have preferred quiet lives and brotherly love, 266; the early Christians too good to be soldiers, 272. Montesquieu's opposite view a mistaken one, 273
- ETERNITY, the Omnipotent made other worlds than ours, 275
- EUCCHARIST, the cause of wars, quarrels and the contempt of other peoples, 276. a strange use of deity, 277.
- EXECUTION, its doubtful utility, 282; the beheading of English Queens and a King; French performances on the scaffold, 285; the charge against Charles V. of poisoning the Dauphin, 286; unfair punishments, 291.
- EXECUTIONER. 293.
- EXPIATION, penances, and the sale of indulgences, 295.
- EXTREMES, and half way houses, the philosophy of, 301.
- EZEKIEL, some singular passages in, 305
(End of Philosophical Dictionary.)

F

- FABLE. "History teaches us what mankind are; fable what they should be," xix, p. 1. 56
- , the elder sister of history, vii, p. ii, 304.
- FABULOUS AND REAL HISTORY, v, p. ii, 61, the records of Babylon, of Chinese monuments, the Greek sculptures, and the stones of Egypt, 63-69.
- FACTION, all men have a secret fascination for, vii, p. ii, 207.
- Sects, fanaticisms, let loose by the Reformation, xiv, p. ii, 78.

FADING GLORY

"Rome soon must fall;
 But ere I will attempt to be her master
 I will extend her empire and her glory
 And if I forge my country's chains, at least
 Will cover them with laurels "

— *Catiline*, ix, p. i, 249.

FAIR-WEATHER FRIENDS. "My numerous foes I
 heed not, 'tis my friends I have most cause to dread."

—*Catiline*, ix, p. i, 242.

FAIRFAX, SIR THOMAS, 1612-1671, general of the Parlia-
 mentarian forces, xv, p. i, 285.

FAITH, how the Hindoo acquires, iv, p. ii, 327.

— "I see the hand of God in all our woes,
 And humbly bend myself before that power
 Who wounds to heal and strikes but to forgive."

—*Alzire*, ix, p. i, 62.

FAITH CURES.

"Baits to allure the unthinking multitude,
 By knaves invented and by fools believed."

—*Sémiramis*, ix, p. i, 177.

— POWER OF.

"No man but fought divested of all fear,
 Their bosoms glowed with superstitious pride,
 For each believed the Lord was on his side."

—xx, p. i, 136.

FAITHFUL FRIEND. "Where'er the gods lead, friend-
 ship shall triumph o'er the woes of mortals and the
 wrath of heaven "

—*Orestes*, ix, p. i, 145.

FALLEN FROM GRACE.

"O, were I gifted with an iron tongue,
 In ceaseless motion, still would ne'er be sung,
 Dear friend, the number of those saints who roam
 In realms of hell, their everlasting home "

—*The Maid of Orleans*, xx, p. i, 180.

FALLEN IDOLS.

"Fear not the people, though they are doubtful now,
 Whene'er the idol falls, they will detest him."

—*Cæsar*, x, p. i, 118.

FALLIBILITY.

“The deepest wisdom

Is oft deceived.” —*Cæsar*, x, p. i, 98.

“FALSE DECRETALS, THE,” iv, p. ii, 68.

— Messiahs, a clerical review of their claims, vi, p. 1, 249.

— sight common, but it takes a distorted intellect to mistake a coffee pot for a church, vii, p. ii, 252.

FAME.

“Such is oft the fate

Of the best sovereigns, whilst they live respect

Waits on their laws, their justice is admired,

And they like gods are served, like gods adored,

But after death they sink into oblivion”

—*Edipus*, viii, p. ii, 156.

FAMILY RIGHTS AND WRONGS in the eighth and ninth centuries, xiii, p. 1, 145

FAMINE, HORRORS of —*The Henriade*, xxi, p. i, 153

FANATICISM, a malady of the mind, caught in the same way as small-pox, but a more destructive scourge, v, p. i, 16, xxi, p. i, 249, 262. See BARTHOLOMEW MASSACRE, TOLERATION.

FASHION mostly dictated by fancy rather than taste, vii, p. ii, 47.

“Fashion, Madame, is despised by wisdom; I will obey its ridiculous commands in my dress, perhaps, but not in my sentiments, no, it becomes a man to act like a man, to preserve to himself his own taste and his own thoughts.”

—*Nanine*, ix, p. ii, 97.

FASHIONABLE RELIGION.

“With such as you, salvation's for the great,

The poor alone can miss a blissful state.”

—*The Nature of Virtue*, x, p. ii, 190.

FATALISM.

“Ye immortal powers

That guide our steps, it is to your decrees

That I submit” —*Sémiramis*, ix, p. 1, 208.

FATE. “'Tis not in mortals to resist their fate”

—*Orphan of China*, viii, p. i, 217.

— of philosophy to be persecuted, vi, p. ii, 188. See

DESTINY, LIBERTY, FREE WILL

FATES, THE, their infernal occupation, v, p. ii, 22

- FATHERHOOD OF GOD, brotherhood of man, formulated by St. Pierre, vii, p. 11, 36.
- FAULTS "Our faults are sometimes useful"
—*The Prude*, ix, p. ii, 220.
- FAST OF FOOLS in the early church, iii, p. ii, 314.
- FELLOW FEELING.
"Woes which ourselves have felt
We always pity." —*Zaire*, x, p. i, 42.
- FELICITA, saint and martyr, vi, p. i, 215.
- FEMININE LOGIC. "Comparisons, madame, will never pass for arguments." —*The Prodigal*, x, p. i, 162.
- FÉNELON, ARCHBISHOP, 1651-1715, his style, xvi, p. 1, 94; xxi, p. i, 283. See QUIETISM.
- FESTIVAL OF THE SHE-WOLF that suckled Romulus and Remus, v, p. ii, 82.
- FETTERED FREEDOM.
"Love and nature
Are heaven's first great unalterable laws
And cannot be reversed The rest are all
From mortal man, and can be changed at pleasure"
—*Orphan of China*, viii, p. i, 198
- FEVER, its use in the divine economy, v, p. i, 48.
- FICTION, charming when not pretending to be fact, v, p. 1, 51
- FICKLE FAME. "Credit not the voice
Of Fame, she is deceitful oft, and vain."
Sémiramis, ix, p. i, 147.
- FIELD OF THE CLOTH OF GOLD, the gorgeous meeting of Francis I. and Henry VIII, xiv, p. i, 317.
- FIELD OF LIEN, THE, on which Louis the Debonnaire surrendered to Lotharius, his son, who humiliated his parents, xiii, p. i, 152, the King's penance, 155.
- FIERY CHAMBER, THE, a tribunal for secret poisoners, xii, p. ii, 170.
- FIFTEENTH CENTURY FEUDALISM, xiv, p. i, 161; prevailed for five centuries, 163, Europe at the close of the century, 170-226
- FIGURE-HEADS "You had Kings
Indeed of old who gave up all their rights
And let their subjects rule,"
—*Orphan of China*, viii, p. i, 228.

FIGURATIVE PASSAGES IN THE BIBLE, x, p. i, 67.

FILIAL RESPECT deeply rooted in the Chinese mind, xiii, p. i, 30.

FINE POINTS IN HERESY, v, p. ii, 49; why ten thousand Christians and a hundred thousand Egyptians were slaughtered, v, p. ii, 50.

FINE WORDS.

"All unite to praise,
But none will dare to succor."

—*Orestes*, ix, p. i, 85.

FIRM FRIEND.

"Friendship requires a firmer mind than his."

—*The Prude*, ix, p. ii, 172

"FIRST PEOPLE OF THE EARTH." "This is treating other nations somewhat impolitely. You are a brilliant and amiable people, and if you add modesty to your graces, the rest of Europe will be highly pleased with you," xiv, p. ii, 91.

FISH DIET IN LENT, which is costly, works salvation for the rich, when a poor man who eats cheap mutton is damned, vii, p. ii, 197.

FLANDERS, the conquest of by Louis XIV., xii, p. i, 120.
— The war of 1741 in, xvi, p. ii, 82, invasion by Louis XV., 167.

FLATTERERS.

"I hate tyrants much, but flatterers more."

—*Brutus*, viii, p. i, 265.

FLATULENCE, the Roman God of, vi, p. ii, 240.

FLEURY, CARDINAL, 1653-1743, statesman and churchman, xvi, p. i, 155, 184, xvi, p. ii, 29, 48, 104, 123

FLOOD, NOAH'S, a tremendous miracle-tragedy, iv, p. ii, 70.

FOLLY

"O thou dull Folly, goddess ever blind,
Parent through every age of humankind."

—*La Pucelle*, xx, p. 1, 109.

FONTAGNE, MADAMOISELLE, DE, and Louis XIV., xii, p. ii, 176.

FONTENILLE, BERNARD, xxi, p. i, 285

FONTENOY, BATTLE OF, LOUIS XV. at the, "War of 1741,"

xvi, p. ii, 225, the English salute their French enemy and invite them to fire first, the French reply, "Gentlemen, we never fire first, do you begin," 238, after all but losing the battle the French, under Marshal Saxe, snatched final victory, the King and his sons witnessing the fight, 257 This victory determined the fate of the war and paved the way for the conquest of the Netherlands, x, p. ii, 156. See "WAR OF 1741."

FONTEVRAND, ABBEY OF, note, xx, p. i, 131.

FOOLS,

"Fools are incapable of love."

—*The Prude*, ix, p. ii, 172.

— "The more fools there are, the more one laughs"

—*The Prude*, ix, p. ii, 177.

FOOL FRIENDS.

"To keep my friends within the pale of prudence
Will cost me much more trouble."

—*Catiline*, ix, p. i, 244

FORCE, physical and mental, fire which waxes colder with age, v, p. i, 100.

— decides popular doctrine, until reason is strong enough to disarm force, vii, p. ii, 32

— and liberty, churches seek to coerce, but religion presumes free choice, vii, p. i, 115

FOREIGN NAMES GIVEN BY THE JEWS TO THEIR DEITY, vii, p. ii, 113.

FORGETTING, ART OF.

"My philosophy is, remember nothing"

—*The Prude*, ix, p. ii, 234.

FORMALITY AND CEREMONIES flourish in proportion to the barbarism of people, iv, p. i, 39

FORTUNE "Fortune makes us blindly play her terrible game, and we never see beneath the cards," vii, p. ii, 92.

FORWARD.

"Thou art entered in the paths of glory,

And to retreat were fatal." —*Catiline*, ix, p. i, 257.

FOUQUET, NICOLAS, Marquis of Belle Isle, 1615-1680, financier under Louis XIV. He squandered the revenues

of the state and used them as his own proper income; but he still had much greatness of soul, xii, p ii, 124; the King caressed him before his disgrace, xii, p i, See "AGE OF LOUIS."

FOUR HAPPY AGES, that of ancient Greece under Pericles, that of Rome under the Cæsars, that of Mahomet II. and the Medici, and that of Louis XIV., xii, p i, 5.

FOURTEENTH CENTURY, state of France and England, xiv, p i, 5, invasion of France by England, 18, Charles VI. had attacks of homicidal mania, his adventure at a masquerade, doctored by sorcery, 1393, 22, Henry V. of England at Agincourt, 1415, 24, death of Charles, 1422, 31, Charles VII and Joan of Arc, 32, manners and customs, 42.

FRAIL MAN.

"Believe me, we must hope for naught

From men, but through their weakness and their follies "

—*Brutus*, vii, p. ii, 270.

FRANCE, Ecclesiastical affairs in, influence of Louis XIV. on the clergy reduces them to a state of order and decency, xi, p. ii, 90, the church's vast wealth and its unfair distribution between lazy monks and hard-working country priests, 93, loans to the Kings, 94; regal right to benefices and their profits, 97, war between King and the bishops who excommunicated him, 98, the Jansenists, 100, rival claims of the Pope and the Church of France to supremacy, 101, twenty-nine sees without bishops when Louis XIV. died in 1689, 103; how they were reconciled to Rome, 104, gradual revolt against the more superstitious practices; the Bishop of Chalons caused to be thrown away the relic which had been for ages worshipped in the church of Notre Dame as Jesus Christ's navel, 106

— and the population question, vi, p. ii, 251.

— in tenth and eleventh centuries, the marriage of King Robert and his cousin Bertha, xiii, p i, 247, he is given seven years penance or excommunication, 248; the result was that all his courtiers deserted him, only two

- servants remained, who threw the leavings of his plates into the fire, in dread of contact with what had been touched by an excommunicated person, 248; royal divorces, 249; Gregory VII., absolves Robert, 261.
- under feudalism, xiii, p. ii, 45.
- in the sixteenth century, xv, p. i, 39, Francis II. and Louis, Prince of Condé, as Calvinists, the conspiracy of Amboise, 41, the battle of Dreux, 51, ferocity of the times, massacre of St. Bartholomew's day
- under Richelieu, state of society, xv, p. i, 212. See RICHELIEU.
- gives lavish assistance in men and money to Charles VII., "War of 1741," xv, p. i, 94.
- from 1750 to 1762, xvi, p. i, 211, Church and State troubles, 213 See "AGE OF LOUIS" and vols. xvii, p. i, xvii, p. ii, xvi, p. ii, xix, p. i, xxi, p. i, xix, p. ii, xx, p. i, xx, p. ii.
- FRANCIS, I., 1494-1547, rival of Charles V., xiv, p. ii, 10, visits Henry VIII., 11, seizes Navarre, loses it soon, is short of money, 14, sustains defeats at the hands of Charles, 18, held power in Italy until beaten at Pavia, 1525, his bravery, 20, is imprisoned in Madrid, 22, surrenders territory under the treaty of Cambray, 27, burns Lutherans in a slow fire, 32, meeting with Charles V. in 1539, bought a peace with England, and died soon after Henry VIII., 42, xvi, p. i, 62, 65, 80. note, xx, p. ii, 100.
- FRANCIS D'ASSISSI, ST., 1182-1226, proposes the fire test to the Egyptian priests, xiii, p. ii, 128.
- FRANCIS XAVIER, ST., 1506-1552, a man worthy of veneration, xi, p. ii, 282.
- FRATERNITY.
- "In universal ills like these,
Kings are but men, and only can partake
The common danger." — *Œdipus*, viii, p. ii, 155.
- FREDERICK THE GREAT, 1712-1786.
- "I see in you, whom I long time have known,
The most amiable King that e'er sat on a throne,"
— *To Frederick the Great*, x, p. ii, 198.
- his praise of the "Henriade," xxi p. i, 7, 161. See i, p. i, 18; POEMS, LETTERS, MISCELLANIES.

- FREDERICK WILLIAM OF PRUSSIA, 1688-1740, xvi p. 1, 190.
- FREEDOM OF WILL, a powerful dialogue on, vi p. i, 121, vi, p. ii, 52. See LIBERTY.
- FREE PEOPLE, A, should have fewer titles and ceremonies, iv, p. i, 45.
- FREE THINKING. "Think for yourselves, and let others enjoy the privilege to do so, too." xix, p. 1, 162.
- was encouraged and practiced among the Romans, vii, p. 1, 277.
- FREE TOLERATION, xxi, p. i, 254
- FREE WILL, "like that of a cork in a strong current," iv, p. ii, 86, v, p. i, 188, v, p. 1, 194, vi, p. ii, 52
See LIBERTY
- "My duty calls, and that shall be obeyed,
Man may be free, if he resolves to be so"
—*Brutus*, viii, p. i, 256
- FRENCH GOVERNMENT, revolutionized in the fourteenth century, xiv, p. 1, 71.
- the, had no share in the great discoveries or inventions of the other nations for nine centuries, xii, p. i, 10.
- language owes its adoption by Europe to French men of letters driven out of their own country xix, p. 1, 10, 99, improvements in, xvi, p. i, 86.
- and Greek tragedy, xix, p. i, 123, 130.
- poetry perfection of musical rhyme, vii, p. i, 91.
- FRENCH VIVACITY.
"In champagn froth observers see
The emblem of French vivacity."
—*The Worldling*, x, p. ii, 88
- FRÉRON, ELIA CATHERINE, Jesuit and writer, note, xx, p. i, 219, xx, p. ii, 183, 193
- FRIENDSHIP, "marriage of the soul, liable to divorce," v, p. i, 137.
- FRIVOLITY, "a beneficent gift of Providence enabling us to forget unendurable miseries of reflection, v, p. 1, 139.
- FUNERAL ORATION BY VOLTAIRE, xix, p. i, 27.
- FURIES, THE, housekeepers of hell, v, p. ii, 22.
- FUTURE PUNISHMENT, will we, our same selves, be there to receive it? v, p. ii, 116.

A PHILOSOPHICAL DICTIONARY.—Continued.

VOL. IV., P. II. FABLE—FALSITY,

F.

- FABLE**, more ancient than reliable history, iv, p. ii, 311; Greek and Roman fables, Æsop's and La Fontaine's, 314; fanatical objections to the ancient fabulists, 317.
- FACTION**, differentiated from party, 322.
- FACULTY**, our ability to furnish fine-sounding explanations of things we do not in the least understand, 323
- FAITH**, belief in Deity not faith but reason, 326; two kinds of faith, 327; how the pious Hindu gets saved by faith, 328; submissive incredulity, 330; story from an old book, 331.
- FALSITY**, where it differs from a lie, 333; historians falsify, philosophers only err, 334; the claim that good men are only to be found among Christians, 335.

VOL. V., P. I. FANATICISM—FRIVOLITY.

- FANATICISM**, the effect of a false conscience, v, p. i, 5; one impostor generates a horde of half-fools, half-fiends in embryo, 7; centuries of atrocities and persecutions caused by crazy faith in crafty apers of divinity, provoking equally lamentable hostility, 10; Cicero's use of the word, 13; historical examples, 16; the St. Bartholomew massacre, fanaticism when it gets the upper hand, 16; Cromwell's secret, 26; story of the enormous giant, 30.
- FANCY**, its various meanings, 30.
- FASTI**, its original signification, 32.
- FATHERS**, mothers, children; possible exceptions to the fifth commandment, 34.
- FAVOR**, Favorite, implying unearned benefits, 37
- FEASTS**, the old-time Saint's day junketing impoverished the crops, 39; a weaver's petition against too many holidays, 42.

- FERRARA, the Duchy of, ill-used by the Pope and Henry IV., 45.
- FEVER, liable to be created by the effort to understand its existence in a divinely ordered universe, 48.
- FICTION, the enchanting stories of old, and their tame successors, 51.
- FIERTÉ, of manner, is bumptiousness; of spirit, is doubtful; of soul, is greatness, 53.
- FIGURE, or form, of the earth, theories and experiments of Plato, Aristotle, Richer, Huygens, Newton, et al., 54.
- FIGURED, figurative, in poetry, 64.
- FIGURE IN THEOLOGY, curious examples in the Old Testament, 67; symbolism of the Egyptians, Chinese, Iroquois, and the early Fathers, 68.
- FINAL CAUSES, the argument for a divine artificer, 75; but man was not created to be killed in war, 89.
- FINESSE. Fineness, definition of; the art of suggesting without expressing a thought, 89.
- FIRE, Voltaire asks if electricity is not the source of all sensation, and if sensation is not the origin of thought, 93.
- FIRMNESS OF STYLE OR MIND, *not hardness*, 95.
- FLATTERY, at its height under Emperor Augustus and Louis XIV., 97.
- FORCE, physical, the mystery of, 98.
— strength, in character and art-work. Animal spirits are probably fire, which declines with age, 100.
- FRANCHISE, various meanings of, 102.
- FRANCIS XAVIER, 1506-1552, the Apostle of the Indies, Bonhour's history of, 103, his travels and triumphs, 105, eight children raised from the dead, 108; lesser miracles, 109.
- FRANKS, France, French. Loss of the Gaul name, 110; origin of the Franks, 115; Charlemagne a German, 116; the French, even the Parisians, were once a serious people, 119.
- FRAUD. The arguments of Fakir Bambabef, who held that the people need to be deceived, and of Whang, the

- Confucian, who said that deception is wrong, 123; the politic necessity for a God, 128.
- FREE-WILL, we do an act, or we do not, not being free to will that we won't do either, 128; liberty is the power of acting; how will is formed, who knows? 130.
- FRENCH LANGUAGE; its origin and growth, 132.
- FRIENDSHIP, the marriage of the soul, liable to divorce, 137
- FRIVOLITY, without its existence would be too depressing to be endured, 139.

(End of Philosophical Dictionary.)

G

- GABRIELLE D'ESTRÉES, 1571-1599 and Henry IV., "THE HENRIADE," xxi, p. i, 132.
- GALILEO, 1564-1642, Kepler, Newton, Copernicus, vii, p. ii, 40.
- "Poor Galileo, harassed in old age,
Who claims forgiveness with a heart contrite,
Justly condemned for being in the right."
—*La Pucelle*, xx, p. i, 108, 127
- GALLANTRY, how it degraded the French drama xix, p. i, 130
- GARDEN OF EDEN, why we were chased out by the best of all possible Gods, vi, p. ii, 82.
- GASSENDI, PIERRE, 1592-1655, xxi, p. i, 287.
- GENERAL HISTORIES, Concluding Notes on the, xvi, p. i, 247.
See "ANCIENT AND MODERN HISTORY."
- GENIUS IS CAPACITY. v, p. i, 196; is possessed by few men and fewer women, vi, p. ii, 226.
- the English, x, p. ii, 100.
- GENTLENESS. "Gentle means
Are ever the most powerful"
—*Alzire*, ix, p. i, 43.
- GENTLE BREED
"Be courteous and affable to the poor, are they
Not men as well as yourself"
—*Nanine*, ix, p. ii, 148.

GENTLE ILLUSION.

"Since to error we're consigned
Let us some pleasing errors find."

—*To* x, p. ii, 211.

GENGHIS KHAN, 1162–1227 rise of, xiii, p. ii, 132, head of the Tartar hordes, 1220, 153, his religious and military discipline, 155, a great statesman and conqueror, destroys Bokhara, 158, had subdued half of China and Hindostan, Persia and Russia in eighteen years, 159, Died at seventy, 161, xv, p. ii, 262.

GEOMETRY, the claims of Descartes and Newton examined, xix, p. i, 169.

GERMAN EMPIRE, THE, and its fiefs, xiii, p. i, 216. See OTHO THE GREAT.

GERMANY UNDER RUDOLPH II., 1576, a student of astronomy under Tycho Brahe, xiv, p. ii, 226, its thirty years' war, 235.

GERMINATION. "Not that I'm in love with her, but there is no parting from her without some uneasiness, a kind of anxiety I never felt before; there's something very extraordinary in it."

—*The Scotch Woman*, ix, p. ii, 85.

GEWGAWS.

"Gewgaws which strike the vulgar eyes,
But which all men of taste despise."

—*The Temple of Taste*, x, p. ii, 47

GHOSTS. "Prodigies (omens) never appear to those who dread them not." —*Sémiramis*, ix, p. i, 177

— of the Saints scatter death among those who meddled with their tombs, vii, p. i, 59

GIANT, story of the terrible, never seen, therefore fervidly believed in, iv, p. ii, 30

GIDEON, his masterly strategical tactics, note, xx, p. i, 93.

GIFTS OF SOVEREIGNTIES TO THE POPES, Italy, Rome, Naples, England and Ireland, v, p. i, 156.

GIRARD, JEAN BAPTISTE, a Jesuit who was guiltless of sorcery, note, xx, p. i, 91.

- GIRL GRADUATE. "She's so clever, I'm afraid to speak"
—*Nanine*, ix, p. ii, 125.
- GLORIOUS WAR, its inherent absurdity, vii, p. ii, 194.
- GLORY BESTOWED ON DEITY by Self-Seeking Man'v, p. i, 204.
- GLORY EARNED.
"The love of glory is my ruling passion,
Fame is the fair reward of human toil,
And I would wish to merit it from you"
—*Catiline*, xiv, p. ii, 283
- GOATS, THE Requests of money to the Church to save the donor from being placed among the goats after death, xiii, p. i, 130.
- GOAT WORSHIP, v, p. i, 209.
- GODFREY OF BOUILLON, d 1100, Duke of Jerusalem, xiii, p. ii, 104.
- GOD.
"God's mercy I adore, revere His law,
Approach Him, mortals, with grateful awe."
—*The Nature of Pleasure*, x, p. ii, 242
— the philosophical and politic necessity for, v, p. i, 128
— necessity of believing in, v, p. i, 240; the universal principle of all things, v, p. ii, 109, 113, operation of Providence, vi, p. i, 188-195, stupidity not to recognize and adore the Supreme Power, vii, p. i, 64; v, p. i, 180, 188. See DEITY, DIVINE POWER, FREE WILL, MAN.
- GOD OF BATTLES. "The God of Wars is Valor"
—*The Henriade*, xxi, p. i, 148.
- GOD OF PEACE.
"Thinkest thou to rule them with an iron hand
And serve a God of peace with war and slaughter?"
—*Alzire*, ix p. 1, 7.
- GOLD COIN first struck in Europe by Edward III. of England, xiv, p. i, 69.
- GOLDEN BULL, THE, xv, p. ii, 290.
- GOLDEN CALF, THE, note, xx, p. ii, 156.
- GOLDEN MEAN, THE.
"Petronius's pleasure I'd avoid no less
Than Epictetus's austere excess,

Fatal to happiness is either scheme,
Bliss never was found in the extreme "

—*The Nature of Pleasure*, x, p. ii, 245.

GOLD-PLATED FAULTS. "Well, no matter, what does it signify? All these faults are nothing when people are rich." —*The Prodigal*, x, p. i, 146

GOLDEN SILENCE. "At court, my dear, the most necessary art is not to talk well, but to know how to hold one's tongue." —*The Tatler*, ix, p. ii, 264

GOLDSMITH, OLIVER, 1728-1774, his deftly expressed epigram, vii, p. ii, 234

—on Voltaire, i, p. i, 32.

GOOD COMPANY. "This world is composed of knaves, fanatics, and idiots, among whom there is a little separate society called Good Company "

—*Essays*, xix, p. 1, 251.

—"Plundered ' by whom? how? when? where? Oh from mere goodness of heart, our thieves were mighty honest creatures, amiable triflers, gamesters, bottle companions, agreeable story-tellers, men of wit and women of beauty." —*The Prodigal*, x, p. i, 185.

GOOD-DOING

"My heart once more

Shall taste its noble happiness, the best
And fairest treasure of the virtuous mind,
The happiness to succor the oppressed."

—*Mariamne*, viii, p. ii, 218.

GOOD FELLOWS, the free-thinker Bishop Lavardin founded the order of, vi, p. ii, 116

GOOD SENSE OF THEISM, which never persecutes, vii, p. ii, 80

GORTZ, HENERY DE, the able counsellor of Charles XII. of Sweden, xi, p. ii, 21; advises the King to purchase a peace from the Czar, 24; his grand scheme to gain allies for the King, 29; arrested by the States General of France, 33; released, and forms a plan to gain a peace in the interest of the Czar, 37, raises money by putting the value of one copper cent up to that of eighty, 38,

- is hated by the people but trusted by the King, 40;
after the death of Charles, is beheaded, by decree of
the Senate at Stockholm, 52.
- GOSLIN, BISHOP, a ninth century man of valor with battle
axe and arrows, XIII, p. i, 171.
- GOSPEL OF THE INFANCY, and fifty other conflicting gos-
pels in the early history of Christianity, IV, p. i, 112,
the Early Fathers and the false gospels, v, p. 1, 268,
the gospel according to Nicodemus, v, p. ii, 34; St
John's Gospel, its philosophy borrowed from Plato, v,
p. ii, 55.
- GOSSIP. "Ay, but the world will talk, madam."
—*The Prude*, ix, p. ii, 205.
- GOURDS, why they grow high here and low there, v, p. i,
303
- GOVERNING BADLY, under good laws, v, p. i, 277.
- GOVERNMENT SYSTEMS AND THEORIES, the ideal yet to be
found, vii, p. 1, 332
— of Louis XIV. xii, p. ii, 230.
— thoughts on, XIX, p. 1, 226.
- GRAFTING CHRISTIAN MEANINGS into pagan superstitions,
vii, p. i, 58.
- GRAND MONARQUE, THE, his personal appearance and man-
ner, xii, p. ii, 114.
- GRASPERS.
"The greedy Crassus, grasping his large heaps
Of ill-got wealth, enough to purchase Rome
And all her venal sons" —*Catiline*, ix, p. i, 247.
- GREAT FRIENDS
"I know the great too well. In their misfortunes
No friends so warm, but in prosperity
Ungrateful oft, they change to bitterest foes;
We are the servile tools of their ambition,
When useless, thrown aside with proud disdain."
—*Brutus*, viii, p. i, 251.
- GREAT MEN. "Characters of great men are always
viewed in a false light during their lifetime."
—*Essays*, XIX, p. i, 147.
- GREATNESS, a hack-word commonly misapplied so medioc-
rity, v, p. 1, 319.

— "'Tis but a step from triumph to disgrace."

—*Cæsar*, x, p. i, 98.

GREATNESS OF A NATION.

"That reverence and attachment to the State,
That sacred name of country, which awakes
The sense of honor in each patriot breast "

—*Catiline*, ix, p. i, 266.

GREECE, under the Ottomans, xvi p. 1, II, i, p. II

GREEK CHURCH, state of the, before Charlemagne, xiii, p. i,
89; ceremonial differences between it and the Latin
Church, their quarrels were over words more than
principles, 90; image worship led to imaginary miracle
working, 92

— the, of Russia, its area and strength, xviii, p. 1, 62.

— drama, x, p. ii, 131.

— Empire, fall of the, Michael Palæologus, his unworthy
statesmanship in submitting the claims of the Greek
Church to the Popes, xiv, p. i, 87, Sultan Amurath, 89

— Latin and German words signifying soul, vii, p. 1, 266

GREEKS, of all the people in the world, had the quickest
feeling, viii, p. i, 6.

GREGORIAN CALENDAR, THE, its correction of the Julian,
xv, p. ii, 24.

GREGORY, VII., POPE, d. 1085, the firebrand of Europe,
v, p. i, 329, rise of Hildebrand, the famous Pope,
xiii, p. II, 7, absolves King Robert after his excom-
munication, xiii, p. 1, 262, v, p. 1, 329 See HILDEBRAND;
HENRY IV., EMPEROR.

—IX, Pope, "THE HENRIADE," xxi, p. i, 61.

GRIEF.

"We seldom try to mitigate a grief

Which we contemn." —*Amelia*, viii, p. ii, 139.

GRIEF'S SILENT LANGUAGE, tears, vii, p. ii, 69.

GRISSEL, ABBÉ, and Abbé la Coste, note, xx, p. ii, 195.

GRIT.

"Wrongs unrevenged

To them are insupportable, and death

More welcome far than infamy "

—*Orphan of China*, viii, p. i, 233.

GROPEERS IN THE DARK.

"These priests are not what the vile rabble think them,
Their knowledge springs from our credulity."

—*Œdipus*, viii, p. ii, 187.

GROTIUS, HUGO, 1583-1645, on the rights of man, vii, p. i, 108, xv, p. ii, 63.

GRUB STREET. The low state of hack writing in the eighteenth century, libelling as a livelihood, xvi, p. i, 152.

GUESSES at the origin of the universe, vi, p. ii, 83. See GOD, EVIL, FREE WILL, LIBERTY.

GUISE, DUKE OF, the conspiracy of 1560, xv, p. i, 42, 72, 74, assassinated, 83, "*The Henriade*," xxi, p. i, 40.

GUSTAVUS ADOLPHUS, 1594-1632, a conqueror, xi, p. i, 16; performed the deeds for which Cardinal Richelieu got the credit, 17; xv, p. ii, 73.

GUSTAVUS, VASA, 1496-1560, a great soul, a born monarch, xi, p. i, 15, delivered his people and was made King; substituted Lutheranism for Catholicism, 16.

GUYON, MADAME, 1648-1717, and Quietism; the good woman who brought a torch to burn Paradise and a bowl of water to extinguish hell fire, that God should no longer be worshipped through hope or fear, vii, p. ii, 205. See FENÉLON, QUIETISM.

GYPSIES, Egyptians, Bohemians, xvi, p. i, 50.

A PHILOSOPHICAL DICTIONARY.

VOL. V. P. I., Continued—GALLANT—GREGORY.

G

GALLANT, various shades of meaning, 140.

GARGANTUA, THE GREAT, the Seine still exists from which he drank, yet there are doubting Thomases who refuse credence to his historian, Rabelais, 142.

GAZETTES, pioneers of modern newspapers, 146.

GENEALOGY, the unsatisfactory work of Matthew and Luke, 149, Buddha born of a virgin, 153, impregnation through the ear, say Augustine and Pope Felix, 155; Adam the ancestor of Mahomet, 158.

- GENESIS**, examination of the Biblical account, 159; the Phœnicians, Chaldeans, and Hindus, and their six periods of creation, 166; serpent the ancient emblem of life, 171; Elohim, 177; Noah and the rainbow, 179; Sodom; Lot's wife, 181; Abraham and Sarah, 183.
- GENII**, as easily to be believed in as good and fallen angels, 188.
- GENIUS**, or demon; Augustine on Apuleius, 192; is genius anything but capacity? 196.
- GEOGRAPHY**, modern increase of knowledge, admitted in this, is disputed in another direction, 199.
- GLORY**, glorious. Cæsar and Alexander glorious, Socrates only to be venerated, 200; our belittling of Deity by saying He hankers after it, 204; the Chinese who had not heard of little Judea, 205.
- GOAT**, sorcery; curious legends of goat worship, 209.
- GOD**, gods; belief in God derived from reason, 215; our ignorance of the Divine nature, 216; universal belief in a Deity, silliness of anthropomorphism, 218; Augustine against gods, 220; Cicero's belief, 222; Spinoza's philosophy examined, 224; Mirabaud's "System of Nature" examined, 231; story of the eels on which the system is founded, 235; necessity of believing in a Supreme Being; Hobbes' opinion of God in the constitution, 240; exalted conception of Deity, 247; dialogue of the simple Dondinac and the learned Logomachos, 248; the ant and the mole discuss architecture, 252.
- GOOD**, the sovereign good, the philosophy of happiness, 252; a problem for Archimedes, 254; the sovereign good chimera, 257.
- and evil, physical and moral, 259; the necessity of pain, 264.
- GOSPEL**, the early Fathers and the false gospels, 268.
- GOVERNMENT**, origin of, 271; let him govern who can, 277; singular doings under an ideal modern government, 278; parable of the eagle, the vultures, the owl, and the birds they ruled, 282; picture of the English gov-

- ernment, 285; its love of liberty, 291; the House of Commons embodying the power of the people, 292; advent of the priest in politics, 296; Magna Charta extorted from John by the barons, 298; how a happy community was extinguished by the Inquisition, 302.
- GOURD, Calabash; why they grow high here, and low there, 303.
- GRACE, in its various significations, 304.
- (of) in the theological sense, 308; Homer as a theologian, 311; imputing partiality to God, 314.
- GRAVE, gravity, various meanings, 317.
- GREAT, greatness, common misapplication of the term to mediocrity, 319; various significations, 322.
- GREEK, on the extinction of the Greek language at Marseilles, 324.
- GUARANTEE, its derivation and uses, 327.
- GREGORY VII., d. 1085, the firebrand of Europe, but a great man, 329; estimate of his character and career, 330. See HILDEBRAND
- (End of Philosophical Dictionary)

H

- HAIR, importance of keeping it uncut, vii, p. ii, 74
- HAM, why he was changed from a white to a black man, v, p. 1, 25.
- HAMLET, plan of the tragedy; resembles that of the "Electra," its construction analyzed; the whole glory of the play due to Saxo, the grammarian, whose story Shakespeare has merely turned into dialogue; Hamlet's soliloquy as translated by Voltaire, xix, p. ii, 124. See ENGLISH STUDIES, Dramatic Construction.
- "It is a gross and barbarous piece, and would never be borne by the lowest of the rabble in France or Italy. * * * Yet we find in 'Hamlet,' which is still more strange and unaccountable, some sublime strokes worthy of the greatest genius"
- Essays*, xix, p. 1 136.

- criticism of its plan, xix, p. ii, 122-174.
- HANGMAN, THE, a doubtful benefactor, iv, p. ii, 282.
- HAPPENINGS "By what arm
God sends us help, it matters not, for justice
With wisdom oft conspires to draw advantage
Alike from our misfortunes, and our crimes."
—*Zaire*, x, p. i, 39.
- HAPPIER THAN WOMEN? Are men, v, p. ii, 6.
- HAPPINESS
"I am distracted with a thousand cares.
. . . . When I was a poor unknown
I was more happy"—*Orphan of China*, viii, p. i, 215.
— Make the most of it while it lasts, v, p. i, 252
- HAPPY AGES, FOUR, those in which the arts were carried
to perfection, xii, p. i, 5.
- HAPPY SOULS. "Those who want nothing never can
be poor" —*The Scotch Woman*, ix, p. ii, 35
- HAROUN-AL-RASCHID, contemporary with Charlemagne,
xiii, p. i, 62.
- HARPIES, THE, note, xx, p. ii, 259.
- HASTEN SLOWLY. "I judge not with the hasty mul-
titude" —*Edipus*, viii, p. ii, 176.
- HASTINGS, BATTLE OF, 1066, xiii, p. i, 272.
- HEALTH, TO RESTORE, simple diet and soft water, vii, p. i, 39
— "Goddess who dost make blest the earth,
Health, who to temperance owest thy birth."
—*The President, Hénault*, x, p. ii, 284
- HEALTHY OR WISE "A gracious God should make
his creatures happy." —*Pandora*, ix, p. i, 302.
- HEART, THE.
"Thus God, to whom each man his being owes,
In every heart the seeds of virtue sows."
—*The Law of Nature*, x, p. ii, 26
- HEART-BREAK "The heart oppressed is ever diffi-
dent" —*Alzire*, ix, p. i, 22
- HEART-WHOLE.
"I'd sooner die, my life's at thy command
But not my heart." —*Amelia*, viii, p. ii, 121.

- HEAVEN, curious conceptions of the ancients, v, p. ii, 9.
 HEAVEN'S SANCTION.
 "That old pretense through all revolving time,
 Divine religion, veiled the horrid crime."
 —*The Henriade*, xxi, p. i, 42.
 HEAVEN-SENT? "O, heaven! what woes dost thou
 inflict upon me." —*Zaire*, x, p. 1, 72.
 HEBREW, the Fathers of the Church ignorant of Hebrew,
 except Jerome, Origen, and Ephrem, vii, p. i, 19.
 HEBREWS, the remarkable nation, v, p. ii, 266; their history,
 xi, p. ii, 193; philosophy, 207; idolatry, 208. See JEWS.
 HELL, as constructed by the Greeks, v, p. ii, 21; and re-
 constituted by Jesus, 24-33.
 HEN-ROOST a perfect representation of a monarchy, vi,
 p. i, 87.
 "Henriade, The," Epic of France, in Ten Cantos;
 Dedications to Louis XIV. and Queen Caroline of
 England, xxi, p. i. Introduction, 5.
 Canto i. p. 9; ii. 23; iii. 38; iv. 53; v. 70; vi. 83; vii.
 96; viii. 115; ix. 132; x. 144.
 LETTERS OF VOLTAIRE TO AND FROM DISTINGUISHED
 PERSONS161
 BUSINESS LETTERS185
 FAC-SIMILE OF VOLTAIRE'S HANDWRITING230
 MISCELLANEOUS PAPERS—
 ON SPINOZA231
 ON THE EXISTENCE OF GOD.....238
 THE FAMILIES OF CALAS AND SIRVEN.....245
 FANATICISM249
 EVIL JURISPRUDENCE252
 FREE TOLERATION254
 ANTI-TOLERATION258
 PARTY SPIRIT262
 NOTES ON SOME WRITERS IN THE AGE OF LOUIS
 XIV. 267
 HENRY IV. OF FRANCE, 1553-1610, hero of "The Henriade;"
 before he was King, defiance of the Pope, xv, p. i, 79,
 his victory at Coutras, 80; born to trouble, 91; in a
 battle at fourteen, 1569; three years a prisoner of state,
 often in extreme destitution, succeeded to the throne

on the murder of Henry III., 92; a rival King set up against him, gives battle to armies with a devoted handful of men, 93; defeated the Leaguers at Ivry by personal bravery, 94; the white plume of Navarre a merciful victor, 95, besieges Paris, 95; his amour with Gabrielle D'Estrees, 96, 100, intrigues of Philip II, 97; Henry drives the Duke of Parma out of France, 97; for reasons of state Henry becomes a Catholic, 99; "his conversion doubtless secured his eternal welfare, but it added nothing to his right to the crown," 101; entered Paris as King, 1594, 102; yet had the enmity of Pope and church, had to fight for his existence against armies and would-be assassins, 103; success at last, 104; "the bravest, most merciful, most upright, most honest man of his age," 105; convenes an assembly of the states-general, 106; is given a fine army, with which he drives out Spanish invaders of Amiens, 108; his beneficent reign, what he did for the nation, 109; motives of those who sought his murder, 115, is assassinated by Ravaillac, a fanatical mendicant friar, 1610, 121. See MEDICI, MARY DE.

—and the Pope, their injustice to Ferrara, v, p i, 45; anecdotes of Henry, v, 177, a soldier lover, xvi, p. i, 273, 276, Ravaillac, 281, note, xx, p. ii, 104.

HENRY THE FOWLER, 929, a worthy prince, xiii, p. i, 219.

HENRY III. OF FRANCE, 1551-1589, and the murder of the Duke of Guise, xv, p. 1, 76, is assassinated by a friar, 88.

HENRY II. OF ENGLAND, 1133-1189, xv, p ii, 252.

HENRY V. OF ENGLAND, 1388-1422, battle of Agincourt, xiv, p. i, 24; King of France and England, died in his thirty-fourth year, 31

HENRY VII. OF ENGLAND, 1456-1509, his avarice, shrewdness, and success, xiv, p. 1, 264.

HENRY VIII. OF ENGLAND, 1491-1547, and the ecclesiastical upset, xiv, p. ii, 92, his experiments in marriage and divorce, 93, his theological battles with the

Popes, 96, causes himself to be declared supreme head of the Church in England, a fatal blow to Papal power, 98. his despotic spoliation of the religious houses, 100, a trimmer between the Catholic and Lutheran principles, 101; his persecutions and revenges, 102, execution of Anne Boleyn after illegitimizing Elizabeth, 104, his absolute control of Parliament and the Church authority, 105.

HENRY THE IMPOTENT, OF SPAIN, 1454, xiv, p. i, 172. his wooden effigy publicly deposed, 173.

HERACLIVS, EMPEROR, 575-641, dead, his widow poisoned her son-in-law, for which her tongue was cut out and her son's nose slit, all because of the dispute whether Jesus had two wills, with his two natures, vii, p. ii, 221.

HEREAFTER.

"Thou seest I am descending to the grave,
To seek the King of Kings, and ask of Him
The due reward of all my sufferings past."

—*Zaire*, x, p. i, 44.

HEREDITY.

"Man's born to err, the potter's forming hand,
Soft earth is far less able to withstand,
Than can the mind resist the potent sway
Of prejudice, which mortals still obey "

—*The Temple of Taste*, x, p. ii, 61.

HERESY, the bloodthirsty cant-cry of the Church in its strong days, v, p. ii, 36.

HERETICS OUGHT TO BE KILLED, v, p. ii, 234; marriages with, vi, p. i, 197, had no rights except to death, vii, p. i, 110.

HERETICS

"See an Inquisitor, with an air benign
His neighbor's body to the flames consign;
Much sorrow at the tragic scene he shows,
But takes the money to assuage his woes "

—*The Law of Nature*, x, p. ii, 32.

HERMAPHODITES, vii, p. ii, 74.

HERODIANS, iv, p. i, 133

HERODOTUS, B. C. 480-408, his amazing stories on circumcision, iv, p. i, 191; iv, p. ii, 120, his "history," v, p. ii, 72, his first-hand testimony is trustworthy but not what he relates on the authority of the Egyptians, xi, p. ii, 278, xix, p. i, 257.

HIDDEN SPRINGS

"Our actions oft, even in our great concerns
Are but effects which from our passions spring,
Their power tyrannic we in vain disguise,
The weak is oft a politician deemed."

—*Olympia*, viii, p. i, 113.

HIGH AND LOW. "We have all our weaknesses."

—*Catiline*, ix, p. i, 266.

HIGHLANDERS, SCOTCH, the only people on earth who dress in the military garb of the ancient Romans, xiii, p. i, 123

HILDEBRAND, POPE GREGORY VII. d. 1085, his rise and career, xiii, p. ii, 7; his threat of excommunication against all laymen who conferred benefices and clerics who accepted them, 9; denounces the King of France and summons Emperor Henry IV. to Rome to answer charges, 10; who caused the Pope to be imprisoned and deposed, 12; Gregory in reply deposed the emperor, who was seized by rebel princes, and held for trial before the Pope, 14; Henry, in penitence, crosses the Alps with a few servants and offers his submission to the Pope at Canossa, whose guards stripped the emperor and robed him in haircloth, in which condition, and barefoot, he had to wait, in January, 1077, and fast three days before he was allowed to kiss the Pope's feet, 14; Gregory granted him absolution but held him for trial, which created sympathy for Henry, who headed a Lombardy army against the Pope, while the Pope was raising all Germany against Henry, and ex-communicated him again, 1078, presenting the crown to Rudolph, 16; Henry replied in 1080 by convening a council of Bishops, who excommunicated and deposed Pope Gregory, electing Guibert in his stead, and as deposed

- emperor, he headed an army against Rudolph, 17; who was defeated by Godfrey of Bouillon, 18; in 1083 Henry laid siege to Rome and ultimately took it, the Pope fortifying himself in the Castle of St. Angelo, where he defied and excommunicated Henry for the third time, the city was ravaged by the soldiers; Gregory died in 1085, his memory detested by Kings, but the Church made him a saint, 22, Henry was deposed in 1106 and died in poverty, his body being cast out of its church grave by the son who had betrayed him to his enemies, 24. See iv, p. i, 164, GREGORY VII, HENRY IV. EMPEROR.
- HINCMAR, ARCHBISHOP, d. 882, his deposition of Bishop Rotade, iv, p. ii, 63.
- HINDERING KNOWLEDGE. "Why should you hinder people from fighting, if they have a mind to it?"
—*The Scotch Woman*, ix, p. ii, 86.
- HINDSIGHT "O, 'tis a vile world' if there is any love or affection to be expected, it must be from a wife, the difficulty is how to choose one."
—*The Prude*, ix, p. ii, 183.
- HIRELINGS
"Are, then, these holy instruments of heaven
Infallible? The ministry indeed
Binds them to the altar, they approach the gods,
But they are mortals still" —*Œdipus*, viii, p. ii, 186.
- HISTORIAN, a naked truth teller; Historiographer, a smooth story teller, v, p. ii, 57
- HISTORIANS FALSIFY, philosophers only err, iv, p. i, 334.
- HISTORIANS AND THEIR HEROES. "The business of a historian is to record, not to flatter; and the only way to oblige mankind to speak well of us, is to contribute all that lies in our power to their happiness and welfare,"
—*Charles XII. of Sweden*, xi, p. i, 10
- HISTORICAL FABLES, xix, p. i, 257
— Problem respecting the execution of Joan of Arc, xx, p. ii, 19

—READING. "After having read the descriptions of three of four thousand battles, and the substance of some hundreds of treaties, I do not find myself one jot wiser than when I began, because from them I learn nothing but events."

—*Observations on History*, xix, p. i, 265.

—TALES "This has been related by many historians, and cannot be denied without overturning the very foundations of history, but it is equally certain that we cannot give credit to it without overturning the very foundations of reason"

—*General History*, xiii, p. i, 298.

—"truth, especially in the innocent stories, diminishes as investigation probes into it," vii, p. ii, 132.

HISTORIES, plagiarisms and other offenses in, v, p. ii, 87.

HISTORY VERSUS FABLE, iv, p. ii, 321.

—the point of view from which it should be considered xvi, p. i, 133; is little else than a long succession of useless cruelties, 135.

—the study of, what it ought to do for us, x, p. ii, 257, 266.

—Additions to "Ancient and Modern," xv, p. ii, xvi, p. i. Supplementary notes.

History of Louis XIV. "In this history we confine ourselves to what is deserving of the attention of all ages, what paints the genius and manners of mankind, contributes to instruction, and prompts to the love of virtue, of the arts, and of our country."

—*Age of Louis XIV.*, xii, p. i, 11.

HOBBS, 1588-1679, not an atheist, iv, p. ii, 98. would have hanged the man who introduced a God into the Constitution, v, p. i, 240, xviii, p. ii, 274

HOCHSTADT, BATTLE OF, also known as Blenheim, xii, p. ii, 30.

HOLLAND IN THE SEVENTEENTH CENTURY, xv, p. ii, 57; its commerce, Calvinism and wars. John of Barneveldt, 62, Grotius, 63.

—conquest of, by Louis XIV., xii, p. i, 149.

- primitive simplicity of its people under William the Silent, xiv, p. ii, 304
- a custom in, *Essays*, xix, p. i, 68.
- HOLY DAYS, their effect on national life, v, p. i, 42.
- Ghost, double or single procession of the; how the Nicene creed was made up xiii, p. i, 127.
- Office, history of the. See INQUISITION
- Oil, the, made in heaven, note, xx, p. i, 49.
- See, its return from Avignon to Rome in the Fourteenth century after an absence of seventy-two years, xiii, p. ii, 237.
- HOME.
- “Where'er the mind with ease and pleasure dwells,
There is our home, and there our native land.”
—*Mahomet*, viii, p. ii, 21.
- HOMER'S ILIAD, not ridiculous to Greeks, Pope's admission, iv, p. ii, 251, as a theologian, v, p. i, 311, his ocean was only the Nile, v, p. ii, 12.
- HONEST AND STRONG
- “We are corrupted, but one upright man
May save the state” —*Catiline*, ix, p. i, 241.
- HONEYMOONS TAXED BY THE BISHOP, vii, p. ii, 65.
- HONOR “Honor is the first of laws,
Let me observe it” —*Ædipus*, viii, p. ii, 176.
- HONORABLE POVERTY. “Poverty is not intolerable,
but contempt is, I am satisfied to be in want, but I
would not have it known”
—*The Scotch Woman*, ix, p. ii, 18.
- HONORS TO MERIT. “The English honor and reward
superior talents of every kind. Writers, scientists and
artists are Members of Parliament, ambassadors, min-
isters of state, riches are heaped upon them while
they live, and monuments erected to them after their
death” —*Preface to Zaire*, x, p. i, 10.
- HOPE.
- “All may be well; that hope can man sustain,
All now is well; 'tis an illusion vain.”
—*The Lisbon Earthquake*, xiv, p. i, 18.

HOT-HEADEDNESS.

"He's ardent and impetuous, and prone
 Sometimes to serve the gods, sometimes offend.
 The world has many characters like his,
 Made up of passion and religious zeal,
 With headlong passion tenderness they mix
 They oft repent, and all things undertake "

—*Olympia*, viii, p. i, 113

HOUSE OF COMMONS, the English, and power of the people,
 v, p. i, 292

"HUDIBRAS," Butler's ridicule of the Puritans, iii, p. ii,
 291.

HUGO, VICTOR, Oration on Voltaire, i, p. i, 44

HUGUENOTS, their virtues and political failings, xi, p. ii, 113;
 half a million driven from France, carrying arts and
 industries with them, 129, persecution of those who
 returned to France, 131, rise of fanatical sects, 132.

HUMAN NATURE good at bottom, even in the Dark and
 Middle Ages, xvi, p. i, 141.

—PROGRESS. "It is not in the nature of man to de-
 sire what he does not know. He required not only
 a prodigious space of time, but also a number of
 lucky circumstances for raising himself above the level
 of mere animal life."—*General History*, xiii, p. i, 16.

—sacrifices in all religions, v, p. ii, 135

HUMANITY.

"Is there a man from human error free?"

Is there a King without some human weakness?"

—*Brutus*, viii, p. i, 244.

HUME, DAVID, 1711-1776, his weighty argument, vi, p. ii, 263.

HUMILIATION. "Wanders unknown,

Unpitied, suffers all the bitter woes

And cruel scorn that waits on penury,

Misery like this will bend the firmest soul."

—*Méropé*, viii, p. i, 50

HUMILITY. "Some people will give themselves very
 humble titles providing they are sure of receiving very
 proud ones in return."

—*Titles of Honor*, xix, p. i, 205.

- HUSBANDRY.** "Love, my dear niece, is not always the only thing to be thought of."—*The Prude*, ix, p. ii, 165.
- HURON, THE, OR PUPIL OF NATURE.** See ROMANCES.
- HUSS, JOHN, 1369-1415, xi, p. ii, 109; ignorance of the people and tyranny of the Church, xiii, p. ii, 260, good men burned at the stake, 266.**
- HYPNOTIC Manifestations of the Convulsionaries of 1724,** iv, p. i, 286.
- HYPOCRISY.**
 "Henceforth let mortals know that there are crimes
 Offended heaven never can forgive."
Sémiramis ix, p. i, 225.

A PHILOSOPHICAL DICTIONARY.

VOL. V, P. II. HAPPY—HYPATIA.

H.

- HAPPY,** the philosopher mistaken who said "Call no man happy until he is dead," v, p. i, 5, is man happier than woman? 6.
- HEAVEN,** the firmament; our illusions, 9; theory that the earth is flat, 11; astronomical absurdities of the Early Fathers, 13; Homer's conception of the upper realm of the gods, 15; Moses as a philosopher and scientist, 19.
- HELL,** its king, queen, housekeepers and fate-dealers, its royal councillors and three-headed dog, 22; Virgil, Lucretius, Horace, Seneca and Cicero laughed at the fabled inferno, 23; hell not mentioned in the Pentateuch, 24; its revival by Jesus, 25; utility of the doctrine of eternal damnation to some divines, 31, 32; the descent of Jesus into, 33; dicta of Peter and the Early Fathers, 34.
- HERESY,** the unjust stigma of, 36; the Pagan religions knew nothing of heresy, being concerned with moral conduct, 39; rise of the persecuting spirit in Christianity, 39; persecution creates faction, 44; toleration the surest method of weakening a sect, 45; toleration was never a clerical virtue, 47; the simple and sweet

- method of Nestorius with heretics, 48; fine points in heresy, 49; faction quarrels among Christians caused the loss of hundreds of thousands of lives, 50.
- HERMES**, Mercury Trismegistus, translated by Scaliger, 54; its philosophy of the universe, 55.
- HISTORIOGRAPHER**, a whitewasher when the historian has blackened a character, 57; exemplified in the lives of Louis XIV. and others, 58.
- HISTORY OF OPINIONS**, mostly errors, 61; fabulous foundations of early history, 62; the records of Babylon, of Chinese astronomy, and the Greek sculptures, 63; the monuments of Egypt, 69; theories of the early writers, 70; the wonders of Jewish history, 75, Gregory's picture of Emperor Julian, 76; the certainty and uncertainty of history, 78; whether temples, festivals, ceremonies, and medals are historic proofs, 81; rules for the historian, 84, satirical history, a personal grievance in the case of La Beaumelle, "the most infamous trick that ever disgraced literature," 87; style and method in writing, 90; chronicles of the Jewish Kings, 93; bad actions excused in some histories, instances of, 95.
- HONOR**, whether a republic or a monarchy most encourages virtue in its ruling class, 99.
- HUMILITY**, is it a virtue that pays? 101.
- HYPATIA**, 370-415, a Parisian parallel, 103, Saint Cyril caused this saintly woman's martyrdom, 104; when "infidels" strip beautiful women it is not to massacre them, 104.
(End of Philosophical Dictionary.)

I

- IDEAL RELIGION, THE**, for a state establishment, vii, p. 1, 84.
- IDEALS.** "If we must follow none
But perfect princes, whose unbiased hearts
Are free from every vice and every weakness,
Whom shall we serve?" —*Amelia*, viii, p. ii, 90.

IDLE SOULS.

"'Tis best the mind should be employed,
 Indolence leaves a craving void;
 The soul is like a subtle fire
 Which if not fed must soon expire."

—*To a Princess*, x, p. ii, 208.

IDIOMATIC EXPRESSIONS in every language, xix, p. i, 10.

IGNATIUS ST., d. 107, martyrdom of, iv, p. i, 144.

IGNORANCE, our knowledge ends in, vi, p. 1, 271.

IGNORANCE.

"My triumphs
 From error's fruitful source incessant flow."

—*Mahomet*, viii, p. ii, 63.

— "In the whirlpool called the world
 Man's through so many errors hurled,
 That it can coxcombs please alone
 By whom it ne'er was rightly known "

—*To Madame De* . . . , x, p. ii, 218.

IGNORANT PHILOSOPHER, THE, xiii, p. ii, 219. See PHILOSOPHER, THE IGNORANT

IMAGES venerated but not worshipped by pagans and in oriental religions, v, p. ii, 127.

IMAGINATION

"The ties of nature
 Are not more strong than those of fantasy."

—*Orphan of China*, viii, p. i, 203.

IMMACULATE CONCEPTION OF THE VIRGIN MARY, *by her mother*, (the doctrine widely misconceived to this day), vii, p. ii, 141.

IMMERSION, BAPTISM BY.

"One can't but think it somewhat droll,
 Pump water thus should cleanse a soul," iii, p. ii, 202.

IMMORTALITY, will John Smith still be John Smith when he is an angel or a denizen of hell? v, p. ii, 116.

— Bishop Warburton on the disbelief by the Jews in, vii, p. i, 73.

IMPERIALISM

"New empires will demand
 New names, we must have one more great, more sacred,
 Less liable to change."

—*Cæsar*, x, p. i, 104.

IMPERIOUS CÆSAR.

"But Cæsar is beloved, respected, feared,
The Senate and the people all admire
And court him; statesman, general, magistrate;
In peace revered, and terrible in war;
A thousand ways he charms the multitude."

—*Catiline*, ix, p. i, 245.

IMPOSE ON THE PEOPLE, how far should we, xix, p. i, 199.

IMPOSSIBILITIES, *i. e.* miracles, vi, p. i, 272.

IMPOSTORS

"Every bold impostor,
May forge new fetters and enslave mankind,
He has a right, it seems, to cheat the world
If he can do it with an air of grandeur."

—*Mahomet*, viii, p. ii, 41.

IMPRUDENCE.

"The bonds, that folly and imprudence knit
Are dangerous, guilt doth sometimes follow close
The steps of innocence, our hearts deceive us,
And love, with all his store of dear delights,
May cost us tears." —*Mahomet*, viii, p. ii, 50.

IMPULSES.

"To feel a passion for a worthy object,
Is not a weakness in us but a virtue "

—*Mariamne*, viii, p. ii, 241.

INCESTUOUS OFFENSES, vi, p. ii, 76

INCIDENTS IN THE LIFE OF VOLTAIRE, i, p. i, 15.

INCORRUPTIBLE.

"Thy outrageous virtue
Can serve no purpose but to make thee foes "

—*Catiline*, ix, p. i, 268

INCREDULITY THE FOUNDATION OF ALL KNOWLEDGE, xix,
p. i, 269.

INDEPENDENCE. "It is with the point of the sword
that diplomas should be signed securing this natural
prerogative," vii, p. ii, 155.

INDIA, two thousand five hundred years ago, xiii, p. i,
39; fables of Pilpay, 39; the game of chess, 40, the cus-
tom of suttee, 42; Brahmin religions, sublimity and
superstition, 437; xv, p. ii, 134, 173, its learning, cus-

- toms, dietary, trade, the suttee, 178, morals, 179, religions, 181-192.
- INDIANS, SUBJUGATION OF. "We drain ourselves of men and money to carry destruction against each other in Asia and America. The Indians, whom we have compelled by force or artifice to admit our settlements among them, and the Americans, from whom we wrested their continent after having dyed it with their blood, look upon us as the foes of humankind," xii, p. 1, 261.
- INDIFFERENCE OF ROMAN RULERS to Jewish and Christian religions, xiii, p. i, 67.
- INDULGENCES AND ABSOLUTIONS, official price list, vii, p. i, 136.
- INFALLIBILITY OF GENERAL COUNCILS, iv, p. i, 316.
- INFERNAL ENTERPRISE OF WAR, vii, p. ii, 194.
- INFIDEL, AN. "O he's a wicked wretch, he has offered up no cakes to Ceres!" —*Socrates*, viii, p. ii, 298.
 "Can there be
 Such virtue in an infidel?"
 —*Mahomet*, viii, p. ii, 57.
- SALADIN, THE. "By his last will, 1195, he left money to be equally distributed between the poor Mahometans, Jews and Christians, intending to inculcate that all men are brethren; and that when we would assist them we are not to inquire what they believe, but what they suffer."—*General History*, xiii, p. ii, 121.
- INNATE GIFT "Every man is jealous when he is in love, and every woman even before she is so."
 —*Nanne*, ix, p. ii, 109.
- INNOCENT SUPERSTITIONS, dancing on Saints' days, vii, p. ii, 29.
- INOCULATION IN ENGLAND, its success, xix, p. i, 97. xix, p. ii, 19.
- INQUISITION, THE, first established by Pope Innocent III. in 1200, xiv, p. ii, 150, its progress through three centuries, 155; Torquemada the butcher-cardinal, 156; kings and priests witnessed the tortures and burnings, 159, it did more to perpetuate Protestantism than all the arguments and preachings of scholars and orators, 162.

- how it exterminated a happy community, v, p. i, 302;
a satire on its decrees, xix p. i, 190; note, xx, p. i 240.

INQUISITOR, IN THE INFERNO.

"I ne'er was born to doom mankind to die,
Wherefore, I'm broiled for making others fry."

—*La Pucelle*, xx, p. 1, 180

INSIGHT

"I know thee well, thy virtues and thy frailty,
Know what thou canst and what thou darest not do "

—*Catiline*, ix, p. 1, 285.

- "He judges not of soldiers by their size."

—*Epistle*, x, p. ii, 252.

INSTINCT, the soul of beasts, vii, p. i, 273.

INSTINCTIVE PERCEPTION OF JUSTICE imparted to us by
God, vi, p. i, 27.

INSUBORDINATE CHILDREN. "All the crosses and
disappointments that make families unhappy, come
from undutiful daughters."—*The Prodigal*, x, p. i, 160

INTEREST IS THE GOD OF MEN, when banded in sects, vii,
p. ii, 106.

INTOLERANCE. "If you have two religions among
you, they will massacre each other; if you have thirty
they will live in peace " vii, p. ii, 103.

- "Religion is a dreadful power."

—*Mahomet*, viii, p. ii, 66.

- "Go and get together as many bawling enthusiasts
as you can, and cry out, Impiety! Impiety!"—*Socrates*,
viii, p. ii, 293; vi, p. ii, 154. See TOLERATION.

INTROSPECTION.

"Of mercy every mortal stands in need.

If innocence alone could heaven approach,

Who in this temple would adore the gods?"

—*Olympia*, viii, p. i, 118.

INVENTIONS, by the Chinese of antiquity, paper, silk
stuffs, porcelain, astronomical instruments, glass, print-
ing, bells, gunpowder, xiii, p. i, 27.

- of the fourteenth century, xiv, p. 1, 42; windmills, clocks,

- compass, paper, linen, how many of our supposed inventions we owe to foreigners, **xix**, p. i, 94.
- IRELAND**, given by King John [Lackland], and also England, to Pope Innocent III, **1213**, iv, p. ii, 164.
- transition from idolatry to Christianity, **xiii**, p. i, 138.
- Louis XIV. sends the refugee, James II. of England, into Ireland backed by a French fleet, the battle of the Boyne, James and the French against William III. and the Irish, July, 1690, **xii**, p. i, 233, victory of the latter, 236.
- IRENE**, EMPRESS and wife of Charlemagne, who caused her son to be put to death after she had put out his eyes, **xiii**, p. i, 107, her restoration of image worship by the Council of Nice, 124.
- ISABELLA**, Queen of Edward II. of England, and the emasculation of Spenser, **xv**, p. ii, 291.
- ISRAEL**, THE CHILDREN OF, always fighting each other, **xi**, p. ii, 199. See **JEW**S
- ITALY AND THE CHURCH** before the time of Charlemagne, **xiii**, p. i, 65
- Empire of, 1056-1073, the making of Popes under Henry IV., **xiii**, p. ii, 5.
- in the fifteenth century, **xiv**, p. i, 184, wars and feuds, 192, **xvi**, p. i, 53.
- in the sixteenth century, **xv**, p. ii, 17; troubles of the papacy, Cardinal Caraffa strangled by order of Pope Pius IV., 18; see **COUNCIL OF TRENT**, 19; the Church's little miracle shows, smiled at by the wise, who know that ignorance needs the discipline of mystery, 22; the calendar reformed by Gregory XIII, 24, Pope Sixtus V, son of a laborer, himself a swineherd, 29; an illustrious pontiff, 31, his enrichment of Rome, 34, his successors, 39, Venice and Malta, 50, **xvi**, p. i, 53.
- the war of 1741 penetrates into, **xvi**, p. ii, 161, forcing the passage of the Alps, 163
- ITALIANS**, their devotion to music has retarded the development of their literature, **xix**, p. i, 115, even they, at last, were convinced that the earth turns round, **202**.

A PHILOSOPHICAL DICTIONARY.

VOL. V, P. II—Continued.

IDEA—INUNDATION.

- IDEA**, ideas, like our hair, can be dressed and cultivated, but not produced at will, v, p. ii, 104, ideas given us by the Eternal Being, 109; organization of the senses, 110; God the universal principle of all things, 113.
- IDENTITY**, the body changes, memory remains, 114; difficulties in the doctrine of personal immortality and future punishment, 116.
- IDOL**, idolator, idolatry; no adoration of idols in paganism or Catholicism, 120; the ancient idolatry examined, 121; the images of gods were not the gods, 127; whether the Persians, Sabines, Egyptians, Tartars and Turks have been idolaters, 127; human sacrifices, 135; pure theism of Epictetus and Marcus Aurelius, 137.
- IGNATIUS LOYOLA**, 1491-1566, otherwise St. Inigo the Biscayan, 139; his remarkable life, 140; in contrast with George Fox the Quaker and Count Zinzendorf the Moravian, 142 See **JESUITS**, **LOYOLA**.
- IGNORANCE**, most dangerous in critics, reply to the Abbé Francois, 143; Adonai, Melchom, Jehovah, Baal, Bel, Shaddai, Eloi, 146; Newton, 150.
- IMAGINATION**, the philosophy of, 155; passive and active, 159; its uses in literature and art, 165; imagination of animals, dogs hunt in dreamland, 167; our inability to create an idea or image, 168.
- IMPIOUS CONCEPTION OF GOD**, representing a bearded being, 172; judging Him by the creature's standard, 173.
- IMPOST**, tax gatherers cursed in Holy Writ, 174; modes of raising money to sustain government, 176.
- IMPOTENCE**, ancient law and witchcraft relating to, 181; Mosaic code does not deal with it, 183; the gospels on divorce, 183; the cases of Henry IV of Castile, Alfonso of Portugal, and the Marquis de Langeais, 184.

- INALIENATION, inalienable domain, 187.
- INCEST, 188
- INCUBUS AND SUCCUBUS, cohabitation with devils, 190.
- INFINITY, beyond finite ken, 193; infinite power, wisdom, goodness; God can make a stick without two ends, but does not, 199.
- INFLUENCE, its actuality and mystery, 199; upon the fœtus, 203
- INITIATION, ancient mysteries, 205; pagan slanders against the Christian mysteries, 211; the accusations by Christian writers, 212.
- INNOCENTS, massacre of the, examination of the evidence, 214.
- INQUISITION, THE, originated with the Apostles, 218; history of, 220; citations from instructions to Inquisitors authorizing atrocious rulings, 230-235; the Inquisition in Portugal; a powerful machine for increasing the power of priests and the breed of hypocrites, 235.
- INSTINCT, something divine, 241.
- INTEREST, the prime motive in religion and commerce, 243; the Jansenist and the Dutch merchant, 245.
- INTOLERANCE, the damnation of the great and good, Newton, Locke, Milton, Shakespeare, et al., 248.
- INUNDATION, an impossible universal, 251.
- (End of Philosophical Dictionary.)

J

JACK IN OFFICE

"It ill becomes a temporary power,
Like thine, to boast of its authority"

—*Catiline*, ix, p. i, 236.

JACOVELLO AND THE ORACLE, vi, p. ii, 95.

JAIL, the nail she drove into Sisera's head, note, xx, p. i, 93.

JAMES II. OF ENGLAND, 1633-1701, befriended as refugee by Louis XIV., xii, p. i, 223. See IRELAND, and STUARTS.

JANSENISM WAS BEGUN IN 1552 by Michael De Bay, xi, p. 11, 141; was condemned by Pius V. in 1567, 142, the doc-

- trine of concomitant concurrence, 144; Cornelius Jansenius, Bishop of Ypres, wrote a book upholding this doctrine and became the head of a sect, 145; it was condemned by Rome in 1641; a girl cured of an eye disorder by kissing a thorn from the crown of Jesus, a Jansenist miracle, 152; persecuted, they grew stronger, 154; peace made by Pope Clement IX., 155; quarrels over fanciful propositions, 158; suppression of a nunnery, 159; Père Quesnel imprisoned for his book, 161; Antoinette Bourignon, the rich fanatic, 162; the grand dispute was quelled by the people's prosperity and preference for luxury and pleasure over theological controversy, 173; insignificance of Jansenism as seen from outside, 179, note, xx, p. 1, 125, 129
- JAPAN EXPLORED by Marco Polo and the Portuguese, xiv, p. ii, 173, its government, religion and civilization, 174.— in the seventeenth century, xv, p. ii, 156.
- JEALOUSY. "Husbands may be jealous, Remember that and tremble."
—*Alzire*, ix, p. i, 38.
- JEANNOT AND COLIN. See ROMANCES.
- JEHAN, SHAH, d 1666, xv, p. ii, 135.
- JEHOVAH, Adonai, Baal, Bel, Adad, Shaddai, Eloï, Melchom, Melek, local names of God, v, p. ii, 146, 253.
- JEPHTHAH'S SACRIFICE of his daughter v, p. ii, 254. See SACRIFICE
- JERICHO, massacre at, xi, p. ii, 196.
- JERUSALEM, siege of, xi, p. ii, 205, capture of by Omar, builder of the famous mosque, xiii, p. ii, 89.
- JESUITS, their founder, their organization and world-wide power, xiv, p. ii, 141, see LOYOLA, a candid Jesuit, vi, p. i, 302.
- and Jansenists, their great fight over doctrine, xi, p. ii, 141; their status under Louis XIV., 261, their difficulties in making converts in China, xvi, p. i, 118, expelled from Portugal, detested in France, 243
- JESUS, conflicting dates of birth, iv, p. i, 120
- heretic and martyr, on the causes of his martyrdom, vii, p. i, 70.

- did not baptize his disciples, therefore the Quakers do not use the water rite, iii, p. ii, 211.
- the Socinian argument against the divine nature of, iv, p. ii, 144.
- had He two wills, as well as two natures or two persons? vii, p. ii, 219.
- His unfulfilled predictions, vi, p. i, 15
- JEWISH HISTORY demonstrates how the whole universe revolved expressly in the interest of their nation, v, p. ii, 75.
- JEWS THE, story of, xi, p. ii, 193, their civil and other wars, their Kings, wanderings, wealth, and sufferings; siege of Jerusalem by Titus and Vespasian, 205; their religion, idolatry and philosophy, 207.
- nine religious sects when Christianity came, the Pharisees, Saducees, Essenians, Judaites, Therapeutæ, Rechabites, Herodians, the Disciples of John the Baptist, and the Disciples of Jesus, iv, p. i, 131.
- though barbarous in many respects, were more tolerant than the early Christians, vii, p. ii, 102.
- in Europe, the, xvi, p. i, 45, before the fifteenth century.
- expulsion of the, from Spain, 1492, the Inquisition revived to keep in subjection those who had returned after expulsion, xiv, p. i, 180.
- they never coined, but have always acquired, shekels, vii, p. i, 201.
- fecundity of the; if that little nation of superstitious jobbers had not regarded marriage as the first of the human obligations—if there had been among them convents of nuns—they would have been inevitably lost, vi, p. i, 197
- JOAN OF ARC, 1412-1431, a robust tavern girl of twenty-seven, xiv, p. 1, 33, her heroic conduct at Orleans, she restored Charles to his crown, 34, was wounded at Compiègne, 1430, a charge of witchcraft trumped up against her by the English; the trial ended in her condemnation and martyrdom, 1431.
- “* * * a person who, for the services she had rendered her King, would have had altars erected to

- her in those heroic times when mankind were wont to decree such honors to their deliverers," xiv, p. 1, 35
- a French portrayal of her charms, note, xx, p. i, 87, 96, 97, historical problem respecting her execution, xx, p. ii, 19, 55, a letter by Joan, 247, her trial, 252, 262, 280, 281, 287 See THE HENRIADE, xxi, p. 1, 105
- Queen of Naples, consented to the murder of her husband, and had three to succeed him, xiii, p. ii, 231, she was smothered between two beds, 236.
- JOB, an Arab Sheik, iii, p. ii, 13, the Book of, one of the most precious writings that have come down to us from antiquity, v, p. ii, 314.
- JOHN, King of England, 1166-1216, sentenced to death by the peers of France, xii, p. ii, 56, hated by the English, 58, subjects himself to the Pope, 59, degradation of being forced to sign the Magna Charta, 65 See ENGLAND, IRELAND.
- Palæologus VI., 1332-1391, puts out the eyes of his son, xiv, p. i, 90, the rise of Tamerlane, 92, 103, 111. See TAMERLANE.
- JOHNNY, Story of. See ROMANCES.
- JOINVILLE, SIEUR DE, 1224-1317, a chronicler of doubtful tales, xiii, p. ii, 139
- JOKERS, their minds usually incorrect and superficial, vii, p. ii, 16.
- JOSEPH, EMPEROR, of Germany, 1678-1711, xii, p. ii, 57, death of, 92.
- JOSEPHUS, 37-95, his silence upon the massacre of the innocents, the crucifixion, and other matters, iv, p. ii, 106.
- JOURNALISM "He is my puffer, and can scatter reports about town for me that may be serviceable"
- *The Prude*, ix, p. ii, 196.
- JOUSTS AND TOURNAMENTS, xvi, p. 1, 25
- JOYS OF LIFE.
- "A man must think, or else the brute
May his superior worth dispute.
A man must love, for were it not
For love, most hard would be his lot."
- *The Requisites to Happiness*, x, p. ii, 267.

- JUDAS, the church's verdict on, iv, p. i, 33, his suicide a greater sin than his betrayal of Jesus, iv, p. i, 33.
- MACCABAEUS, d. 160 B C ; his glorious struggles, vii, p. ii, 87. "Every man should obey the natural and eternal laws which God has given him " vii, p. ii, 88.
- JUDICIAL MURDERS, fatal legal blunders, iv, p. ii, 18.
- "Those who dare not fight
May screen their guilt beneath the mask of justice
And call the murder legal punishment "
- Mahomet*, viii, p. ii, 45.
- JUDICIOUS JUDGMENT.
- "Justice extreme is height of injury,
We must not always harken to the voice'
Of rigor " —*Edipus*, viii, p. ii, 176.
- JUDITH AND HOLOFERNES, note, xx, p. i, 277.
- JULIAN, EMPEROR, 331-36., the so-called Apostate, iii, p. i, 290, St Gregory Nazianzen reproaches him for having worn too long a beard; so far from being a persecutor he sought to extirpate persecution and intolerance, 294, v, p. ii, 76, what he said of the Christians, vii, p. ii, 287.
- JULIUS II, POPE, 1441-1513, and the League of Cambray, xiv, p. i, 226-241
- JUST AND UNJUST "Who has given us the perception of just and unjust? God, who gave us a brain and a heart " vi, p. i, 27
- JUSTICE
- "Interest may be the god of Mahomet,
But mine is Justice"—*Mahomet*, viii, p. ii, 42.
- AND TRUTH.
- "In earlier days, by vice and crime unstained,
Justice and Truth, two naked sisters reigned,
But long since fled, as everyone can tell,
Justice to heaven, Truth into a well." iv, p. ii, 132.
- IUSTIN MARTYR, iv, p. i, 125.

A PHILOSOPHICAL DICTIONARY.

VOL. V, P. II.—Continued.

JLHOVAH—JOB.

- JEHOVAH**, one of the names for God, 253
JEPHTHAH, his vow to sacrifice his daughter, 254.
JESUITS, see **LOYOLA**; their downfall due to pride, 258;
 their status under Louis XIV.; their missions, 265
JEWS, the remarkable nation, 266. their strange history,
 268, their wars and massacres, 269; their relations
 with other peoples, 273; siege of Jerusalem, 278, their
 beliefs and lack of a philosophy, 280; their idolatries,
 281; Jewish law, 284; dispersion of the Jews, 286;
 their successes in business, despite persecutions, 289;
 reply to criticisms by Jewish correspondents, 291; an-
 tiquity of the race, 294; sundry allegations based on
 hostile tradition, 294.
JOB, BOOK OF, one of the most precious of antiquity, 314.

VOL. VI, P. I.

JOSEPH—JUSTICE.

- JOSEPH**, resemblance of the story of his adventure with
 Potiphar's wife, to those of Hippolytus and Phœdra,
Bellerophon and **Zenobia**, et al., vi, p. 1, 5; dream lore a
 qualification for statesmanship, 7; an interesting epic, 8.
JUDAEA, anything but the promised land of plenty, 9
JULIAN, FLAVIUS CLAUDIUS, 331-363, Emperor and Apostate,
 10, sober, chaste, brave, tolerant, but not a Christian,
 11; his career, 12; legends of his attempt to rebuild the
 temple, 13, his importance as a ruler, 18, a philosopher,
 a soldier, a statesman, the equal of Marcus Aurelius,
 18. See **APOSTATE**.
JUST AND UNJUST, our God-given instinct of justice and
 reasonableness, 27; Jesus never taught metaphysical
 dogmas, 29.

JUSTICE, excessive punishments for venial offences, 30;
examination of the case of the Verron family, presump-
tions in their favor and against them, 31; criticisms
on the administration of law, 48.

(End of Philosophical Dictionary.)

K

KEPLER, JOHANN, 1571-1630, astronomical discoveries,
xv, p. 1, 234.

KINDNESS WINS. "The eyes of friendship seldom are
deceived." —*Orestes*, ix, p. i, 118.

KINDRED.

"The ties of blood, and all their boasted power
Are mere delusions What are nature's bonds?
Nothing but habit, the mere force of custom."

—*Mahomet*, viii, p. 11, 63.

KING, A GOOD.

"By right of conquest, and of birth, a King;
In various sufferings resolute and brave,
Faction he quelled; he conquered and forgave.
He taught those realms he conquered to obey,
And made his subjects happy by his sway"

—*The Henriade, (Henry II')* xxi, p. 1, 9

KINGLY SIMPLICITY

"Superior even to the rank he bore,
He was a King who * * * disdained
All irksome pomp, and never would permit
An idle train of slaves to march before him.
Amid his happy subjects fearless still,
And still unguarded lived in peace and safety,
And thought his people's love his best defence."

—*Œdipus*, viii, p. 11, 185.

KINGLY WEALTH. "With money we get soldiers, and
with soldiers we steal money." vi, p. ii, 9.

KINGSHIP.

"How very seldom they deserve a crown

Who are born to wear it." *Brutus*, viii, p. 1, 264.

KING'S EVIL, how the royal cure came to fail, vii, p. i, 180.

— of Yvetot, story of the, vii, p. ii, 280.

KISMET.

“What power invincible presides unseen

O'er human actions, and directs our fate?”

—*Orestes*, ix, p. ii, 101.

KISSING. See KISS.

KNIGHTS TEMPLARS and Hospitallers of Jerusalem, xiii,
p. ii, 107, 206.

KNOWLEDGE WITHOUT PROGRESS. “The Chinese stopped at the first elements of poetry, eloquence, natural philosophy, astronomy, and painting, all practiced by them centuries before they were known to us, but they made no progress afterwards.”

—*Preface to the Orphan of China*, viii, p. i, 179.

KNOWNOTHINGS.

“The interpreters of heaven have been consulted,

But in vain.” —*Orestes*, ix, p. i, 91.

KONIG, and a score of other royal styles and titles, vi, p. i, 49.

KORAN, THE, xiii, p. i, 50, xv, p. ii, 201.

KOULI KHAN, conqueror of Afghanistan, xv, p. ii, 138.

A PHILOSOPHICAL DICTIONARY.

VOL. V, P. II.—CONTINUED.

KING—KISS.

KING, Basileus, Tyrannos, Rex, Dux, Imperator, Melch, Baal, Bel, Pharaoh, Eli, Shaddai, Adonai, Shak, Sophi, Padisha, Bogdan, Chazan, Khan, Krall, Kong König, names signifying the same office but different ideas, vi, p. i, 49, better not discuss the kingly prerogative, 52

KISS, historically and philosophically considered, 53, the traitor's kiss, 54, early Christian love feasts, 55, pigeons, turtles and humans are the only kissers, vi, p. i, 58.

(End of Philosophical Dictionary.)

L

- LABYRINTH, A.** "A labyrinth of fatality and free-will, in which all ages have been bewildered, and where man has no clue to direct his steps." xi, p ii, 141.
- LA CHAISE, PÈRE,** 1624-1709, governor of Louis XIV.'s conscience, xi, p. ii, 161
- LADIES OF THE BEDCHAMBER,** how they came to be substituted for Maids of honor, xii, p. ii, 172
- LADIES' MAN.** "His eternal clack teases me to death."
—*The Prude*, ix, p ii, 214
- LA FONTAINE,** 1621-1695, xvi, p i, 104, x, p ii, 66, his style, xix, p i, 109, xxi, p. i, 284
- LAND OF PROMISE,** promised more butter than bread, vi, p. i, 10.
- LANFRANC, ARCHBISHOP,** 1005-1089, his view of the sacred body and blood in the Eucharist, xiii, p i, 295
- LANGEAIS, M. DE,** his unfortunate Parliamentary experience, vii, p ii, 206.
- LARGE-HEARTED**
" 'Tis merit others' merit thus to own,
To a true genius envy is unknown."
—*Envy*, x p ii, 187
- LA ROCHEFOUCAULD, DUKE DE,** 1613-1680, xxi, p i, 299.
- LATIN PRAYERS,** why introduced among people who did not understand them, xiii, p i, 135.
- LAUD, ARCHBISHOP,** 1573-1645, executed for treason, xv, p. i, 277.
- LAUZUN, DUC DE MONTPENSIER,** for a day imprisoned by Louis XIV, xii, p i, 158, 175
- LA VALLIERE, MADEMOISELLE,** and Louis XIV., xii, p ii, 123, 132, 149, 153, 155
- LAW, JOHN,** 1671-1729, his French financial scheme a sham, vii, p. i, 48, xix p i, 211.
- LAW OF LOVE.**
"This is the law divine, the heavens above
Explained man's duty when they bade to love."
—*The Nature of Virtue*, x, p ii, 189.

LAZARUS, Count of Bethany, vi, p. i, 206.

LAZINESS.

“Indolent sloth’s the greatest foe
That mortals ever knew below.”

—*To Madame De* . . . , x, p. ii, 221.

LEAGUE OF CAMBRAY, THE, fatal to Louis XII., xiv, p. i, 226.

LEAST OF EVILS “If in this tempest of the soul I
must say whether I will be knave or fool, my choice
is made, O heaven, let me still be a dupe”

—*The Prude*, ix, p. ii, 245

LEGAL VERBIAGE “Let us go sign and seal with my
scrivener, who will give us a hundred words where
four would be sufficient” —*The Prodigal*, x, p. i, 153.

—“procedure, suggestions towards the better adminis-
tration of justice,” vi, p. i, 77

LEGENDS OF THE HOLY MARTYRS, Saints Symphorosa,
Felicitia, Polycarp and others, vi, p. i, 213.

LEIBNIZ, GOTTFRIED WILHELM. 1646–1716, a great philoso-
pher but too ambiguous, vi, p. ii, 44. xii, p. ii, 295,
x, p. ii, 54.

LENTEN FASTING, church fees to escape from, vii, p. ii, 64.

LEO X, POPE, 1475–1521 xiv, p. i, 268, xiv, p. ii, 13, his
power and character, 47, his scale of fees for granting
absolution to criminals, vii, p. ii, 61, note. xx, p. ii, 103.

LEOPOLD OF LORRAINE, 1640–1705, an ideal sovereign, xii,
p. i, 270.

LEPANTO, BATTLE OF, 1571, xiv, p. ii, 266, Don John of Aus-
tria defeats the Turks and avenges Christendom, xiv,
p. ii, 266.

LETELLIER, CHANCELLOR, signer of the Edict revoking that
of Nantes, 1685, xi, p. ii, 129, 168

LETTER dictated by Joan of Arc, xx, p. ii, 247.

— written by Jesus, delivered personally in a French
Church, vii, p. ii, 21.

LETTERS, the profession of, its troubles and penalties,
Essays, xix, p. i, 70.

LEVELLING DOWN.

“A citizen of Rome is ever jealous

Or insolent, he is your equal still,
 Or still your foe, because inferior to you;
 He cannot bear the lustre of high fortune,
 In all the service you have done him, sees
 Naught but the injury you have power to do."

—*Brutus*, viii, p. 1, 259.

LEYDEN, defence of, 1574-1575, by the Dutch against the
 Spanish, xiv, p. 11, 294.

LIBERTY, i, p. 1, 289

— of conscience, a German parable, iv, p. 11, 240.

— love of, in England, v, p. 1, 291

— the English were the first nation in the world in,
 xiv, p. 11, 19

LIES, a clear head required to perceive their nature and
 uses, vii, p. 11, 254.

LIFE

"Of Solomon the judgment sage you've heard,
 Like oracle, men listened to his word,
 Console yourself—wisdom in turn will reign,
 We sin in youth, when old, we grace obtain."

—*La Pucelle*, xx, p. 11, 65.

— "Live with ease, and die

When life grows burdensome."

—*Orphan of China*, viii, p. 1, 233.

— VOWS IN MARRIAGE "It is very (funny) to
 promise, for a whole life, that which no man can cer-
 tainly ensure from night to morning!" vii, p. 11, 180.

LIGHT DENIED

"To nature we apply for truth in vain,
 God should His will to human kind explain"

—*The Lisbon Earthquake*, x, p. 11, 15.

LIMBO, purgatory, "the paradise of fools," vi, p. 11, 125.

LISBON, the earthquake of, x, p. 11, 8'

LITERARY MAN, THE, a flying fish; if he rises the birds
 devour him; if he dives, the fishes eat him, vi, p. 1, 119.

LOBKOVITZ, PRINCE, his victory at Prague, "War of
 1741," xvi, p. 11, 93.

LOCALITY MAKES INNOCENCE CRIMINAL," vi, p. 11, 73.

- LOCK OF IMMORTAL HAIR, the story of its loss, vii, p. ii, 72.
- LOCKE, JOHN, 1632-1704, the theistic philosophy of, iii, p. ii, 139, on the soul, the gift of thought to matter, vii, p. ii, 270; xii, p. ii, 293, xviii, p. ii, 257, xix, p. ii, 33.
- LOGIC *vs.* COMMON SENSE, iv, p. i, 243.
- LONGUEVILLE, DUCHESS OF, a famous woman of the world who became a devout Jansenist, xi, p. ii, 157.
- LORD'S PRAYER, THE, its heretical and impracticable propositions, iii, p. ii, 270.
- LORRRAINE CAPTURED from Duke Charles IV. by the French, xii, p. i, 45.
- LOST LABOR. "Why should I take so much pains to make myself unhappy?" — *The Prude*, ix, p. ii, 250.
- LOT'S WIFE, a theory touching, iii, p. ii, 79
- LOTTERY OF MARRIAGE. "When heaven makes a fine woman, it always at the same time forms a man on purpose for her, we go in search of each other for a long time, and make twenty choices before we fix on the right" — *The Prude*, ix, p. ii, 211.
- LOUIS, THE DEBONNAIRE, 778-840, son of Charlemagne, weak but brutish, tortured his nephew and brothers, xiii, p. i, 147
- the Stammerer, Emperor of France, 846-879, xiii, p. i, 165
- VIII., 1187-1226, xiii, p. i, 253.
- IX, St., 1215-1270. See the last Crusade, xiii, p. ii, 134.
- "Louis XIV., Age of," in xii, p. i and ii Four happy ages, those in which the arts were brought to perfection, first, that of Pericles and Phidias, second that of the Cæsars, Horace and Vitruvius, third that of Mahomet, II, and the Medicis, and fourth, that of Louis XIV., 1638-1715, xii, p. i, 5, state of France under Louis XIII., 8, state of Germany, where luxuries and conveniences of life were very scarce until introduced by French refugees in 1686, 17; state of Spain and Portugal, 18; state of England, enslaved by Cromwell, with the gospel in one hand, the sword in the other, and the mask of religion on his face, 21, state of Rome, French governments kiss the Popes feet but tie his hands,

22; state of Switzerland, Poland, Sweden, Norway, Denmark, Turkey, 27; manners of the age, war, trade, religion, superstition, astrology, witchcraft, exorcism, 34; burning priests and ladies of rank for sorcery, 35; minority of Louis; victories of the great Condé at Rocroi, Dunkirk, etc., 41; Queen Anne of Austria gives Mazarin supreme power, 46; war of the Fronde, 52, her unpopularity and flight, 53; continuation of civil war.

Young Louis XIV brought up in adversity, pursued, with his mother (Anne of Austria) by Condé, 65, the royal army prospers, the battle of St. Anthony indecisive, 71; Louis sanctions the banishment of Mazarin, 72; and gains popular affection, 72.

France torn in pieces by civil and foreign war; Mazarin concludes the Peace of Westphalia, by which Alsace is sold to France, 75; Louis absolute master of his kingdom in 1653, at the age of 15, 77; surrenders Dunkirk to the English, 87; extraordinary character and accomplishments of Queen Christina of Sweden, who reigned her crown, 90, and ordered the assassination of a servant who had offended her, 92; Mazarin tried to have Louis chosen Emperor, 93; intrigues over the King's marriage to the Infanta Maria Theresa, 99; Mazarin's wealth and power, 102; his unregretted death, 103; character of, 103.

Louis governs alone, 106, rigid discipline at court and in the army, 107, compels Spain and Rome to yield him precedence, buys back Dunkirk and fortifies it, 114; gains glory for French arms and improves the state of the people at home, 117; conquest of Flanders, 120; grand celebrations on the return of the King to Paris, 127; the Peace of Aix la Chapelle, 127; steps by England, Holland and Sweden to preserve the balance of power in Europe and check the ambition of Louis, 133; magnificence of the King, 135, resolves to conquer the Netherlands, 140; Holland, deserted by England and Sweden, falls before the King's enormous army,

149, massacre of the two chief statesmen of Holland, 159; Louis now the only strong King in Europe, 164; Holland evacuated, 173; re-conquest of Franche-Comté, 175; glorious campaign and death of Turenne, 175; battles and victories, the Peace of Nimeguen, 1678, 189.

Capture of Strasburg, bombarding of Algiers, submission of the Genoese, 206; Louis sends an embassy to Siam, 218, Pope Innocent XI. blames Louis for joining with Turks against Christians, 219; Louis took Avignon from the Pope and prepared to move against the Pope's friend the German Emperor, 223. James II. of England, dethroned by the revolution of 1688, is protected by Louis, 223; battle of the Boyne won by William III. and the Protestants over James II. and his French allies, 233; France checked on sea and land, 238; death of James II., the ill-fated Stuarts, 240. Affairs in Europe, 241; enemies of Louis, 241; battle of Philippsburg, 243; burning of the Palatinate, 250, 263. France still subduing her foes, 264; treaty with Savoy, the Peace of Ryswick, 267; Louis crippled financially, makes some restrictions of territory, 269; noble character and rule of Leopold of Lorraine, 270; Europe troubled by the rise of two men, the most extraordinary the world ever produced, Peter the Great and Charles XII. of Sweden, 275; Charles II. of Spain, character and death of, and effects of his political testament, 278, 285; great stroke of policy by which Louis XIV. acquired power over the Spanish monarchy and secured his dynasty, 288; he refuses to recognize the sovereign title of the son of James II. of England, 291; death of William III., 294; character of, 295; succession of Queen Anne to the English throne, 296; at sixty years of age Louis faces serious troubles at home and abroad, 299.

VOLUME, XII. P. II.

The war of 1701, xii, p. ii, 5; Prince Eugene, his family and early career, 6, captures Marshal Villeroy at

Cremona, 10; Duke of Marlborough, commander of the Dutch and English forces, 17, 20; Marshal de Villars, brave but unpopular, 22; battle of Blenheim, 31; terrible losses, 37; the King informed by Madame de Maintenon, 37; Louis victorious in Italy, 39; losses in Spain, the English take Gibraltar, 41; battle of Ramillies, 46; further losses of the French and Spaniards, 56; Louis XIV. humbled, 56; proposed invasion of England, 64; capture of Lille by Prince Eugene, 68, rivals for the throne of Spain, 70; the severe winter of 1709, 73; Louis asks favors, 74; battle of Malplaquet, 78; the allies humiliate Louis, 81; Emperor Joseph a high-handed conqueror, 84; the Spanish crown secured for Philip V. by the victory of Villaviciosa, 88; victory at Denain, 94; the King's calamities, 97; the Peace of Utrecht, 100

Anecdotes of the reign of Louis XIV., 109; the King's amours, 111; his personal appearance and manner, 114, 130; the Man with the Iron Mask, 119; court life, entertainments in the palaces, 122; Mademoiselle la Vallière, 123, 132, 136, 155; the feast of Versailles, 134; the gorgeous court uniforms, 141; sumptuous household arrangements, 142; patronage of scholarship, pensions and presents, 143; foreigners not excluded, 145; eminent men of the time, 147; Madame de Montespan, 155, 161, 163, 173, 175, 179, 198; the King imprisons Lauzun, Duc de Montpensier for a day, 158; court scandals, 165; secret poisonings, the Marchioness Brinvilliers, who poisoned her father, two brothers, and sister, 168; the Fiery Chamber, a tribunal which sent secret poisoners to be burnt alive, 170; sonnet of the abortion, 173; Madame de Maintenon's rise, 176; privately married to the King, 181; her cleverness, 183; the King's children, 185; she founds the convent of St. Cyr, 189; her influence over the King, 190; Louis grows old, 191; his greatness as a monarch, 194; many deaths in his family, 195; last years of Louis, 203; finances dis-

ordered, ailing in body, depressed in mind, having lost public respect, 204; betting on the King's death, 205; a dignified departure, 207; his character, 208.

Louis gives a King's advice to Kings in the memorial penned by his own hand, 211; counsels to his grandson, Philip V. of Spain, 215; Louis not brilliant, but just and noble, 219; characteristics of Louis XIV., 219; his children, 228, 298.

As King, Louis encouraged his people to petition him, wrote despatches himself, and was a hard worker, 230; he remitted arrears of taxes, improved the roads, and encouraged commerce, 232; established the East and West India Companies, greatly benefitting trade, 234; encouraged marriage and large families, and manufactures of every kind, 236; Louis had a fine taste for architecture, landscape gardening, sculpture, and elegant palaces, 239; entrance to the Louvre, Hotel des Invalides, college of St. Cyr, the observatory, and the canal of Languedoc, monuments of his reign, 242; improved legislation, 243; abolished duels, 244; gave uniforms to the troops, in which his example was followed by all nations, 245; established the use of bayonets, and improved the management of artillery, 246; Louis first started the practice of military manœuvres and sham battles in time of peace, 248; he built a navy, and established colonies, 251; his influence upon the nation, 254; on manners, 258; the finances under Colbert, 261-272; multiplication of industries, 273; progress of the sciences, 277-286; the arts in the time of Louis XIV., 286; greater advances made by England than by France, 287; Milton, Waller, Earl of Dorset, Earl of Roscommon, Duke of Buckingham, Dryden, Pope, Addison, Swift, as poets, 289; English scholars, theologians, philosophers, 291; Leibnitz, Boerhaave, and Italian philosophers, 296; the children of Louis XIV. natural and legitimate, 298; celebrated artists, Poussin, Le Sueur, Lebrun, Claude Lorraine, Watteau, and others.

- LOUIS XV., his sagacious policy in holding the balance between bigots and the law, xvi, p. i, 218.
- invasion of Flanders and Germany, "The War of 1741," xvi, p. ii, 184; capture of Freiburg, 194, the war becomes more violent than ever, 206, the siege of Tournay and battle of Fontenoy, 219
- LOLVOIS, MARQUIS DE, 1641-1691, his amours, xii, p. ii, 156.
- LOVE. "What cannot Love, the mighty conqueror, do?"
—*Mariamne*, viii, p. ii, 242
- , ART OF.
"Thus the deceitful passion hides itself
In virtue's garb, and steals into the heart."
—*Mariamne*, viii, p. ii, 219.
- AND HATE.
"How hard it is to look on those
With eyes of hatred whom we wish to love!"
—*Mahomet*, viii, p. ii, 48.
- child. Note xx, p. i, 239.
- feasts, Christian, at first pure, became orgies in the third century, iv, p. i, 161.
philtres, the best is to be loving and lovable, iv, p. ii, 230.
- LOVE'S DEGREES.
"Love, like other passions, acts
With different force on different minds."
—*Amelia*, viii, p. ii, 108.
- SCEPTRE. "Love alone
Can govern hearts Malicious, cruel fate,
When it divided this fair universe
Bestowed the better part on mighty love."
—*Pandora*, ix, p. i, 297.
- LOVELESS. "What avails
The fairest form without the conquered heart?
Where is the joy to press within our arms
A * * * slave?" —*Orphan of China*, viii, p. i, 212.
- LOVERS
"How is the lover? Can he ever taste
Of sweet tranquillity?" —*Amelia*, viii, p. ii, 111.
- LOVE'S VOWS.
"When a lover's with his love,
'Tis passion sways alike the heart and head;

- Fired with this earthly paradise his lot
 What's said at night, next morn may be forgot."
 —*La Pucelle*, xx, p. i, 40.
- LOVING KINDNESS. "God of mercy
 Can never hate, can never persecute,
 A heart so just, so brave, so good."
 —*Zaire*, x, p. i, 68.
- LOYALTY. "When our equals lag
 Beneath the stroke of censure, we should act
 With caution, and in them respect ourselves."
 —*Catiline*, ix, p. i, 273.
- LOYOLA, IGNATIUS, 1491-1566, his wonderful life and character, v, p. ii, 138; the Jesuit founder compared with George Fox and Count Zinzendorf, 142, romance of his life, xiv, p. ii, 141, power of the Jesuits, 144, note, xx, p. i, 129. See JESUITS.
- LUCK, good or bad in numbers, vi, p. ii, 60, the "number of the beast," 63.
 — "Fortune doth often reach
 What wisdom cannot." —*Méropé*, viii, p. i, 74.
- IN LOVE. "I triumph in thy weakness,
 And bless for once the lucky power of love."
 —*Amelia*, viii, p. ii, 110.
- LUCRETIUS, B. C. 50, AND POSIDONIUS. See DIALOGUES.
 His imaginary retort upon the Cardinal, xix, p. i, 48.
- LUCULLUS, B. C. 110-58, AND LACTANTIUS, vi, p. ii, 83.
- LULLI, JEAN BAPTISTE, 1633-1687, composer, xi, p. ii, 152.
- LUST, gaming and luxury prevail in proportion as the church grows large and powerful, vii, p. ii, 160.
- LUTHER, 1483-1546, AND ZUINGLIUS, xiv, p. ii, 58; the former a vulgar demagogue, 63, influences at work in his day, 65; tenets of their religion, 70; Lutheranism in Sweden, Denmark, Germany, 72; atrocities, 73; Luther grants a divorce, 75.
- AND CALVIN. Were they to return to the world they would make no more noise than the Scotists and Thomists. The reason is they would appear in an

- age when men begin to be enlightened, **xix**, p. i, **228**;
 xvi, p. i, **60, 77**.
LUXEMBOURG, MARSHAL, 1628-1695, xii, p. i, **252, 257**.
LUXURY.
 "Know luxury which destroys a state
 That's poor, enriches one that's great."
 — *The Man of the World*, x, p. ii, **171**.
 — and Commerce, **xix**, p. i, **211, 216**.

A PHILOSOPHICAL DICTIONARY.

VOL. VI, P. I.—Continued.

LAUGHTER—LUXURY.

- LAUGHTER**, the greatest enjoyments are serious, vi, p. i, **58**;
 smiles may be malicious, **59**.
LAW, natural; the obvious rights of property, **60**; Jean
 Jacques Rousseau "ill-conditioned," a sneerer at what
 the universal sense of mankind holds valuable and
 sacred, "a thoroughly unsocial animal," **61**; bad men
 in power, and destructive forces in nature, do not
 prove the failure of natural law, which works benefi-
 cently in the main, **63**.
 — the Salic; women have not reigned in France because
 the Scriptures say that lilies neither toil nor spin, **65**;
 examination of, **68-77**.
 — of fundamental laws, **66**; Christian communism, **67**.
 — civil and ecclesiastical, suggestions for the better ad-
 ministration of justice, **77**.
LAWS, advisability of burning existing statutes and mak-
 ing fewer laws that would work well, speedily, and
 economically, **79**; the Roman code; the French and
 English, **79**; the laws of China, **84**; republics and
 monarchies among animals, fowls and insects, **87**;
 natural law on a desert island, **91**; Tamerlane as a law
 maker, **99**; criticisms of Montesquieu's "Spirit of
 Laws," **100-108**.
LENT, taxing meat in, **108**; the Church dieting the poor,
109; origin of the fast, in Egypt or in dyspepsia? **III**.
LEPROSY and smallpox, speculations on their origin, **112**.

- LETTERS, MEN OF**, never encouraged by the Church as such, 117; their rewards were usually persecution, 118; if free speakers, they travel rough roads, 119.
- LIBEL**, holy theological libels, 119; those of Cyril and Gregory Nazianzen against Julian only published after his death, 120.
- LIBERTY**. Locke's definition of it as power, 121; a powerful dialogue on our alleged liberty of will, 121.
- of opinion, dialogue of Boldmund and Medroso on, 126.
- of the Press; free speech has rarely done harm, 130; the great destructive work of Spinoza changed the thought of the world but no priest has been a penny the poorer, 131.
- LIFE**, theories of, 134.
- LOVE**, the embroidery of imagination on the stuff of nature, 138; Abelard and Heloise, 141.
- of God, diverse ideas of Fénelon, Bossuet, Guyon, Boileau, 142.
- Socratic, Platonic, and depraved passions, 147.
- LUXURY**, did it begin with the making of the first shirt, or when it was starched and ironed? 154; always condemned, always coveted, 155.
- (End of Philosophical Dictionary.)

M

- MACCABEES**, authenticity of the Books of the, vii, p. 1, 33.
- MACHIAVELLI, NICCOLO DI BERNARDO DEI**, 1469-1527, iii, p. ii, 215.
- MÆCENAS, B. C 8**, more powerful than a modern King, xix, p. 1, 203
- MAGDALEN, MARY, Marchioness of Magdalet**, vi, p. i, 206.
- MAGELLAN, d. 1521**, discovery of the straits in 1519, xiv, p. ii, 228.
- MAGIC WANDS OF WONDER WORKERS**, vii, p. i, 152
- MAGNA CHARTA**, extorted from John by the barons, v, p. i, 298; xiii, p. ii, 65.
- MAHOMET, d. 632**, his origin and character, xiii, p. i, 48;

- career, 49; becomes master of Arabia, 54; death, 54; his regulations with respect to wives, iii, p. i, 96, xv, p. ii, 192; the Koran, 201.
- MAHOMET, II. THE GREAT 1430-1481, succeeded Amurath his father, an educated prince, cruel and warlike, besieged the city in 1453, his feat of sending a hundred and fifty ships over greased planks into the harbor into which they could not be sailed, xiv, p. i, 114, his troops get into the upper city, the Emperor Constantine was killed, Mahomet occupied the palace, and turned the cathedral of St. Sophia into a Turkish mosque, 117, he built a similar church for the Christians, and allowed them to choose their own Patriarch, whom he personally installed, 119; Turkish toleration, 120, xvi, p. 1, 9.
- MAIMONIDES, 1135-1204, Jewish scholar and philosopher, xv, p. i, 48.
- MADAMENON, MADAME DE, 1635-1719, her rise to royal favor, xii, p. ii, 176, 181, 187, 199
— influence over Louis XIV in the case of James II, xii, p. 1, 291. xi, p. ii, 167, 181, 188; xxi, p. i, 290.
See DIALOGUES.
- MAJORITIES AND MINORITIES, vi, p. i, 238, 242.
- MAJORITY, THE "As for the crowd,
The babbling echo of one secret voice,
I heed it not" — *Sémiramis*, ix, p. i, 171.
- MAKING THE BEST OF IT. "Very well, my dear, but let me tell you—your wise woman never complains, when she is taken by a fool"
— *The Prude*, ix, p. ii, 175.
- MALAGRIDA, FATHER, his remarkable miracles, xvi, p. i, 243.
- MALEBRANCHE, NICHOLAS DE, 1638-1715, xxi, p. i, 291.
- MALEZIEU M. DE, an "extensive and almost universal genius," x, p. i, 243
- MAN IN THE IRON MASK, iii, p. i, 189; xii, p. ii, 119, his mien and daily life, 120.
- MAN OF THE WORLD, THE A poetical defence of luxury, x, p. ii, 170.

MANFRED, xv, p. ii, 266.

MANIA, is the immortal soul subject to mortal ailments? vi, p. 1, 159.

MANICHÆANS, THE, their view of this best of possible worlds, i, p. i, 147, 241, 268.

MANICHÆANISM, vi, p. ii, 83, their mysteries, St. Augustine justifies them against slanderers, viii, p. ii, 289

MANHOOD. "Every man has his follies at some part of his life, we all go wrong, and he is least to blame who repents the soonest" — *Nanine*, ix, p. ii, 132.

MANNERS AND CUSTOMS, in the time of Charlemagne, xiii, p. i, 111; barbarism of all classes, 112, misery, rapine, ignorance, 114; mode of warfare, 116, government and trade, 117, monetary system, 118 Charlemagne unable to write his own name, 121, music, clocks, the calendar, dress, 123, religion, 124

— Arts and Sciences in the fourteenth century, xiv, p. i, 42.

MANNERS. "Manners change with times."

— *Orphan of China*, viii, p. i, 228.

"MANNERS, THE THREE," xiv, p. 1, 131.

MANSARD, FRANCIS, architect under Louis XIV., xii, p. ii, 240.

MARGARET OF ANJOU, 1429-1482, wife of Henry VI. of England, 1444, xiv, p. 1, 243, origin of Wars of the Roses in England, 244, her courage contrasted with her husband's weakness, 246, fought in the battle of Northampton, was defeated, but won a victory over the Duke of York, and marched her troops to London to free her husband, 248, another defeat and retreat, with a final effort by an army of 60,000 against that of Warwick, the king-maker. Margaret was defeated at Towton, 36,000 of both sides being slain 250, she fled to Scotland and France, failed to get help from Louis XI., but raised a new army and lost the battle of Hexham, her deposed husband flying in one direction, she in another, 252, Henry regains his crown, his extraordinary ups and downs, 253, Margaret raises another army, but meets her final defeat at Tewkesbury, 1471, Henry murdered in the Tower,

- her son murdered, Margaret died of a broken heart, 1482.
- MARCELLUS, d. 208 B. C., his unreasonable revolt, iv, p. ii, 110.
- MARCUS AURELIUS, 121-180, a pure theist, v, p. ii, 137.
- Aurelius, Caracalla, Heliogabalus, Alexander, Philip-
pus, Gallienus, these Roman rulers, protected the
Christians, xiii, p. 1, 69.
- Aurelius and a Recollet Friar. See DIALOGUES.
- MARIA THERESA, 1717-1780, her heroic struggles, xvi, p. i,
176; the English help her, 178, 182, 185, 189, she as-
sumes the sovereignty of the Austrian states in 1740,
xvi, p. ii, 43; her courage in the day of trouble, 53, Eng-
land and Holland aid her cause, 54; her rival, the
Elector of Bavaria, crowned as Charles VII., after the
fall of Prague, 58; she raises and leads a new army to
recapture the city, which was starving, 71; the siege
turned into a blockade, is crowned Queen of Hungary
and carries on the Seven Years War against Prussia,
104, more trouble, 179, King of Poland declares in favor
of Maria Theresa, 198
- MARLBOROUGH, JOHN, DUKE OF, 1650-1722, ambassador from
Queen Anne to Charles XII of Sweden, xi, p. i, 139.
- General of the confederate armies of England and
Holland, 1702, xii, p. 1, 17, victories and rewards, 20;
his English estate of Blenheim, 38, heaps humiliations
on Louis XIV., 76.
- his popularity and power in England, 88; the duchess
supreme in Queen Anne's household, 89, career and
character, 91.
- MAROT, CLÉMENT, 1496-1544, x, p. ii, 64, invented the ron-
deau
- MAROZIA, mistress of Rome in 929 caused the death of one
pope and made her illegitimate son by Pope Sergius
III his successor, xiii, p. i, 226.
- MARRIAGE, a secular contract, independently of any relig-
ious ceremony, vii, p. i, 134. See WOMEN, POLYGAMY.
- dispensations, the fees for, vii, p. i, 138.
- MARRIED PRIESTS EXCOMMUNICATED BY POPE GREGORY, iv,
p. i, 201.

- MARSIN, MARSHAL, at Blenheim, xii, p. ii, 32
- MARTEL, CHARLES, 689-741, conqueror of the conquering Arabs, xiii, p. i, 115; his damnation, 131.
- MARTYRS, an examination into the causes of the persecutions of the early Christians, ii, p. ii, 173, vi, p. i, 211. See TOLERATION.
- MARY, QUEEN OF SCOTS, 1542-1587, xv, p. i, 30; Elizabeth's rival in crowns, religion, understanding, and beauty; had a soft and loving heart, which caused all her misfortunes, 31, a widow at nineteen, her amour with Rizzio and his murder in her presence, causing the unborn King James to have a horror of swords, 32, amour with Bothwell, who connived at the murder of her husband, Darnley, 33, marries Bothwell, and is abandoned by her supporters, 34, gathers a new army but is defeated and imprisoned by Elizabeth for eighteen years, and is beheaded in 1587, 38, an indelible stain on the memory of Elizabeth, but it is fanatical weakness to canonize Mary as a martyr to religion; she was only a martyr to adultery, to the murder of her husband, and to her own imprudence, xv, p. i, 38. See ELIZABETH
- MASS, the Order of the, its origin and development, xiii, p. i, 133.
- MASSACRE OF ST. BARTHOLOMEW'S DAY, "*The Henriade*," xxi, p. i, 30-37.
- MASSES, THE. "I know the people well,
A day will change them; lavish of their love
And of their hatred, both are gained with ease"
—*Cæsar*, x, p. 1, 109.
- MASSILLON, BISHOP, 1663-1742, xix, p. 1, 291. note, xx, p. 1, 90.
- MASTERY. "There has been no gaining mankind, at least hitherto, by proposing to them only the simple and easy, the master who is most rigid is always the most listened to"—*General History*, xiv, p. ii, 84.
"Learn henceforth,
To be the mistress of thyself."
—*Alzire*, ix, p. 1, 14.

- MATRIMONY.** "Come, come, money makes the best matches." — *The Prodigal*, x, p. i, 171.
- MATIER, MOTION, SOUL**, xix, p. i, 152.
- MAUNDY THURSDAY** execrable farces, vii, p. ii, 19
- MAUPERTUIS, PIERRE LOUIS MOREAU, 1698-1759**, vi, p. ii, 45; satirized as Dr. Akakia, xix, p. i, 183.
- MAZARIN, CARDINAL, 1602-1661**, made supreme by Queen Anne of Austria, xii, p. i, 46; banished by Louis XIV., 72, his career, 81.
- assumption of royal state and power, xii, p. i, 102; his vast wealth, 102; death, unregretted, 103.
- and the Jansenists, xi, p. ii, 148, xii, p. ii, 115, 127.
- MEASURE FOR MEASURE.**
- "He hates the world,
They say he has reason."
- *Nanine*, ix, p. ii, 163.
- MEAT**, taxing meat in Lent for the benefit of hospitals, vi, p. i, 108.
- MECCA**, eighth century pilgrimages to, xiii, p. i, 189
- MEDICI, CATHERINE DE, 1519-1589**, her position between Catholics and Protestants, xv, p. i, 47; had planned the massacre of St Bartholomew's day for two years, 58, her superstitions, 67; regent of the kingdom, 71; mother of Henry III., who advised the murder of Guise, 83, xxi, p. i, 25.
- **MARY DE**, widow of Henry IV. of France, xv, p. i, 126, 131, her troubles with her son and Marshal d'Ancre, 134, 139, 177, 187, 211.
- MEDICINE** and natural law, vi, p. i, 166
- "**MEDICINE FOR THE MIND**," a curious diet cure, vi, p. ii, 145.
- MEDIOCRITY.**
- "But geniuses I must prefer
Though even nobly wild they err,
To pedants whose exact discourse
Is void of genius as of force."
- Verses to Frederic*, x, p. ii, 98.
- MELON**, his work on Commerce, xix, p. i, 213.
- "**MEMNON THE PHILOSOPHER**." See ROMANCES.

- MEMORIAL**, written by Louis XIV., xii, p. ii, 211.
- MEN OF LETTERS AND SCIENCE PATRONIZED BY LOUIS XIV.**, xii, p. ii, 143.
- MENZIKOFF, PRINCE**, General of Russian army, xi, p. i, 126, defeats the Swedes, 127; pursues Charles XII. after the battle of Poltava, 180, his fate, 223.
- MERCIFUL, THE.**
 "Prophet more gentle than austere, whose reign
 Yielded her comfort, in adultery ta'en,
 Whose feet to Magdalen were not denied,
 But by that sinner bathed with tears and dried "
 —*La Pucelle*, xx, p. ii, 147
- MERCURY, or Hermes**, Trismegistus does not mention
 Moses, vi, p. ii, 21
- MERCY IN JUSTICE**
 "The man's not just who punishes alone,
 The just are still benevolent."
 —*The Nature of Virtue*, x, p. ii, 190.
- MERIT.**
 "Thy family, thy valor, or the pride
 Of a loose prodigal in shows and feasts
 And idle pomp, could these entitle thee
 To such exalted honors?"—*Catiline*, ix, p. i, 235.
 — "Who by his merit can lay claim to bliss?"
 —*The Lisbon Earthquake*, x, p. ii, 15.
- MESSIAH, SABATEI-SEVI, THE FALSE**, xv, p. ii, 291.
- METAPHYSICAL DOGMAS**, Jesus did not teach any, vi, p. i, 29
- METAPHYSICS**, "we may know all about them without
 having learned anything," vii, p. ii, 122.
- METEMPSYCHOSIS**, the oldest dogma in the world, iii, p. ii,
 281, vi, p. ii, 268, the doctrine condemns the killing of
 our fellow creatures for food, vii, p. ii, 159
- MILTON, JOHN**, 1608–1674. "There can be no end to
 the praises his chief poem merits. He will ever con-
 tinue the boast and admiration of the English nation,
 will always be compared to Homer, whose faults are
 equally great, and always preferred to Dante, whose
 imagination is even more extravagant," xii, p. ii, 289.

MIGHT OF RIGHT.

"That right which firm, exalted spirits claim
O'er vulgar minds." —*Mahomet*, viii, p. ii, 41.

MINISTRY.

"A holy priest
Shall visit thee, and open the fair book
Of wisdom, clear thy mind's obstructed sight,
And give thee liberty and life."

—*Zaire*, x, p. i, 55.

MIRABAUD'S SYSTEM OF NATURE, v, p. i, 235.

MIRACLE, a violation of inviolable law vi, p. i, 272

MIRACLE-WORKERS in modern times, their exhibits of crutch
and truss trophies, as in the old pagan days, v,
p. 1, 27.

MIRACULOUS BABYHOOD OF ZOROASTER, vii, p. ii, 303.

MIRANDOLA, PICO DE LA, 1463-1494, a royal prodigy of
learning, xiv, p. i, 203, knew twenty-two languages at
eighteen, and renounced his principality, 1494, 204.

MIRROR.

"If you're so fond of virtue, 'twould become you
To know and practice it" —*Alzire*, ix, p. i, 45.

MIRTH.

"Heart-easing mirth inhabits there,
Mirth, who in repartee delights,
Whose satire pleases, never bites"

—*To a Countess*, x, p. ii, 236.

MISERY UNMANS. "The wretched soon unite, and
soon divide." —*Orestes*, ix, p. 1, 111.

MISFORTUNE.

"The serious lessons which misfortune brings
Are needful often, and of use to Kings."

—*The Henriade*, xxi, p. 1, 50.

MISGOVERNMENT.

"Thus, by my people still oppressed, I see
Justice give way to faction, interest still,
The arbiter of fate, sells needy virtue
To powerful guilt, the weak must to the strong
For ever yield."

—*Méropé*, viii, p. 1, 34

MISSIONS TO HEATHEN, "know that we Christians alone can

- the earth are in the right and that we ought to be masters everywhere," vii, p. ii, 111.
- MISSIONARIES, futility of sending them to disturb the Chinese, iv, p. i, 94.
- MOB POPULARITY usually implies inferiority of merit, vii, p. ii, 58.
- MODELS. "In this world one is rarely what he ought to be." —*Letters*, xxi, p. i, 193.
- MOGUL, THE, xvi, p. 1, 264; astronomy and astrology in India, xvi, p. i, 264.
- MOLE AND AN ANT DISCUSS ARCHITECTURE LIKE SKILLED CLERICS, v, p. 1, 252.
- MOLIÈRE, JEAN BAPTISTE, 1622-1672, xii, p. ii, 137; xvi, p. i, 102; x, p. ii, 67, xxi, p. i, 292.
- and Scarron compared, iii, p. ii, 291
- MOLINA, 1535-1600, the Jesuit, explained the operations of God's mind. —*Jansenism*, xi, p. ii, 143.
- MOLINOS, MICHAEL, 1640-1697, founder of the Quietist sect, xi, p. ii, 187
- MOLOCH, the burning idol into which Jewish children were cast to death, vii, p. ii, 113.
- MONARCHIES, why they prevail, iv, p. ii, 10
- MONARCHY.
- "Monarchy so oft admired, so oft
Detested by us, is the best or worst
Of human governments; a tyrant King
Will make it dreadful, and a good, divine."
—*Brutus*, viii, p. ii, 280.
- MONEY. "In the age we live in everything may be had of everybody but money."—*The Prude*, ix, p. ii, 166
- historians prone to be ignorant in their valuation of money in ancient times, xiii, p. 1, 25.
- and the Revenues of Kings, xix, p. i, 219
- making. Invention of the art of making money by Purgatory, vii, p. i, 30
- MARKET. "The devil is certainly at the bottom of this business." —*Nanine*, ix, p. ii, 140.
- MONKS AS SLAVE OWNERS, iv, p. i, 183.

- Emperor Constantine Copronymus, in eighth century, styled the monks abominable wretches, xiii, p. i, 93.
- likened to chicken-killing weasels, vii, p. i, 221.
- AND NUNS. "There are about seven thousand houses for monks and more than nine hundred convents for women belonging to the Franciscans, an intolerable nuisance where there is an evident decrease of human species," xiv, p. ii, 138.
- MONKEYS AND MEN, alike in levity of ideas, the talent of imitation, and inconstancy, vi, p. i, 88.
- MONOPOLIES, COMMERCIAL "When commerce is in a few hands, some people make prodigious fortunes, while the greater number remain poor; but when commerce is more widely diffused, wealth becomes general and great fortunes are rare," xix, p. i, 19.
- "MONSTERS who need superstitions, just as the gizzard of a raven needs carrion," vii, p. ii, 103.
- MONTAIGNE, MICHEL EYQUEM, 1533-1592, on cannibalism, iv, p. i, 15, on kissing, vi, p. i, 58, man's quality, xi, p. ii, 217, 246, his style neither pure, correct, nor noble, xix, p. i, 13.
- MONTESPAN, MADAME DE, 1641-1707, note, xx, p. ii, 107.
See "AGE OF LOUIS XIV "
- MONTESQUIEU'S "SPIRIT OF LAWS," 1748, iv, p. ii, 272, his mistaken view of early Christianity, 273; vi, p. i, 100, untrustworthy on the slavery question, vii, p. i, 219, xxi, p. i, 292. See "SPIRIT OF LAWS."
- MONTESUMA, Emperor of Mexico, 1471. See CORTES.
- MONTMORENCY, DUKE OF, the most amiable nobleman in France, 1631. xv, p. i, 193.
- MOONSHINE.
- "The moon's pale course spoke midnight near at hand,
The hour for bliss, which lovers understand "
—*La Pucelle*, xx, p. i, 37
- "The banquet ended, mirth and jest went round,
Blind to their own, their neighbor's faults were found "
—*La Pucelle*, xx, p. 1, 39.

- MOORS IN SPAIN, THE**, xiii, p. i, 184, decline of their empire, 185, 282.
- MORALITY**, brought to the highest perfection by the Chinese, xiii, p. i, 29, never did depend on belief in incredibilities, vii, p. ii, 36.
- MORALS**, no public laws against, iv, p. ii, 40.
- MORTAL MAN**. "Our days are numbered, we must yield to fate."
—*Cæsar*, x, p. i, 135.
- MORTIFICATIONS AND PERSONAL VANITY**, iii, p. ii, 167.
- MOSES**, his life and death, iii, p. 1, 260; in his laws he makes no mention either of rewards or punishments after this life; was not great as a scientist, and knew nothing of hell, v, p. 11, 19, xix, p. i, 161.
- MOTHER OF RABBITS**, an extraordinary example of fraud and credulity, xiii, p. i, 286.
- MOTION**, vi, p. ii, 41.
- MOUSE DELIVERED OF A MOUNTAIN**, or *vice versa*, equally admirable miracles, vi, p. ii, 45.
- MRS. GRUNDY**. "O, never heed what the world will say; I was afraid of its scandal before I loved, but now I despise it."
—*The Prude*, ix, p. ii, 255.
- MUSHROOM**, as much the work of infinite wisdom as the making of all the worlds, vii, p. ii, 80.
- MUSIC** cannot render an epigram, vii, p. ii, 227.
- MUSICAL INSTRUMENTS**, abolished for two centuries from Geneva under Calvinistic religiosity, xiv, p. ii, 84.
- MYSTERIES**, the ancient ceremonies at, v, p. ii, 205, charges against the early Christians, v, p. ii, 211.
- MYSTERY OF LIFE**.
"Mysteries like these can no man penetrate,
Hid from his view remains the book of fate
Man his own nature never yet could sound,
He knows not whence he is, nor whither bound"
—*The Lisbon Earthquake*, x, p. 11, 17.
- MYTHOLOGY OF SCANDINAVIA**, xiii, p. i, 137.

A PHILOSOPHICAL DICTIONARY.

VOL. VI., PART I—Continued.

MADNESS—MOUNTAIN.

- MADNESS**, is the immortal soul subject to mortal ailments? 159.
- MAGIC**, spirit-resurrectionists work not for philosophers, 164; their art a very ancient one, but their greatest adepts never come back, 164.
- MALADY**, medicine, the candid physician and his bewildered royal patient, 166.
- MAN**, one-third of his life spent in sleep, 170; different races of, 174; Munchausen stories told by Jerome and Augustine, as pious facts, 175, is man born wicked? 181; in a state of nature, 184; operation of God on man, 188-194.
- MARRIAGE CONTRACT, THE**, 197; marriages with heretics, dicta of Augustine and Pope Benedict IV., 198; French law of, 201.
- MARY MAGDALEN**, her life poetized, 205; but Mary was really not a Marchioness nor Lazarus, her brother, Count of Bethany, 206.
- MARTYRS**, lives of the, 213-226.
- MASS**, its beginnings and growth, 229, Acts of John, tells of the mass dance, quoted by the Second Council of Nice, 232.
- MASSACRES** on account of religion, 236
- MASTER**, the philosophy of mastership, 236; an Indian fable, 238.
- MATTER**, motion, mind; we know little of either, 242
- MEETINGS**, public, 247.
- MESSIAH**, a clerical review of the claims of false Messiahs, 249.
- METAMORPHOSIS** among the gods, 268
- METAPHYSICS**, the romance of the mind, 269.
- MIND**, limits of the human, does not even know itself, 271.

- MIRACLES**, a violation of inviolable law, 272; pagan miracles, 275; miracles of the saints, attested by the Early Fathers, 277; Augustine's and Jerome's stories, 279; a theocracy must be founded on miracles, 284; Samson's asinine feat, 285; Elijah's flaming chariot, 286; the Gadarene swine, Thomas Woolston, of Cambridge University, a Christian disbeliever in miracles, 288; the New Testament miracles examined, 290.
- MISSIONS**, a Jesuit testimony, 302.

VOL. VI.—PART II.

M.—CONTINUED

- MONEY**, general view of the world's, vi, p. ii, 5; with money Kings got soldiers, and with soldiers they stole money, 9; Abraham's shekels, 11; easier to write about money than to get it, 13.
- MONSTERS**, cross-breeds, prodigies, 13.
- MORALITY**, there is but one, 18.
- MOSES**, not mentioned by the Egyptian Trismegistus, 21; Solomon's Temple had statues, though forbidden by Moses, 22; authenticity of the Pentateuch questioned, 26; miraculous increase of the race from seventy persons to two millions in two centuries, 31; examination of the life and deeds of Moses, 33.
- MOTION ESSENTIAL TO MATTER**, something the matter with the proposition, 41; theories of Leibnitz and Maupertuis, 44.
- MOUNTAIN DELIVERED OF A MOUSE**, or *vice versa*, equally admirable as a miracle, 45
(End of Philosophical Dictionary.)

N

- NADIR SHAH**, 1688-1747, xv, p. 11, 129
- NAKED WORSHIPPERS** in early times, vi, p. ii, 58.
- NAPLES AND SICILY**, Norman conquest of, xiii, p. i, 252, 269.
— Charles VIII. and the conquest of, xvii, p. i. 167, 192.

- NARROW MINDS.** "Everything great and noble is sure to be attacked by narrow minds" xii, p. 1, 90.
- NATIONAL DEBTS.** "A state which is indebted only to itself can never be impoverished, and even debts are a spur to industry." xix, p. i, 225.
- NATURE, necessity, freedom, v, p. i, 75.**
 — "How deeply simple nature delights me!" viii, p. i, 17.
- NATURAL LAW, dialogue on, vi, p. i, 60; vi, p. ii, 48.**
- NAVAL OF JESUS, worshipped in Notre Dame for ages, thrown away by the Bishop of Chalons in 1702, xi, p. ii, 106**
- NEBUCHADNEZZAR, note, xx, p. i, 169**
- NEGLECT.**
 "Oft the soldier, honored in the field,
 In courts neglected lies, and is forgotten."
 — *Sémiramis*, ix, p. i, 151.
- NEMESIS.** "Fortune oft
 Deserts us, from the silence of oblivion
 Sometimes a secret may spring forth, and heaven
 By slow and solemn steps, may bring down vengeance."
 — *Mérope*, viii, p. i, 40.
- NEW FAITH APOSTLES.** "My God! what an odd mixture it is! how strangely the old gentleman jumbles his ideas together!" — *The Prodigal*, x, p. i, 153.
- NEW FORMS.**
 "He bore the pastoral crozier in his hand,
 Which was in ancient times the Augur's wand."
 — *La Pucelle*, xx, p. i, 44.
- NESTORIUS, his pious method of putting down heretics, v, p. ii, 48.**
- NEWTON, SIR ISAAC, 1642-1727, his theory of attraction, iv, p. i, 210; even he had his superstitions, v, p. i, 29; v, p. ii, 150; xii, p. ii, 291; x, p. 1, 74, 299; xix, p. i, 164.**
 — sketch of his system of philosophy, and that of Descartes, xix, p. i, 164, 172.
- NICE, The Second Council of, 786; it approval of image worship, xiii, p. i, 125. See COUNCILS.**
- NITRE-WATER as a means of prolonging life, vii, p. i, 39.**

- NOAH, we have songs to Bacchus, but none to Noah, who gave us wine, iv, p. i, 289.
- NOAILLES, CARDINAL DE, and the refractory nuns, xi, p. ii, 159, a relative of Madame de Maintenon, 164, 165, 166, 167.
- MARSHAL DE, 1678-1766, victory on the Ter, xii, p. 1, 257.
- NOBILITY, xvi, p. i, 12-25.
- "He who serves
His country well requires not ancestry
To make him noble." —*Méropé*, viii, p. i, 36.
- N. L., NON-LIQUET (it is not clear). To be noted at the end of every metaphysical and theological dogma, vi, p. ii, 89.
- NORBERG, M., author of a Life of Charles XII. of Sweden, to whom he had been chaplain; letter to him from Voltaire, criticising his book, xi, p. ii, 59.
- NORMANS, THE, of the ninth century, corsairs and ravagers of Europe, xiii, p. i, 167; Norman conquest of England, xv, p. ii, 239.
- "NORTH AMERICAN SAVAGES, THE, were entirely republican," iv, p. ii, 79.
- NOVELTY MISTAKEN for merit or taste, vii, p. ii, 48.
- LOVERS OF. "The multitude we know
Is ever wavering, fickle, and inconstant."
—*Cæsar*, x, p. i, 143.
- NUMA POMPILIUS, the wise pagan ruler who forbade the use of images of deity in temples, and whose virtuous life was a model for kings, vii, p. 1, 67.
- NUMBERS. "The people,
Ever capricious, turbulent, and bold."
—*Mariamne*, viii, p. ii, 211.
- NUNS, xvi, p. i, 86; legends of saintly nuns, note, xx, p. i, 90, under inspection by Henry VIII., vi, p. ii, 91.

A PHILOSOPHICAL DICTIONARY.

VOL VI—PART II.

- NAILS OF THE CROSS, different varieties shown as relics, vi, p. ii, 46.
- NATURE, dialogue between a philosopher and, 48.

- NECESSARY, Necessity, dialogue between Osmin and Selim, vi, p. ii, 52.
- NEW, Novelties; the craze for the latest out, vi, p. ii, 57.
- NUDITY, in early modes of worship, 58.
- NUMBER, how defined, 60; the superstition of mystic virtue in numbers, threes, sevens, and 666, "the mark of the beast." 62.
- NUMBERING, of the tribes, 64; David brought trouble on his people by merely counting them, 65; Roman censuses, 68; Scriptural miscalculations to be accepted by faith, 71
- (End of Philosophical Dictionary)

O

- O, MARQUIS D', controller of finances under Henry III, xv, p. 1, 76.
- OANNES, the fish that preached and wrote, v, p. i, 145.
- OATHS
- "I ask not for thy oaths, those idle sureties
Of human faith; thy promise is sufficient;
For purer is thy word than sacred altars
Oft stained with human perjury and falsehood"
—*Cæsar*, x, p. 1, 90.
- OBTEMPERATE, To (otherwise, to obey), xvi, p. 1, 219.
- OCTAVIUS, why he banished Ovid, vi, p. ii, 129.
- OFFEND NOT THE "SACRED" TRUSIS, vii, p. i, 236.
- OLD TESTAMENT, THE, its repulsive side, ii, p. ii, 205; contradictions, iv, p. 1, 272.
- OMAR, 581-644, successors of Mahomet, xiii, p. 1, 59.
- OMENS.
- "'Tis thus we sometimes view at dead of night
A comet in its vast career of light,
The Pope is awed, and the world, struck with fear,
Firmly believes the wines will fail that year"
—*La Pucelle*, xx, p. ii, 47, 283.
- OMNIPOTENCE, vi, p. ii, 55, see LIBERTY.

OMNIPRESENCE. "Space that contains the immensity of God."

—*On the Newtonian Philosophy*, x, p. ii, 300.

ONIONS AND CATS not to be lightly spoken of where they are venerated as sacred, as are wafers and old bones among other conservative thinkers, vii, p. 1, 79.

OPERA Italian, and libretti, letter to Cardinal Quirini, xix, p. i, 118.

ORATORY.

"Cicero may serve us with his eloquence
And that alone, he can harangue the Senate,
But is too timid in the hour of danger "

—*Cæsar*, x, p. i, 117.

ORDEAL, trial by, tricks in applying the hot and cold water tests, poison and red hot iron, xiii, p. 1, 142, 197, 296.

ORDERS, Religious, the Franciscans, xvi, p. i, 82. Jesuits, 84.

ORIGEN advises the use of conjuration, or mystical terms, Hebrew names of God sound better, and therefore work more wonders than in the mother-tongue, vii, p. i, 82.

ORIFLAMME, THE, note, xx, p. ii, 98

ORIGIN OF EVIL, vi, p. ii, 83, see GOD.

— of Lent, in Egypt or in dyspepsia? vi, p. 1, 111.

ORIGINAL SIN, vi, p. ii, 87, 118. see GOD.

— wicked to say we are born in, vii, p. ii, 215.

ORIGINAL SIN.

— "Virtue may please, yet howsoe'er obeyed,
We still retain a taste for our first trade."

—*La Pucelle*, xx, p. i, 274.

ORIGINALITY.

"Let others in their lyric lays
Say the same thing a thousand ways,
The world with ancient fables tire,
I new and striking truths admire."

—*Verses to Frederic*, x, p. 1, 98.

"ORLANDO FURIOSO," by Ludovico Ariosto, 1474-1533.

"That which above all charms me in this wonderful work is that the author is always above his subject, and treats it playfully " iv, p. ii, 256.

"ORLEANS, THE MAID OF," xx.

— siege of, by the English, xiv, p. i, 33; defeated by Joan of Arc, 34; note, xx, p. i 58, 139, xx, p. ii, 276.

ORTHODOXY.

"He thinks all those who are not circumcised
Are by his God rejected and despised,
Another thinks he Brahma's favor gains
Whilst he from eating rabbits' flesh abstains;
Against their neighbors all alike declaim
And brand them with the unbeliever's name."

—*The Law of Nature*, x, p. ii, 31.

OSCUATION a poor name for kissing, vi, p. i, 53; treacherous kisses of Cassius, Judas, Judith, Othello, 54, early Christian love feasts, 55. See PIGEONS.

OTHO THE GREAT, Emperor of Germany in 936, restored part of Charlemagne's empire and helped Christianity, xiii, p. ii, 220, compelled the Pope to crown him Emperor of the Romans in 961, 229, his arraignment of the Pope on charges of licentiousness and cruelty, 230, 234.

OTTOMAN EMPIRE in the sixteenth century, xiv, p. ii, 258.

— in the seventeenth century, xv, p. ii, 95, siege of Vienna, 113

OUTLAW, THE. "I am no more, even my name is wrested from me by that cruel decree, I am but a poor departed ghost that hovers round its tomb."

The Scotch Woman, ix, p. ii, 10.

OVERJOY

"Tears, which redouble every fond delight,
And heavenly feelings of the soul excite."

—*The Henriade*, xxi, p. i, 141.

A PHILOSOPHICAL DICTIONARY.

VOL. VI, PART II.—Continued.

OCCULT—OVID.

OCCULT QUALITIES. Every principle is occult, and to be regarded with reverent respect, vi, p. ii, 73.

OFFENCES, Local. We may be criminal in one country and innocent in others, for our opinions and acts, 74.

- ONAN, incestuous crimes, 76.
- OPINION, ages required to destroy a popular, 79.
- OPTIMISM. Does God take pleasure in great calamities? 80, Plato as hard to understand as Leibnitz, who expounds him, 81.
- ORACLES, how the early church honored the devil as having mastery of the world, 90, suppression of monasteries in England and exposure of pious frauds, 92; how Van Dale smashed the oracles, 93; the story of Jacobello, 95, the confessional, 97; pagan oracles, 99; when they ceased, 107.
- ORDEAL, trial by, 107. an early Jewish institution, 111; Korah, Dathan and Abiram against Aaron, dreadful slaughters the result of the lottery, 112; other Bible lotteries, the knack of swallowing fire without harm, 113.
- ORDINATION, the case of Bishop Lavardin, founder of the order of Good Fellows, who declared that none of his priests were truly ordained because, in ordaining them, he purposely reserved the intention of conferring any sacrament, 116
- ORIGINAL SIN, nothing of Calvinism in the Bible or the writings of the early Fathers, 118. Adam's long respite, 119; Augustine introduced the doctrine, 120; Clement, Origin and Pelagius denied the doctrine, 121; Cyrano de Bergerac, 126
- OSWALD, B. C. 43-A. D. 17 his banishment, 127; its cause, the pretext of Octavius, 129; Bayle's criticism of Ovid's philosophy, 131; criticism of Bayle, 134.
(End of Philosophical Dictionary)

P

- PAGANS, so called from the people of the little towns called Pagi, where the old idolatries prevailed to the eighth century, xiii, p. i, 77, their oracles, the trickeries behind, vi, p. ii, 99, 280.
- PAIN, the necessity of, v, p. i, 264.

- PAINTED HEARTS. "Her heart, like her face, is painted and disguised," — *The Prude*, ix, p. 11, 209.
- PALÆOLOGUS, EMPEROR JOHN, xvi, p. i, 5. See JOHN PALÆOLOGUS
- Michael, 13th century, Emperor of the East, introduced the fashion of putting out people's eyes by boiling vinegar, as an improvement on the red-hot metal plate, xiii, p. ii, 149.
- PALESTINE in the time of the Crusades, xiii, p. ii, 88; its lack of natural charm, vi, p. i, 8.
- and the Crusades, xv, p. ii, 255
- PANGLOSS, MASTER, a great philosopher, his experiences of life, i, p. 1, 62, 256, 273
- PAPAL POWER, source of the, xiii, p. i, 83.
- PAPER MONEY not necessarily wealth, vii, p. 1, 48.
- PAPHNUCIUS, BISHOP, held that marriage is chastity, iv, p. i, 199
- PARABLE OF GOVERNMENT, v, p. i, 277.
- of the twelve philosophers on an uninhabited island, vii, p. i, 298.
- PARADISE, WHERE ?
 "Theologians, learned and bold,
 Inquired where Eden lay of old,
 I'm not so critically nice,
 Paris to me's a Paradise."
 — *The Worldling*, x, p. ii, 88
- PARENTAGE, a commentary on the fifth commandment, v, p. i, 33.
- PARIS, SAINT, note, xx, p. i, 126.
- PARISIANS, THE, used to be a serious people in ancient times, v, p. i, 119
- PARLIAMENT, THE ENGLISH, took its permanent form in 1300, xiii, p. 11, 278.
- xix, p. 11, 5.
- of Paris, xv, p. ii, 305.
- PARMA, DUKE OF, xix, p. 1, 297. xxi, p. 1, 7, 97.
- PARTY SPIRIT, xxi, p. i, 262.
- PASCAL, BISHOP BLAISE, 1623-1662, one of his "Thoughts"

on man, vi, p. i, 186; he was the chief of French satirists, of whom Desprèaux was the second, xi, p. ii, 151. he created French "style," vii, p. ii, 5, remarks on his "Thoughts," xi, p. ii, 212, philosophy, 214, Mystery, 215; contradictions, 217, faith or reason, 219; life, 221; Jews, 222; self-love, 226, wit, 244, poetry, 255, liveries, 261, xxi, p. i, 296.

PASSION.

"How'er the soul may act which virtue guides,
Its secret motions, nature's children still
Must force their way, they will not be subdued,
But in the folds and windings of the heart
Lurk still, and rush upon us, hid in fires
We thought extinguished, from their ashes rise"

—*Edipus*, vii, p. ii, 162.

PASTOR, THE GOOD

"In solitude

Obscure he lives, in holy ministry
Engrosses all his care: is always seen
Within the temple, never at the court."

—*Samiramus*, ix, p. i, 151.

PATERNITY, HAS GOD? iii, p. i, 20

— "I was born to be an unfortunate father"

—*The Prodigal* x, p. i, 147.

PATHS OF LOVE. "Love a man to hell may guide"

—*The Padlock*, x, p. ii, 176

PATIENCE. "Time softens all things"

—*Cæsar*, x, p. i, 102.

— PAYS.

"Here's your lawyer, sir,"

"O let him wait" —*Nanine*, ix, p. ii, 135.

PATKUL, Russian soldier and statesman, treacherously murdered by Charles XII of Sweden xi, p. i, 29, 119; his terrible death, 131, see xviii, p. i, 172

PATRIOT, THE

"A true republican has neither son,
Father, nor brother, but the commonweal
His gods, the laws, his virtue, and his country."

—*Cæsar*, x, p. i, 119.

PATRIOTISM.

"All that I wish is but to save my country,
And if I can be useful to mankind
This is the ambition I would satisfy."

—*Œdipus*, viii, p. i, 168.

PAUL, ST., his philosophy betrays the influence of Plato, v,
p. ii, 55, his personal appearance, iv, p. i, 134.

PAY, IS HUMILITY A VIRTUE, AND DOES IT? v, p. ii, 101.

PEACEMAKERS, THE, who prevent litigation in Holland, xix,
p. 1, 68.

PEDANTRY. "Those useless and unsociable scholars,
who neglect the study of their own tongue to acquire an
imperfect knowledge of ancient languages."

—*Essays*, xix, p. i, 7.

PEDIGREE. "We should always keep in mind that no
family on earth knows its founder, and, consequently,
that no nation knows its origin." xviii, p. i, 20.

PENALTIES INFLICTED by the Church only take effect in
some other world, vii, p. i, 127.

PENATES, the little divinities that preside over the parts of
our bodies, vii, p. ii, 142.

PENN, WILLIAM, 1644-1718, the Quaker, his code for his
Quaker colony more humane and tolerant than the laws
given to the colony in Carolina by Locke, and those of
Plato, iv, p. i, 165, 167. See QUAKERS, DUNKERS.

"PENNSYLVANIANS" not Christians, iii, p. ii, 47. See QUAKERS.
Penn's colony alone among white Christians re-
nounced the slave trade, vii, p. i, 216

PENTATEUCH known only to the Jews, vi, p. ii, 21, its au-
thenticity questioned, 26.

PEPIN, the first anointed sovereign in Europe, eighth cen-
tury, xiii, p. i, 86, the anointing of, xv, p. i, 213.

PERFECTION. "In every art there is a point beyond
which we never can advance; we are shut up within
the limits of our talents, we see perfection lying beyond
us and only make impotent endeavors to attain to it."

—*Preface to Mariamne*, x, p. i, 238.

PERIL. "Danger has taught me wisdom."

—*Mariamne*, viii, p. ii, 223.

PERIL AT THE HELM,

"Like an unskilful pilot

He sets up every sail for every wind,

But still knows not which way the tempest comes,

Or whither it may drive him "

—*Catilme*, ix, p. i, 242.

PERPETUA, saint and martyr, vi, p. 1, 219.

PERRAULT, CLAUDE, 1613-1688, architect of the Louvre, xii,

p. ii, 242.

PERSECUTION BEGETS VINDICTIVENESS among saints, v,

p. ii, 44.

PERSECUTION

"Fanatic Demon is his horrid name,

Religion's son, but rebel in her cause,

He tears her bosom and disdains her laws "

—*The Henriade*, xxi, p. i, 73

PERSIA, its ingenious people, xiii, p. i, 43; its imperial sway

before the time of Alexander, 45, fall of its religion, 57.

— in the sixteenth century, manners and customs, xvi,
p. ii, 249.

— in the seventeenth century, xv, p. ii, 121, the revolution
and its atrocities, 127; the Mogul, 129

"PERSIAN LETTERS, THE," iv, p. i, 263.

PERSONAL IMMORTALITY. If we are changed, can we still
be ourselves? v, p. ii, 116.

PERU, CONQUEST OF, by Pizarro and d'Almagro, private
adventurers, xiv, p. ii, 218, greatness and cruelty, 222

PETER, ST., the first Pope, claimed no kingdom but that of
heaven, and died a poor man, his successors, claimed
the earth and left it in the odor of worldly wealth, vii,
p. i, 157.

PETER THE HERMIT, 1115. See CRUSADES, xiii, p. ii, 83.

PETER THE GREAT, 1672-1725, his mighty genius, xi, p. i, 33:
how he created the Russian Empire, the building of
St. Petersburg, 41; he civilized his subjects and yet
himself remained a barbarian, 115

— "The Russian Empire," Volume xviii; his ancestors, xviii, p. i, 65. Michael Romanoff, Czar, succeeded in 1645, by his son Alexis Michaelovitch, 69, who was followed, in 1677, by his son Feodor, 72; who nominated his younger brother, Peter, then ten years old, as his successor, 74, excluding John, the elder brother, who had infirmities. On Feodor's death, in 1682, his sister Sophia fomented a revolt among the Strelitzes, hoping to attain the throne, 75; terrible barbarities perpetrated, 77. John and Peter are proclaimed joint sovereigns, with Sophia as co-regent, 79.

Virtual sovereignty of Sophia, 80; extraordinary quarrel about religion; Sophia's cruelty, 83; Prince Golitzin, state minister, 84; Peter, age seventeen, aims at supreme command, 87; he puts down a conspiracy against his life, inflicts barbarous punishments, and banishes John and Sophia, in 1689, 88.

Personal appearance of Peter, his neglected education, early marriage, peculiarities of temperament, 89; determination to see the world, and introduce the arts of civilization into his country, 91; raises an army, 95; treaty with China, 97; conquest of Azov, 101; his travels, 1697, 108; affairs in Europe, death of Sobieski, King of Poland, and Charles XI of Sweden, 110; Peter as a ship carpenter in Holland, 113; visits England, returns home in a ship given him by King William, 119.

Peter's drastic reforms, 1698, 122; dreadful punishments inflicted on rebellious Strelitzes, more than two thousand being put to death, 123; reforms the church, 127, the calendar, and the ways of the people, 131; war with Sweden, 135; defeated at Narva, 140; later victories; entry into Moscow, 162; affairs in Poland; gains of Charles XII, 166. the tragedy of the Russian general Patkul, murdered by Charles XII, 172.

Conflicts between Peter and Charles XII., 179; battle of Poltava, 1709, 191. victory of Peter, 194, triumphant entry into Moscow, 202; his power recognized

by England, 204; notes on Peter's achievements, 215; campaign of the Pruth, 217; war with the Turks, 221. Peter is privately married to Catherine in 1707, having repudiated his first wife, Eudoxia, in 1696, 222; proclaimed the marriage in 1711, 223; his troops in difficulties, 232; Catherine counsels proposals of peace; conclusion of a treaty, under which Peter ceases to be aggressive, 248; solemnization of his marriage with Catherine, 253; marriage of the Czarevitch, his son by Eudoxia, 256; his successful sea fight at Aland, 283; master of Finland, 285, development of the country, 295; his second tour through Europe, 296; his reception in France, 301.

Peter's first wife, Eudoxia, opposes his reforms, xviii, p. ii, 11; her son, Alexis, shares her views, 13, Peter's remarkable letters to Alexis, with the reply, 14; Peter's ultimatum, threatening to curse his son, 21, who returns, 1717, to make his submission, but is made a prisoner, and his father's formal Declaration is publicly read, charging Alexis with heinous offence and rebellion, demanding his renunciation of heirship to the throne, which is duly made, and Catherine's son is made Czarevitch, 32; Alexis undergoes a formal trial, and confesses to disloyalty, 45; is condemned to death as a would-be parricide, 47; is seized with convulsions and apoplexy, expiring in the presence of the court, the day after his condemnation, 51; public opinion of the affair, 52; Peter stops other intrigues, 59

How Peter established modern civilization in his country, 60; education, industries, town building, trade, home and foreign, 66; new legal system and its administration, 73; reforms in the church, 76; forms a ruling synod, 77; he decrees that monks and nuns shall do practical work for the good of the community. 81; causes a burlesque marriage of a court fool, as Pope, to an old widow, with decrepit attendants and other tomfooleries, 84.

Death of Charles XII.; its effect on European affairs,

88; peace treaty at Nystad, 1721, 91; conquests in Persia, 94; coronation of Catherine I., 1724, 108; suspicion of a *liaison* between Catherine and a courtier, who was beheaded and others variously punished, 111. Peter, after suffering mortal pains for a year, dies on the tenth of March, 1725. His epitaph, 117. Anecdotes of Peter, 194-215.

Original Documents relating to the condemnation of Alexis, 121; and to the Peace of Nystad, 126; the Ordinance of Peter I. for the crowning of Catherine, 140.

Appendix to the volumes on "The Empire of Russia." Climate, Soil and Produce of Russia, xviii, p. ii, 143; Population, Government, Laws, Religion, Manners and Customs, 151, Language, Learning, Arts, Manufactures and Commerce, 171, the Coronation, Titles, Court, Revenues, Expenses, Military and Naval Forces, 177, Description of St Petersburg, 184, Anecdotes of Peter the Great, xviii, p. ii, 194-215.

PETERBOROUGH, EARL OF, 1658-1735, heroic commander of the English army in Spain, xii, p. ii, 44.

PETRARCH, FRANCESCO, 1304-1374, his Canzoni, xiv, p. i, 50.

PHALIC SYMBOLS AND RITES, iv, p. i, 196, iv, p. ii, 39. See ABRAHAM.

PIGEONS, TURTLES AND HUMANS alone indulge in kissing, vi, p. i, 58.

— as letter carriers, common in Asia and Europe in the sixteenth century, xiv, p. ii, 295

PIECEMEAL VIEWS. "We hear of nothing now but bankrupts and distress and ruin; the wives are licentious and the husbands simpletons, everything grows worse and worse." —*Nanine*, ix, p. ii, 135.

PIETY. "Piety lasts not long among the great"

—*Olympia*, viii, p. i, 165.

PILATE MADE A MISTAKE in not waiting to hear what truth really is, as we have not yet solved it, vii, p. ii, 130.

PIONEER. "Thou hast the seeds of greatness in thy nature." —*Catiline*, ix, p. i, 249.

PIPER, COUNT, of Sweden, xi, p. 1, 100, 150, death of while a prisoner of the Czar, 182.

PITY.

"If you continue to speak ill of him,
I may relapse, and love him again."

—*The Scotch Woman*, ix, p. ii, 26.

PITIFUL GODS, THE.

"If with un pitying eye the gods beheld
Our miseries here, and proud oppression, still
Unpunished, trampled on the tender feet
Of innocence, what hand would crown their altars
With incense and oblation "

—*Orestes*, ix, p. i, 74.

PHILADELPHIA, at first deserved its name, iv, p. i, 168; its people were not wicked, vii, p. ii, 217.

PHILIP THE FAIR, 1268-1314, his quarrel with the Pope, 1301, xiii, p. ii, 201.

— IV. of Spain, 1605-1665, xvi, p. i, 286.

— THE GOOD, 1396-1467, who had fifteen bastards, 1430

"There have always been some great souls in the most corrupt times," xiv, p. i, 37

PHILIPPSBURG, In Camp Before, x, p. ii, 178.

PHILO, the learned Jew, first century, v, p. ii, 55.

"**Philosopher, The Ignorant,**" xviii, p. ii, 219. Who am I? Our weakness. How am I to think? 221. Is it necessary for me to know? Aristotle and Descartes, 222. Beasts, 224. Experience, 225. Substance, 226. Narrow Limits. Impossible discoveries, 227. The foundation of despair. Doubt. Am I free? 230. Is everything eternal? 233. Intelligence, 235. Eternity, 239. Incomprehensibility. Infinity, 237. My dependence, 238, 240. A sole supreme artist. 241. Spinoza, 243. Absurdities, 250. The best of worlds, 252. Monads, 255. Plastic forms, 256. Locke, 257, 268. Is there any morality? 263. Real utility, the notion of Justice, 265. Is universal consent a proof of truth? 267. Against Locke, 268. Nature everywhere the same, 273. Hobbes, 274. Universal Morality, 275. Zoroaster, 275.

Brahmins, 277. Confucius, 277. Pythagoras and the Grecian philosophers, 279. Zaleucus, 279. Epicurus, 279. The Stoics, 280. Philosophy is virtue, 282. Æsop, 282. Peace, the offering of philosophy, 283. Questions, 283. Ignorance, 285. An Indian Adventure, 289. A short digression, 292. The Dauphin of France, 293

PHILOSOPHER'S STONE, THE. "A philosopher who has six thousand francs a year has the philosopher's stone."
—*Letters*, xxi, p. i, 194.

PHILOSOPHERS DO NOT STIR SEDITION, vii, p. ii, 27.

"**PHILOSOPHICAL DICTIONARY, A**," in five volumes, iii-vii. See end of each alphabetical section.

PHOTIUS, 891, a great eunuch bishop, made Patriarch of the Greek Church in 858 after being promoted five times in five days, xiii, p. 1, 204; his contempt for the Pope of Rome, 209

PHYSICIAN, the Candid, and his royal patent, vi, p. i, 166.

PIUS, II., 1405-1464, upheld the marriage of Popes, iv, p. i, 201.

PIZARRO, d. 1541, conqueror of Peru. See PERU.

PLAGUE OF SCHISM, a mania curable only by rational thought, vii, p. 1, 175.

PLAIN LIVING.

"'Tis nothing but a name,
A word without a meaning, in the days
Of our forefathers men respected it"

—*Catiline*, ix, p. i, 266.

— "My mistress, sir, is very rich; if she is not expensive, it is because she hates pomp, she is plainly clad, out of modesty, and eats little, because temperance is prescribed to her."

—*The Scotch Woman*, ix, p. ii, 15.

PLAIN SPEECH.

"How do you contrive to be so universally hated?"

"It is because I have merit."

—*The Scotch Woman*, ix, p. ii, 6.

PLATO'S DREAM, D. C. 429-347. See ROMANCES. Plato on

the lost Atlantis, iv, p. i, 64, his philosophy muddled by Leibnitz's expositions, vi, p. ii, 81.

PLATONIC LOVE, vi, p. i, 147.

PLEASURE, good, happiness better, felicity best, v, p. ii, 5.
— "We should never neglect anything for our pleasure,
Since life is short." — *Letters*, xxi, p. i, 205.

PLEDGES, VOWS, SWEARING OFF. "To make a
vow for life is to make oneself a slave." vii, p. i, 180.

PLIABLES.

"He's weak, and therefore not to be entrusted,
Fools ever will be traitors."

— *Mahomet*, viii, p. ii, 62.

PLUTARCH, second century, unreliable, xix, p. i, 271.

POCCURANTÉ, SEIGNOR, his candid criticisms of Homer,
Raphael, Virgil, Horace, Milton, and music, i, p. i, 178-183.

POEMS, EPIC. Hesiod equal to Homer, iv, p. ii, 246

"Poems." On Equality of Conditions, i, p. 1, 282, on Liberty, 288, on the Nature of Man, 294, on Moderation in All Things, 301

— "The Lisbon Earthquake, and Other Poems," x, p. ii.
Author's preface, 5; the Lisbon Earthquake, 8; the Law of Nature, 19; the Temple of Taste, 40; the Temple of Friendship, 70; Thoughts on the Newtonian Philosophy, 74, the Death of Adrienne Lecouvreur, 77; To the King of Prussia on his Accession, 79; From Love to Friendship, 82; The Worldling, 84; on Calumny, 89; Letter from the King of Prussia to Voltaire, and the Reply, 97; on the English Genius, 100; What Pleases the Ladies, 101; the Education of a Prince, 117; of a Daughter, 126; the Three Manners, 131; Thelema and Macareus, 146; Azolan, 151; the Origin of Trades, 154, the Battle of Fontenoy, 156, Man of the World, 170, the Padlock, 176; In Camp Before Philippsburg, 178; Answer to a Lady, 180; Envy, 183, The Nature of Virtue, 188; To the King of Prussia, 193; To M. de Fontenelle, 199; Count Algarotti, 202; Cardinal Quirini, 205 (and other personages); The Nature of Pleasure, 242; Utility of

- Sciences to Princes, 247, To the King of Prussia, 251. On the Death of Emperor Charles, 255. To the Queen of Hungary, 258; On the Polar Expedition, 260; To Dr. Gervasi, 264, On the Requisites to Happiness, 267, To a Lady, 268, Fanaticism, 270, The Peace of 1736, 275; To Abbé Chaulieu, 279, reply, 282, To President Hénault, 284, Canto of an Epic Poem, 287, On the Newtonian Philosophy, 299.
- POETASTERS WOULD STARVE but for plagiarism, vii, p. i, 203.
- POETRY, iii, p. ii, 64, is harmonious eloquence, xi, p. ii, 255.—“There never existed a truly eloquent man who did not love poetry” vii, p. ii, 157.
- POETS AND SATIRISTS, ENGLISH, xix, p. ii, 75.
- POISONING OF HENRY VII. OF LUXEMBOURG, who captured Rome in 1313, by sacramental wine, xiii, p. ii, 222.
- POLICY. “Those whom we fear we readily forgive.”
—*Catiline*, viii, p. ii, 260.
- POLIGNAC, CARDINAL, xii, p. i, 273.
- POLITE ARTS, THE, xvi, p. i, 86, literature, the drama, and oratory, 87, music, 112.
- POLITENESS OF THE CHINESE, xiii, p. i, 31.
- “POLITICIANS, Of truly wicked people there only remain a few,” vii, p. ii, 218.
- POLYCARP, d. 155, saint and martyr, vi, p. i, 215.
- POLYGAMY AND POLYANDRY, vii, p. ii, 262. See WOMEN, MARRIAGE
- POLYTHEISM a lapse from original monotheism, vii, p. i, 75.
- PONIATOWSKI, GENERAL, rescued Charles XII, in his peril at the defeat of Poltava, xi, p. i, 117. becomes his chief adviser, 189, saves Charles at Rügen, xi, p. ii, 14
- POOR BOYS RISE to the Pope's throne, xv, p. ii, 29.
- POOR RICH, THE. “One finds it more difficult to amuse oneself than to get rich.”
—*The Scotch Woman*, ix, p. ii, 30.
- POPE, ALEXANDER, 1688-1744, the English poet libelled, and his method of revenge, xi, p. ii, 274; vi, p. ii, 85, xix, p. ii, 93
- POPE'S PHILOSOPHY.
“Horrors on horrors, griefs on griefs must show

That man's the victim of unceasing woe,
 And lamentations which inspire my strain
 Prove that philosophy is false and vain."

—*The Lisbon Earthquake*, x, p ii, 8.

POPES, THE, their powers and offenses, vi, p. ii, 162; their perquisites, sliding scale of fees to buy pardon for crimes against the person, 62

— enjoying luxurious possession, need not worry over the doubt whether St Peter founded their throne, vii, p ii, 190.

— in Otho's time, accusations against them of immoralities and cruelty, of creating a ten-year-old boy a bishop, castrating a cardinal, etc., xiii, p. i, 232-240

— their quarrels and wars with kings and emperors, xiii, p. i, xiii, p. ii.

— Sixtus V, 1521-1590, "the Ass of Ancona," *The Henriade*, xxi, p. i, 60.

— Stephen III., forges a letter from St. Peter, dating from heaven, xiii, p. i, 86.

POPE, FRENCH GOVERNMENT AND THE. "It is the maxim of the French Government to look upon him as a sacred and enterprising person, whose hands must sometimes be tied, though they kiss his feet"

—*The Age of Louis XII*, xii, p. i, 22.

POPES, GREAT AND SMALL. "Ye are but mortals like ourselves, no more." —*Alzire*, ix, p. i, 40.

POPULAR AUTHOR. "Everybody abuses me and gives me money; I am certainly a cleverer fellow than I thought I was." —*The Scotch Woman*, ix, p. ii, 65.

— preachers, some good clerics bad men, v, p. i, 25.

— opinion hard to overcome, vi, p. ii, 79.

— RAGE. "The two brothers, John and Cornelius De Witt, honorable statesmen of Holland, were tortured and massacred at The Hague by a mad multitude because they had sued for peace when their country was conquered by Louis XIV. One of them had governed the land for nineteen years with spotless integrity, the other defended it at the risk of his life.

- These barbarities are common in all nations, for the populace is almost everywhere the same." xii, p. 1, 159.
- POPULATION, migration of superfluous peasantry into the cities, vii, p. i, 7.
- POTOCARRERO, CARDINAL, influence in Spanish affairs, xii, p. i, 283.
- PORTUGAL, Plot against the King of, xvi, p. i, 239, punishments for, 241.
- PORTUGUESE NAVIGATORS and Discoverers, xiv, p. i, 183; xiv, p. ii, 163.
- POSTHUMOUS FAME.
 "At length applause true merit shares,
 'Tis true, but oft the owner dies
 Ere to his worth men ope their eyes " x, p. ii, 223
- POTIPHAR'S WIFE CONVICTED by a wise infant in its cradle, vi, p. i, 6.
- POTTER'S VESSEL, THE.
 "If heaven
 Expects obedience, it must give us laws
 We can obey." (A pint mug cannot hold a quart)
 —(*Orestes*, ix, p. 1, 126.
- POVERTY, pain, war, and charity, iv, p. 1, 70, the vow of monks who forthwith become wealthy, vii, p. 1, 8.
- PIOUS "I've served the cause of heaven and yet am wretched "
 —*Sémiramis*, ix, p. 1, 221.
- POWER DIVINE.
 "A God once dwelt on earth amongst mankind,
 Yet vices still lay waste the human mind,
 He could not do it, this proud sophist cries,
 He could, but He declined it, that replies."
 —*The Lisbon Earthquake*, x, p. ii, 15.
- TO GET AND GIVE, "Increase of riches is increase of happiness "
 —*The Prodigal*, x, p. 1, 157
- PRACTICAL RELIGION
 "I am a simple, plain old man, and here
 Worship the gods, adore their justice, live
 In humble fear of them, and exercise
 The sacred rites of hospitality,

Ye both are welcome to my little cottage,
 There to despise with me the pride of kings,
 Their pomp and riches, come, my friends, for such
 I ever hold the wretched." —*Orestes*, ix, p. 1, 86

PRAGMATIC SANCTION, THE, xvi, p. 1, 176.

PRAGUE, Battle of, xvi, p. 1, 179

— taken by the French in half an hour, was evacuated
 on honorable terms after a siege of five months by
 Prince Lobkovitz, "War of 1741," xvi, p. ii, 93

PRAYER

"Great God, whose being by Thy works is known,
 My last words hear from Thy eternal throne,
 If I mistook 'twas while Thy law I sought.
 I may have erred, but Thou wast in each thought.
 Fearless I look beyond the open grave,
 And cannot think the God who being gave
 The God whose favors made my bliss o'erflow
 Has doomed me, after death, to endless woe "
 —*The Law of Nature*, x, p. ii, 39.

PRAYERS UNANSWERED.

"The gods

Refuse to hear or answer to our vows,
 Their silence shows how much they are offended "
 —*Œdipus*, viii, p. ii, 170.

PREACHERS seldom denounce popular wars, vii, p. ii, 197

— "O, stupid mortals, with what ease we teach
 Your tongues those things which are beyond your
 reach!" —*La Pucelle*, xx, p. ii, 133

PREACHING THE GOSPEL of mercy with a sword up one's
 sleeve, vii, p. 1, 86

PRECIPITANCY "Those who go into a convent in haste,
 generally live to repent it at leisure."

—*The Prude*, ix, p. ii, 165.

PREDESTINATION.

"Wayward fortune
 Espoused thy cause, and gave a tyrant power
 To scourge mankind."

—*Orphan of China*, viii, p. i, 207. see CALVINISM.

PREFERENCES.

"If I must feel a tyrant, let him be
A stranger." — *Amelia*, viii, p. ii, 99.

PREJUDICE "Prejudice
Rules o'er the vulgar with despotic sway."
— *Mahomet*, viii, p. ii, 36

PRELIBATION, The feudal right of; the lord claimed first
night rites with every vassal bride, xiii, p. ii, 70.

PREMONITION.

"Ofttimes the soul, by powerful fancy led,
Starts at a phantom of its own creation
And everything we fear is present to us "
— *Sémiramis*, ix, p. i, 162.

PREROGATIVE OF ROYALTY best discussed in out-of-the-way
retreats, vi, p. i, 52.

PRESBYTERIANS, THE, see CHARLES I. OF ENGLAND, xix, p. ii,
219.

PRESTER, JOHN, twelfth century, a Tartar prince, killed by
Genghis Khan, xiii, p. ii 154

PRESUMPTION.

"Alas, what madness 'tis to wrest from heaven
Those secrets which it kindly would conceal "
— *Edipus*, viii, p. ii, 187.

PRICES OF CRIMES sanctioned under Pope Leo, X., vii,
p. ii, 60.

PRIDE.

"The misfortunes,
We have o'ercome with pleasure we impart,
But few are anxious to reveal their shame."
— *Brutus*, viii, p. i, 254.

— "We find everywhere that pride combats pride "
— *Titles of Honor*, xxi, p. i, 209.

PRIEST IN POLITICS, advent of the, v, p. i, 296

PRIESTCRAFT.

"I know your people well. I know they want
A leader, my religion, true or false,
Is needful to them what have all your gods
And all your idols done ?"— *Mahomet*, viii, p. ii, 41.

PRIESTLY hands in everyone's pocket in the good old days,
vii, p. i, 32.

- PRIOR AND BUTLER, English satirical poets, iii, p. ii, 291, vi, p. ii, 303.
- PRIMITIVE Christianity a fraternity, iv, p. 1, 159.
- PRINCE HENRY THE NAVIGATOR OF PORTUGAL, 1394-1460, xiv, p. ii, 165
- PRINCE OF THE HOLY ROMAN EMPIRE, one who has learned what concomitant grace is, and has forgotten it, viii, p. ii, 93.
- PRINTED LIES, fabulous histories, political testaments, anecdotes, letters, court memoirs, and biographies The libels on Pope, the English poet and how he stopped them, xi, p. ii, 265. spurious works attributed to Cardinal Richelieu, 285-308
- PRINTER'S INK. "The ease with which a writer may impose on the public and spread abroad the most flagrant calumnies is unhappily one of the greatest inconveniences attending the noble art of printing."
xviii, p. 1, 13.
- PRISCILLANISTS, their alleged infamous orgies, vii, p. ii, 297
- PROCRASTINATION. "Well I know
How sloth deludes us, tempting are her charms
But fatal is their end" —*Zaire*, x, p. 1, 29.
- PRODIGES, "freaks," monsters, the mystery of birth, vi, p. ii, 13.
- PROGRESS. "We have made greater progress than other people in more than one art and science, perhaps we proceed the faster because we began so late," xiii, p. 1, 65.
- of Nations, recapitulation of the histories, xv, p. i, 247
- "Rome but changed her fetters,
And for one king hath found a hundred tyrants"
—*Brutus*, viii, p. 1, 250
- PROPERTY, the rights of, vi, p. 1, 60 Rousseau set down as an anarchistical disturber of the laws of God and man, 61
- PROSE writers prone to criticize poetry they are incapable of writing, vii, p. ii, 157
- PROTESTANTISM, persecutions, coercions, and banishments, xi, p. ii, 127.
- PROUDEST TITLE.
"Conqueror, now assume a nobler title,
Now be thy country's friend and give her peace."
—*Brutus*, viii, p. 1, 280.

PROVERBS OF SOLOMON, debased by foolish and harmful passages, vii, p. i, 243.

PROVIDENCE.

"The arm of God, that makes the weakest strong,
Will cherish and support a tender flower
That bends beneath the fury of the storm."

—*Zaïre*, x, p. i, 58.

PROVIDENCE BROKERS

"We must not rest our faith on priests alone;
Even in the sanctuary traitors oft
May lurk unseen, exert their pious arts
To enslave mankind, and bid the destinies
Speak or be silent just as they request them "

—*Œdipus*, viii, p. ii, 171.

"PROVINCIAL LETTERS" of Pascal "They were models of eloquence and raillery The best comedies of Molière have not more wit in them than the first part of those letters, nor the writings of Bossuet more sublimity than the latter "

—*Jansenism*, xi, p. ii, 153.

PRUDE, A.

"What a deal one has to go through to be a prude!
Would it not be better after all to fear nothing,
To affect nothing, and be a plain woman of honor?"

—*The Prude*, ix, p. ii, 225.

PRUDENT "The prudent men do themselves good, the virtuous ones does it to others," vii, p. ii, 164

— ENTHUSIASM. "Preserve this happy virtue,
'Twill make thee happy and 'will make thee great."

—*Amelia*, viii, p. ii, 111.

PRUDENT PRUDERY "Excess of virtue is disgusting."

—*The Prude*, ix, p. ii, 227.

PSALMIST AND POPE

"David, exempt both from restraint and shame
Could to a hundred beauties tell his flame,
Whilst at the Vatican, the Pope distressed,
Can't without scandal be of one possessed."

—*The Law of Nature*, x, p. ii, 27.

PSYCHE, the soul of the senses, xii, p. i, 266.

- PROLOMAIS, saint and martyr vi, p. 1, 216.
- PUBLIC GRATITUDE. "Agamemnon dies, and Greece forgets him" — *Orestes*, ix, p. i, 85.
- honors, they are bestowed upon virtuous men more generally in a republic than in a monarchy? v, p. ii, 99.
- JEALOUSY.
- "Alas! who serves his country often serves
A most ungrateful mistress, even thy merit
Offends the Senate with a jealous eye
It views thy greatness" — *Catiline*, ix, p. 1, 239
- MEN, CERTAIN "He has two excellent qualities for a public man, he is brutal and indiscreet"
— *Letters*, xxi, p. i, 189
- "PUCELLE, DE LA," by Jean Chapelain, xii, p. ii, 151.
- "Pucelle, La d'Orléans," by Voltaire, xx, p. 1-ii.
- PUFFENDORF, SAMUEL, 1632-1694, on the rights of man, vii, p. 1, 108; on slavery by consent, proof wanted, vii, p. i, 218.
- prone to historical blundering, xiv, p. ii, 12.
- PUPPETS OF PROVIDENCE ARE WE, vi, p. i, 189
- PURGATORY, EARTHLY "Lawsuits were always my aversion."
— *Nanine*, ix, p. ii, 91.
- Brahmin origin of, vi, p. ii, 37.
- PYTHAGORAS, d. B. C. 470, the wise and good, vii, p. i, 68;
his celestial system, vii, p. ii, 38, his humane objection to meat eating, vii, p. ii, 158
- and bean sellers, xix, p. 1, 159.
- PYTHIAN GAMES, THE, and other ancient celebrations, xi, p. ii, 279

A PHILOSOPHICAL DICTIONARY.

VOL. VI., P. II—Continued.

PARADISE—PURGATORY.

- PARADISE, its etymology, vi, p. ii, 138
- PASSIONS, their influence on the body, 141, curious
"Medicine for the Mind," 145.
- PAUL, his life and writings, 146.
- PERSECUTION, for opinions, 154.

- PETER, and his Key-, 156, his high-handed treatment of Ananias and Sapphira, 159; power of the Popes, 162.
- PETER THE GREAT, 1672-1725, and J. J. Rousseau, 1712-1778, 164; Rousseau denied genius to the Czar; little men apply their three-foot rule to giants, 164.
- PHILOSOPHER, lover of wisdom, that is, truth, 169; examples of good philosophers and bad kings and priests, 176.
- PHILOSOPHY, persecuted as soon as it appears, 188; substance of the old systems, 192; Plato, Aristotle, Pythagoras and the Orientals agree that there must be a universal cause.
- PHYSICIANS are above all the great of the earth, vi. p. ii, 197; when not mere mercenaries.
- PIRATES, buccaneers, 200; their exploits in the West Indies, 201; demons, they are blotted out by civilization, 202.
- PLAGIARISM, sometimes serious and mischievous, but in poetry—well, let it pass, 203.
- PLATO, B. C. 429-347, his fine *Timæus*, 205; his trinity, the Father, the Word, and the Sun, 211; and other trinities.
- POETS, Moses the first we know of, 216; no great poetry without wisdom, 218; Lucretius a reasoner, though a suicide, 219.
- POISONINGS, their work in changing the destiny of peoples, 220; doubts as to the painless death of Socrates, 222.
- POLICY of peaceful living, 225.
 — foreign; a necessity because of the war spirit, 227.
 — internal, in democracies, aristocracies, and monarchies, 230.
- POLYPUS AND VENUS'S FLY-TRAP, animals or plants, 232.
- POLYTHEISM, the ancient pagans believed in one supreme God, 235; testimony of Paul and Maximus, 236; the lesser gods or angels of the Jews, 239; the absurd gods of the Romans, 240.
- POPERY, tolerance toward Unitarians, 242
- POPULATION, a sacred duty to people the world, 244; in-

- fluence of monasteries on national progress, 245; of the population of America, queer theories of its people, 255.
- POSSESSED, to feel so is to be so, 259.
- POST, an eighteenth century picture of its postal service, 260.
- POWER, Omnipotence, is it intelligent? 263; Hume's weighty argument, speculations on the nature of deity, 265
— the two powers, the sceptre and the censor, 271, dialogue between a Jesuit missionary and the Emperor of China, 277.
- PRAYER, public, thanksgiving days. Pagan forms of, 280.
- PREJUDICE, opinion without judgment, 289; common prejudices, 290; historical and religious prejudices, 291.
- PRESBYTERIANISM, diluted Calvinism, 293; all creeds equal in the market place, and tolerant because none has the power to extinguish the rest, 294.
- PRETENSIONS of Pope Clement VIII. to humiliate the great Henry IV., 295, pretensions of the Empire, 299.
- PRIDE OF CICERO, 302
- PRIESTS, historically, rebels against God and Man, 303.
— of the pagans; the Grand Lama announces his immortality, as a delusion for his people, 305; his distribution of relics, and hints of how best to answer unbelievers, 307.
- PRIOR, BUTLER, SWIFT, an estimate of their literary genius, 307.
- PRIVILEGE, privileged cases. in French history, 314

A PHILOSOPHICAL DICTIONARY.

VOL. VII., P. I. PROPERTY—PURGATORY.

- PROPERTY, Liberty and, the spirit of property doubles a man's strength, vii, p. 1, 5, how the monastic orders in England got hold of the finest estates, 8, where the church grows rich, the state remains poor, 8. the rights of the toiler to prosperity, and of the rich to their property, 9.

- PROPHECIES**, how fulfilled in the New Testament, 11; those of Zoroaster, Plato, and Confucius, 13; a Dutch prophet explains the Apocalypse, 17; the Early Fathers not Hebrew scholars, 19; Rabbinical interpretation of the "prophesied" virgin birth of Jesus, 21; sad obstinacy of the Jews in rejecting the ingenious perversions of the Church's commentators, 22
- PROPHETS**, genuine or make-believe, they mostly came to a sad end; Jeddo eaten by a lion because he had sinned in swallowing a morsel of bread; Jonah temporarily engulfed by a remarkable fish; Habakkuk whirled through the air by a hair of his head; Micaiah boxed on the ear by Zedekiah, and Amos had his teeth extracted by King Amaziah, to prevent him from prophesying, 24. difficulties in understanding the clear explanations of inspired prophecy, 25
- PROVIDENCE**, Sister Fessue and a metaphysician discuss the recovery of her sparrow's health as the answer to the nine Ave Marias she had said, 28
- PURGATORY** not a doctrine of the primitive church, 36; was at first treated as a heresy, 37. the idea borrowed from the Brahmans, Egyptians and Platonists, 38.
(End of Philosophical Dictionary)

Q

- Q**, the celebrated scholar, Ramus, persecuted because he taught a new way of pronouncing this letter, vii, p. 11, 139.
- QUACKERY OF MIND**, the sophistry of transforming abstract ideas into realities, vii, p. 1, 260
- QUAKERS, THE**, xix, p. ii, 192, their endeavor to found a religious colony of Primitive Christians, iv, p. 1, 165. See PENN.
- QUALITY**. "A man whom all the world admires, a man of a million."
—*The Prodigal*, x, p. 1, 193.
- **TELLS** "My services are my patrons, the only artifices I make use of, I never was at court in my life."
—*The Prude*, ix, p. ii, 173.

- QUEEN ANNE OF AUSTRIA'S nickname for Cardinal Riche-
lieu, vii, p. i, 225.
- Elizabeth, 1533-1602, and Mary Stuart, vii, p. i, 196
- QUEENS ISABELLA, ELIZABETH AND MARIA THERESA show
that a republic may entrust its government to a woman,
vii, p. ii, 260.
- QUEER WORLD, A. "The world is very strangely gov-
erned. An English beggar, become Pope of Rome, be-
stows Ireland by his own authority, on a man who wants
to usurp it. Adrian sends Henry II. a ring as a mark
of the investiture of Ireland. If a king had given a
ring upon conferring a minor church position, he would
have been guilty of a sacrilege." xiii, p. ii, 35.
- QUESNEL, PÉRE, 1634-1719, his Jansenist book, xi, p. ii, 160
- QUESTIONS still awaiting answers, vii, p. ii, 207.
- QUIETISM, one of those extravagant sallies of the imagina-
tion and theological subtleties, which would not be re-
membered but for two illustrious names, Madame
Guyon and Archbishop Fénelon, xi, p. ii, 179. history of
the movement, 180. influence of Madame de Mainte-
non, 181. See FÉNELON, GUYON, xvi, p. i, 305
- QUINAULT, PHILIP, xii, p. ii, 151; x, p. ii, 67, 94; xxi, p. i,
297.

A PHILOSOPHICAL DICTIONARY

VOL. VII, P. I.—Continued.

QUACK

- QUACK, CHARLATAN. Doctors flourish best in cities, the
famous Dumoulin, dying, said he left two great
physicians behind him—simple diet and soft water, 39.
Doctor Villars, his wonderfully successful prescription
for would-be centenarians—water and nitre, 40, quack-
ery in science and literature, 42

(End of Philosophical Dictionary).

R

- RABELAIS (1483-1553)** NOTWITHSTANDING, some heretics doubt if Gargantua ever existed, v, p i, 142; his work not suppressed.
- RACINE, JEAN, 1639-1699**, a poet best acquainted with the human heart of any of the world, xi p ii, 151, "*Phædra*," x, p. i, 235. xii, p. ii, 151, 192, xvi, p. i, 101, xxi, p. i, 297.
- RAHAB OF JERICHO**, who concealed the Holy Trinity, vii, p ii, 125.
- RALEIGH, WALTER, 1552-1618**, established the colony of Virginia, "in New England," 1585, xiv, p. ii, 19.
- RAMILLIES**, French defeat at, xii, p. ii, 46.
- RAYMOND OF TOLOUSE, COUNT, 1156-1232**, defeated by Simon de Montfort, xiii, p. ii, 177.
- READERS.** "How few read' and even of those who do, twenty are readers of romances for one that studies philosophy," xix, p. i, 162.
- REASON** against reason all their lives, some people, vii, p. ii, 254.
- is overpowered by custom, iv, p. i, 45, when it grows strong it disarms priestly force.
- REASON AND CONSCIENCE** "Let men call reason and conscience by what names they will, they exist, and are the foundation of the law of nature."
—*Preface to Law and Nature*, x, p. ii, 21.
- REASONING.** "He is generally sure to succeed, who talks more to the passions of men than to their reason."
—*Preface to Zaire*, x, p. i, 7.
- REBELS AGAINST GOD AND MAN**, priests were for six centuries vi, p ii, 303.
- RECAPITULATION** of "Ancient and Modern History," xvi, p i, 133
- RECOLLECTION** "The most insupportable of all evils is the remembrance of happiness which we no longer enjoy."
—*The Prodigal*, x, p. i, 179.
- RECOMPENSE.**
"Mark how happiness ariseth oft
From our misfortunes."—*Amelia*, viii, p. ii, 119.

REFORMATION. See LUTHER, HENRY VIII., ENGLAND, SCOTLAND.

REGENCY, THE.

"Then folly, tinkling loud her bells in hand,
With lightsome step, tripped over Gallia's land,
Where to devotion not a soul was prone,
And every act save penitence was known."

—*La Pucelle*, xx, p 11, 92.

REGIMEN better than medicine, vi, p 11, 197

RELATIVE EQUALITY

"Dost thou not know that the poor worm which
crawls

Low on the earth, and the imperial eagle
That soars to heaven, in the all-seeing eye
Of their eternal Maker are the same
And shrink to nothing? Men are equal all,
From virtue only true distinction springs
And not from birth "

—*Mahomet*, viii, p. ii, 26.

RELEASE. "Who wishes but for death, is sure to find it."

—*Amelia*, viii, p. ii, 135.

RELICS, Procession of, 1762, the bones of the children
massacred by Herod, a bit of the Virgin Mary's gown,
thirty corpses; relics of St. Peter and St. Paul, xxi,
p i, 258.

— of the Cross, the Virgin's milk, her hair, her gown, etc.,
vii, p. ii, 18, vi, p ii, 46, of the saints, note, xx, p 11, 271.

RELIGION IN FRANCE, under the Reformation, xiv, p. ii,
119, of the Chinese, xiii, p i, 31.

RELIGION. "We must make use of every expedient to
promote a good cause, it is the only way to live happy
here and gain heaven hereafter."

—*Socrates*, viii, p ii, 294

RELIGIOUS AND ECCLESIASTICAL MOVEMENTS, Council of
Trent, xi, p. ii, 67, ecclesiastical affairs of France, 90,
Calvinism, 107; Jansenism, 141; Quietism, 179, Jews,
193, Remarks on Pascal's "Thoughts," 212, on Printed
Lies, 265, vi, p. i, 130

— assemblies subject to civil law, vii, p. 1, 122.

— confusion in England under Henry VIII., xiv, p. ii, 107.

— fanaticism, assassinations due to, xvi, p. i, 233, 239

— Orders, The, great men and great work for good due to the monastic system, which is also responsible for much harm in the world, xiv, p. ii, 131-150.

RELIGIOUS CONTROVERSY

"If you are disputants, my friends, pray travel
When you come home again you'll cease to cavil,"

—*On Disputation*, iv, p. ii, 130.

— CRANKERY, evolution of, vii, p. ii, 204.

REMEMBRANCE.

"O think

On our past loves."—*Alzire*, ix, p. i, 49.

REMORSE.

"My little dream

Of happiness is o'er, and conscience darts
Its sudden rays on my affrighted soul "

—*Orestes*, ix, p. i, 79.

REVERENT ACKNOWLEDGMENT of our ignorance more becoming than derision when we meditate on the occult, vi, p. ii, 73.

REPUBLIC, A. "Not founded on virtue but on the ambition of every citizen, which checks the ambition of others, on pride restraining pride, and on the desire of ruling, which will not suffer another to rule."

—*Thoughts on Government*, xix, p. i, 237.

— or Monarchy, iv, p. ii, 10

REPUBLICS, unlike monarchies, do not allow women to share in the government, vii, p. ii, 259

REPUTATION.

"You'll often be betrayed, belied,
You ne'er of virtue made parade,

To hypocrites no court you've paid."

—*On Calumny*, x, p. ii, 89.

RESERVE. "You are always repeating truths of some kind or other, but let me tell you, truth is not always agreeable."

—*The Prodigal*, x, p. i, 149

RESPECT, LOYAL. "True philosophers respect princes, but never flatter them."

— *Dedication to Queen Caroline*, xxi, p. i, 6

- RESPONSIBILITY. "The greater still
Our rank on earth, the more have we to fear."
—*Mérope*, viii, p. i, 50.
- RESTORATION OF CHARLES II OF ENGLAND, xv, p. ii, 5.
- RETREATING "But little did his death
Avail mankind, Cato did all for glory,
And nothing for his country. There, my friends,
There only erred the greatest of mankind."
—*Cæsar*, x, p. i, 116.
- RETZ, CARDINAL DE, 1614-1679, his stormy career, xii, p. i, 73.
- RICHARD III. OF ENGLAND, 1450-1485, a monster of villainy, xiv, p. i, 259
- RICHIEU, ARMAND JEAN DU PLESSIS, Cardinal, 1585-1642, xiv, p. ii 139; his rise to power, his character, 155, prime minister, 1624, 158; fleet of La Rochelle, 162, enemies at court, 163; quarrels with his English allies, 165, commands at the siege of Rochelle, his brilliant strategy established the King's power and crushes Calvinism, 174, his high honors and rewards, 178, death in 1642, 210
— takes La Rochelle by constructing a mole five hundred feet long across the mouth of the harbor, xi, p. ii, 115; his moderation in not abolishing the Edict of Nantes, 116; his brilliant ambition foiled by death, 117, his "Political Testament," vi, p. ii, 200; some consequences of his death, vii, p. i, 196; spurious works attributed to him, xi, p. ii, 285-308, iii, p. i, 192, vii, p. i, 327; xii, p. ii, 115, xvi, p. i, 284. See FRANCE UNDER RICHIEU.
- RICHES OF THE KINGS OF FRANCE, xix, p. i, 222.
- RIGHT TO DEATH, THE
"Is it a crime to hasten on perhaps
A few short years, the universal doom
Appointed for us all? And must we drink
The bitter cup of sorrow to the dregs?"
—*Alzire*, ix, p. i, 54.
- RIGHT DIVINE.
"Not that I think Kings should the mitre wear
And the cross jointly with the scepter bear."
—*The Law of Nature*, x, p. ii, 38.

RIGHTS, POLITICAL.

"Draw from the people's rights your power alone,
Friends of the State "

—*The Henriade*, xxi, p. i, 68.

RIP VAN WINKLE outdone by the Seven Sleepers of
Ephesus who slept for one hundred and seventy-seven
years, vii, p. 1, 222.

RISE OF THE PERSECUTING SPIRIT IN CHRISTIANITY, v, p. ii, 39.

RIVAL POPES, TWO, Anacletus, son of a Jew, and Innocent
II, d. 1143, xiii, p. i, 267.

ROCH, ST, note, xx, p. i, 185.

ROCHELLE, LA, SIEGE OF. See RICHELIEU.

ROCKROU, Condé's victory at, xii, p. i, 41.

ROD, THE. "Calamity, that best of masters "

—*Orphan of China*, viii p. i, 231.

ROLLO THE NORMAN BANDIT, d. 932, xiii, p. i, 172, acquired
Normandy and Brittany and became Christian, estab-
lished justice among his Danes and Franks, who be-
came the conquerors of England, xiii, p. i, 174.

ROMAN EMPERORS, THE, note, xx, p. i, 187. See their
names.

ROMANCE OF THE MIND, metaphysics, the, xx, p. 1, 269.

Romances, in two volumes, I—II.

CANDIDE, or the Optimist. Vol. I., P. I.

Candide in his castle home, falls in love with Miss
Cunegund and is promptly kicked out of the place, i, p. i,
61; his adventures among the Bulgarians, 64; he
escapes and has singular experiences, 68, finds his
tutor, Dr Pangloss, who tells him of Cunegund's sad
fate, 71, Candide and Pangloss encounter shipwreck
and earthquake, 76, bad luck at Lisbon, 80; how Cune-
gund is restored to Candide safe and sound, 82; her
story, 85.

Candide kills two men in Cunegund's apartment, 90;
flight of Candide, Cunegund, and their friend, the
old woman, 92; the old woman tells her life story,
95; certain horrors of the slave trade and famine,
100, adventures in Buenos Ayres, Cunegund's aristo-
cratic lover, 106; Candide has to fly for his life, 109;

finds Cunegund's brother in Paraguay, 113; and is fated to kill him, 117.

Candide and his valet rescue a couple of girls persecuted by their missing-link lovers, 119; narrow escape from being cooked and eaten, 123, they reach El Dorado, 124; playing games with precious stones, 127; an extraordinary religion, 131; court life in the land of unlimited wealth, 135; bad luck on the journey to Surinam, 138.

How negroes were maltreated in the sugar plantations, 139. news of the fair Cunegund, 141; Candide voyages to France, and meditates on brotherly love as a Spanish ship sinks a Dutch vessel and all on board, 148. Candide and Martin have a pleasure time in Paris, 153; the Marchioness is gracious, 163, affecting reunion with a sham Miss Cunegund, 166, Candide at last escapes out of "hell," 168.

They visit England, 168; parable of the execution of Admiral Byng, 169; the Carnival of Venice, 170; meets his friend the gay Pacquette and hears her story, 173; all is not gold that glitters, 176; Seigneur Pocourante and his happy home, 177.

His views upon the Opera, Homer, Virgil, Horace, and Milton, 179; Candide and Martin sup with six ex-kings, 185; to Constantinople in search of Cunegund, 190; strange discovery of Dr Pangloss and Cunegund's brother, supposed to have been long dead, 193, congratulations on re-appearing after being hanged and run through, 195; perils of politeness to pretty devotees, 198; Candide at last finds his Cunegund, no longer a beauty but willing to wed, 200.

Marriage convinces Candide that this is, perhaps, on the whole, not quite as delightful a world as Dr. Pangloss had led him to believe, 203; the wise old man who chose work rather than philosophy, 205; Candide concludes that it is best to "take care of our garden," 208; nevertheless, he tires of his ideal life and sets out alone to test again the best of all

possible worlds, 209; he receives a shock in the home of a rich Persian, 214; he is presented to the King and receives fifty royal presents with ill grace, 218.

The loss of a leg from an optimist's point of view, 222; how Candide became a very great man, and was rewarded with libels, 224; he at last finds his ideal of happiness, 227; Zirza's strange story, 229; Candide tends to pessimism, 233; more adventures, 236; hears news of Cunegund, 242, adventure with a fair Laplander, 244; philosophy in Denmark, 248; falls in love with Zenoida, 253; how he loses Zenoida and once more finds Cunegund, 264

Loses heart and thinks of suicide, which, however, he postpones, 270, misfortunes bring him in touch once more with Pangloss, 273; 'twixt Zenoida and Cunegund, 277; Candide finds the world has its consolations and as between optimism and pessimism, "there's much to be said on both sides," 279.

ROMANCES—CONTINUED. VOL. I., P. II.

ZADIG, *The Mystery of Fate*, the blind of one eye, 1. p. ii, 5. the nose, 10, the dog and the horse, 13; the envious man, 18; the generous, 25; the minister, 28; the disputes and the audiences, 32; jealousy, 35; the woman-beater, 41, slavery, 46; the funeral pile, 51; the supper, 55; the rendezvous, 60; the dance, 64; blue eyes, 68; the robber, 74; the fisherman, 79; the basilisk, 84; the combats, 95; the hermit, 102; the enigmas, 112.

THE STORY OF JOHNNY; or, the Atheist and the Sage, ii 118; adventures of Johnny, the young Englishman, 119; also those of his father, 122; the controversy of the "Buts," 127; Johnny returns to London, 137; they want to get Johnny married, 142; a terrible adventure, 146; what happened in America, 151; dialogue on atheism, 162, the problem of good and evil, 175; conscience, 186; Johnny's marriage, 192.

THE WHITE BULL. How Princess Amasidia meets a bull, 1, p. ii, 194, Pharaoh's magician, 199; the Princess

converses with a serpent, 204; they wanted to sacrifice the bull and exorcise the Princess, 211; the magician's wise counsel, 217; he gives the three prophets a good dinner, 224; Jonah's fish to swallow the White Bull, 228; the serpent entertains the Princess with stories, 230; the Princess was not beheaded after all, 236, the White Bull [Nebuchadnezzar] resumes human form and marries the beautiful Princess, 239.

THE MAN OF FORTY CROWNS National poverty, 1, p. ii, 244, his disaster, 246, the geometrician explains things, 250; adventure with a Carmelite, 268; a talk with the Minister of Finance, 271, The Man of Forty Crowns marries and has an heir, 275; on paying taxes to a foreign power, 282; on proportions, 283; a quarrel over Marcus Antoninus, 293; a rascal repulsed, 296; good suppers, good talk, and good books, 300.

ROMANCES—CONTINUED. VOL II., P. I.

JLANNOT AND COLIN, ii, p. 1, 5. How fortunes are made and the envious snarl at the fortunate, 6; Colin becomes a marquis, 7, what is the good of education? 9; love, marriage, and disinterested friendship, 17.

MICROMEGAS A voyage to Saturn by a native of Sirius, ii, p. i, 20, Micromegas discusses philosophy with the Saturnian, 24; they take a trip among the rings and moons of Saturn, 29; then they visit our little Earth, 32; Micromegas the gigantic picks up a warship, 36; they are astonished that human mites can talk, 39; and shake with laughter when one of the mites professes to know all about the universe and the power behind it, 49.

THE TRAVELS OF SCARMENTADO What he learned at Rome, ii, p. i, 51, and saw in France, and England, Holland, and Spain, 52; adventure with the Inquisition, 56; tolerance of the Turks, 57; missionaries in China, 59; adventures in India and Africa, the trivialities of sectarian fanaticism, 60.

THE HURON, or, PUPIL OF NATURE, a study of civil-

ization The Prior, his sister, and the young Canadian, ii, p. 1, 64; of Indian blood, he speaks what he thinks and acts as he pleases, 68, he proves to be the Prior's nephew, 79, is promptly converted and baptized, 83; falls in love with his godmother, 88, beats the English single-handed and goes to court for his reward, 100; lands in the Bastille, 108, his opinions on stage plays, 119, an elopement, 126, the beautiful Miss St. Yves releases her lover, 140, her experiences of pious friends, 144, her death, 154

THE PRINCESS OF BABYLON. Royal contest for the hand of Formosanta, ii, p. 1, 164, her three lovers and their gorgeous gifts, 167, the Young Shepherd triumphs in the competition, 178, the wonderful talking bird, 182, Formosanta on her travels, 212, hears news of her chosen lover, 224, adventures in Rome and Paris, 242, discovers him in a shocking situation, but eventually forgives him, 248.

THE WORLD AS IT GOES Ithuriel despatches Babouc to report on the Persians, ii, p. i, 266, peculiarities of war, 268, and of city ways, 270; pulpit and stage, 275, traders, clerics, and men of letters, 279, Ithuriel spares the people because they are not so wicked as their censors paint them, 288

THE BLACK AND THE WHITE Young Rustan adores the Princess of Cachemir, ii, p. 1, 290, strange story of his travels to her country, 292, how he listens to two contradictory oracles and obeys the one which promises well but turns out ill, 293, death in the moment of victory and life is much of a nightmare, 303

THE GOOD BRAHMIN Does happiness result from ignorance, or from knowledge? ii, p. i, 312.

ROMANCES—CONTINUED. VOL. II., P. II.

ANDRÉ DES TOUCHES IN SIAM. How much happier a nation would be if it could exchange its governing machine for good music, ii, p. ii, 5.

THE BLIND AS JUDGES OF COLOR, 13.

THE CLERGYMAN AND HIS SOUL. A run of bad luck, 15; Puppets of Providence, 25.

A CONVERSATION WITH A CHINESE, 28

MEMNON THE PHILOSOPHER. How a well-meaning youth can get badly battered in this best of possible worlds, 33

PLATO'S DREAM. A passing comment on the dreamer, 42.

AN ADVENTURE IN INDIA. Pythagoras apologizes to the eloquent oyster, 47.

BABABEC. The sublime humors of pietistic enthusiasm, 51.

ANCIENT FAITH AND FABLE and modern credulity, 56

THE TWO COMFORTERS, the doleful "friend" who makes bad worse, and Time, the divine healer, 61.

MARCUS AURELIUS AND THE RECOLLET FRIAR. The Pagan forms an opinion of the priest, 64.

THE BRAHMIN AND THE JESUIT. They do not quite agree on the practical value of selfish prayer, 70.

LUCRETIUS AND POSIDONIUS. How the wisest philosophers find solace and strength in reverent ignorance, 76.

A CLIENT AND HIS LAWYER. On some of the straws that foreshadow legal decisions, 95

MADAME DE MAINTENON AND MDLLE. DE L'ENCLOS. Human nature's judgments of human nature, 101.

A SAVAGE AND A BACHELOR OF ARTS. The natural and the artificial man, with some primitive notions on superfine civilization, 108. See DIALOGUES.

ROMANCES, the old of France, note, xx, p. 1, 259

ROMANS ALONE KNEW HOW TO MAKE GOOD ROADS, vii, p. 1, 143

ROME, early historical legends of, v, p. ii, 73

— its first church there was dedicated to St. John, not to Peter, vii, p. ii, 185.

— state of, in the eighth century, the popes were sub-

- jects not rulers, fathers and comforters, not grandees, xiii, p. i, 82. See CHRISTIANITY, CHURCH, POPES, TOLERATION.
- ROSES, WARS OF THE. See MARGARET OF ANJOU.
- ROSICRUCIANS, THE, note, xx, p. i, 121.
- ROUSSEAU, JEAN BAPTISTE, 1670-1741, his "infamous verses" condemned, vii, p. 1, 99, xvi, p. i, 148, x, p. ii, 40, 52, 93, xxi, p. i, 300.
- JEAN JACQUES, 1712-1778. Voltaire's famous letter to, xxi, p. i, 223.
- ROYAL CHARLATANS, the utility of inspiration, vii, p. i, 40.
- ROYAL DIVINITY.
- "I must not by one single line,
Offend a King, the royal power's divine."
—*Death of Emperor Charles*, x, p. ii, 256.
- LOVERS
- "To please, in short, the task is of the day,
For kings in love have a peculiar way."
—*La Pucelle*, xx, p. 1, 35
- Society, The, for the advancement of science, founded by Charles II., 1661, xv, p. ii, 9.
- styles, titles, and their meanings, v, p. i, 49; xix, p. i, 205.
- RULERS, why the ruled put up with, vi, p. 1, 238
- RUPPERT, PRINCE, 1619-1682, his royalist army beaten at York, 1644, xiv, p. 11, 278
- RUSSIA, Poland, Sweden, Italy, Venice, how one-half of Europe was indebted to two women for its knowledge of Christianity in the tenth and eleventh centuries, xiii, p. i, 276.
- "**Russian Empire, The,**" in volume, xiii, p. 1-ii. See PETER THE GREAT
- Description of Russia, xiii, p. 1, 17, population, finances, etc., 48, ancestors of Peter the Great, 65, sedition among the Strelitzes, 75, administration of Princess Sophia, 80, reign of Peter I., 89, treaty with the Chinese, 97, conquest of Azov, 101, travels of Peter the Great, 108, changes in customs, manners and the Church, 122, war with Sweden, 135; Peter's

triumph at Moscow, 142; victories of Charles XII. of Sweden, 166; defeated by Peter the Great, battle of Poltava, 191; conquests of Peter, 199; campaign of the Pruth, 217; marriage of Peter and Catherine, 253; events of 1712, 263; Peter's prosperity at its zenith, 290; he travels through Europe, 296; reception in France, 301.

Return of the Czar, xiii, p ii, 3; proceedings against his son, Alexis, 11; national progress after 1718, 60; trade of Russia, 66; laws and religion, 76; treaty of Nystad, 84; conquests in Persia, 94; death of Peter the Great and coronation of Catherine I., 108, original documents of state, 121; appendix; climate, customs, commerce, etc., 143; anecdotes of Peter the Great, 194.

RUYTER, MICHEL ADRIANZON, ADMIRAL DE, 1607-1676, xii, p. i. 169.

A PHILOSOPHICAL DICTIONARY.

VOL. VII., P. I.—CONTINUED.

RAVAILLAC—ROME.

RAVAILLAC, FRANCOIS, 1578-1610, the assassin of Henry IV, vii, p. i. 44, his father confessor demonstrates that the murderer had gone to heaven and his royal victim to hell, 45; God takes care of His elect, 48.

REASONABLE, RIGHT. Sound thinking and plain speaking are virtues that are liable to be punished more severely than vices and crimes, 48; fate of the wise man who spoke the truth to the Pope and the Sultan, 50.

RELICS, pagan worship of, 51, the trade in them, 54; miracle at the finding of Stephen's remains, 55; drinking bouts on the tombs of saints, 57; their ghosts dealt death among those who meddled with their tombs, 59

RELIGION. The wise minority may philosophize as they please among themselves but, if you have but a village to govern, it *must* have a religion, 61; pure worship possible without mutilation of the person, 62.

Homage of a reverent heart to the Supreme Power, stupidity of not recognizing it; madness not to adore, 64; a vision of bones, a monument to the wickedness of pious hatred and intolerance, 65; stolen plunder, 66

Converse with the Shades of Pythagoras, Socrates, and Jesus, on their earthly experiences, 67.

Polytheism a lapse from primitive monotheism, 75; the rise of local gods and secret mysteries, 79; the policy of speaking respectfully of onions and cats where such things happen to be held sacred, 79; the powers that be can pervert an accepted religion, 83; the ideal state religion, 84.

Pagan absurdities compared with Christian legends, 85, ferocious exemplifications of the gospel of love, 86; distinction between a State religion, which concerns itself with public proprieties, not prying into our thoughts, and a theological religion, which is the parent of fanaticism and civil discord, the enemy of mankind, 87.

RESURRECTION. the idea antedates historical times, 93; the first Christians expected to live till the world's end, 96; the body turns to dust, which produces the substance of our food, so we eat our predecessors and there is a difficulty about each being resurrected whole, 97; Cleopatra's question, 99; moral and physical objections to the doctrine are easily answered by divines, 104.

RHYME, verse the language of the gods, 88; richness of the Hebrew tongue, 89; poets take to blank verse because incapable of rhyming, 90; musical perfection of French rhyme, 91.

RIGHTS, origin of, 107; the claims of kings and popes, 110; heretics had no rights, 110; soldiers have the right to go and kill or be killed, 111; Ecclesiastical Canon Law, 112; priest-law must be subject to civil law, 113; religion presumes choice and liberty, no force can make men religious, 115; a church has

- ecclesiastics, but they are not the church, 115; Church and State must have separate jurisdiction, 117, church wealth no more sacred than secular property, 121; religious assemblies subject to the State, 122, the church can only inflict penalties in another world, 127; excommunication a crime if it deprives a man of his civil rights, 129, fees for absolution in cases of homicide, bigamy, heresy, and for permission to read forbidden books, 136
- RIVERS, Voltaire was taught that all rivers came from the sea, 140, fallacious systems of the ancients, 141
- ROADS, the Romans alone capable of making and keeping up good roads, 143; more sensible work than building pyramids, 144; Louis XIV revived good road-making, 147; duty of the government to make good roads, 149.
- ROD, the magic wands of the old deities and of Aaron, 151
- ROME, the court of, 153; the popes grew rich after they ceased to be simply the heads of a religious sect, 157; foundation of the patrimony of St. Peter, 158; wholesale excommunication of kings and emperors, 159; if the popes have wielded immense power, their position has often been precarious, 160
(End of Philosophical Dictionary)

S

- SABATEI-SFVI, the False Messiah of the seventeenth century, his extraordinary career, xv, p. ii, 107, xvi, p. i, 291.
- SACRED DRAMAS, passion plays, religious dancing, xix, p. i, 254.
- SACRIFICES of human life in all religions, v, p. ii, 135.
- SACRIFICIAL OFFERINGS and the need for incense, iv, p. i, 207.
- SAGE, the true, is the maker of whatever ameliorates the condition of a people, especially the poor, vii, p. ii, 271.
- ST. BARTHOLOMEW'S DAY, 1572, v, p. i, 16
"But stranger far, what few will e'er believe"

In future ages, or yourself conceive,
 The barbarous mob, whose hearts with **added fire**
 Those holy savages, their priests, inspire,
 Even from the carnage call upon the Lord,
 And waving high in air the reeking sword,
 Offer aloud to God the sacrifice abhorred "

—*The Henriade*, **xxi**, p. 1, 33.

- ST. EVREMOND, CHARLES, 1613-1703, **xvi**, p. 11, 128, 148;
xxi p. 1, 301
- ST. JAMES, the brother of Jesus, was Bishop of Jerusalem,
 first of all the bishops, **vii**, p. 11, 185
- ST. JANUARIUS, the miraculous boiling of his blood, **vii**, p.
 11, 17.
- ST. MEMIN, MADAME DE, her ghost declared she was in hell
 because her husband had paid the church too little
 for her burial, **vii** p. 11, 167.
- ST. PETER was not the first bishop of Rome, because the
 first church built in that city was dedicated to St.
 John, known as the St. John Lateran Church to-day,
vii, p. 1, 185
- ST. PIERRE, L'ABBÉ DE, 1737-1814, **xxi**, p. 1, 301.
- SAINTED VAGABONDS who had no merit but ignorance, en-
 thusiasm and filth, **vii**, p. 11, 30.
- SAINTLY BEINGS "Saints are men," **vii**, p. 11, 158.
- SAITH ONE OF THEM "Your sensible women are
 very fond of fools at times."
 —*The Prude*, **ix**, p. 11, 182.
- SALADIN, 1137-1193, his first conquest, love in war, **xiii**,
 p. 1, 113, a great Persian soldier 114, his magnanimity
 to his defeated foe, King Guy of Lusignan, 115, his
 rigor in punishment, 115; his toleration of the Chris-
 tian faith after his capture of Jerusalem, 116, his
 noble character contrasted with that of Christian ty-
 rants, 117; Europe alarmed at his victories, 1188,
 Richard of England disarms Saladin, 120, who died
 in 1195, leaving money to be divided among the poor
 Mahometans, Jews, and Christians, 121.
- SALIC LAW, THE, gospel authority for, **xv**, p. 1, 292, 297,
xx, p. 11, 258.

SALT OF THE EARTH.

“The friends of truth and justice are grown old
 In honest poverty, above the pride
 Of wealth, which they disdain.”

—*Brutus*, viii, p. ii, 246.

SAMSON, dramas and comedies on, vii, p. 1, 166.

SANCTA SIMPLICITAS.

“From time to time her eyelids shut would be,
 Naught seeing, she believed that none could see.”

—*La Pucelle*, xx, p. i, 154, 169.

SATAN given the mastery of the world by the early church, vi, p. ii, 90.

— the name is from the Persian and Job was said to have been a Persian, xiii, p. i, 46, note, xx, p. i, 268.

SATIRE ON MAUPERTIUS, as Dr. Akakia, xix, p. 1, 185.

SATIRICAL TREATMENT OF HIS LIBELLERS, Voltaire's Canto VI., *La Pucelle*, xx, p. i, 195-212

SATIRIST, THE. “Indeed, Mr. Wasp, you make yourself a great many enemies.”

—*The Scotch Woman*, ix, p. ii, 6

SAURIN, JOSEPH, a scholar and free-thinking priest of universal genius, xvi, p. i, 151

SAVAGE AND A BACHELOR OF ARTS. See DIALOGUES.

SAVONAROLA, GIROLAMO, 1452-1498, Dominican monk, who thought that a talent for preaching qualified him for governing the nation, xiv, p. 1, 200, his popularity with the people is opposed by a clever Franciscan, backed by the Pope and the Medici family, 201, the country and church split into furious parties, a challenge to try Savonarola's sanctity by the fire test is accepted, but declined in view of the burning stakes, 202, he was seized and tortured, and by virtue of an alleged confession that he was an impostor, he was strangled and burned, 202.

SAXE MARSHAL, 1696-1750, natural son of Augustus II. of Poland, xi, p. 1, 119; victorious at the siege of Prague, xvi, p. ii, 56, fighting in Bohemia and Bavaria, 88, com-

- mands the French army in Flanders, 219; siege of Tournay, battle of Fontenoy, 225.
- SCALIGER, JOSEPH, his translation of the *Hermes Trismegistus*, v, p. 11, 54.
- SCANDAL MONGERS. "He works himself into families to bring in misery where there is none and to increase it where there is"
—*The Scotch Woman*, ix, p. 11, 17.
- SCANDERBEG, the title of an Albanian, named John Castriot, who tried to hew his way to the throne of the Sultan, xiv, p. 1, 109, he recovered possession of his father's petty sovereignty, 110.
- "SCARMENTADO, THE TRAVELS OF." See ROMANCES.
- SCARRON, PAUL, first husband of Madame de Maintenon, xii, p. 11, 183, xxi, p. 1, 305
- SCEPTICISM OF HISTORY, THE, xix, p. 1, 269-280
- SCEPTRE "Power supreme is not to be divided"
—*Catiline*. ix, p. 1, 248
— and censer, two mighty powers, vi, p. 11, 271. See POPES.
- SCHISM OF THE WEST, the great, xiii, p. 11, 243, Pope Urban, 1378, threatened to depose a few kings, a cardinal shook his fist in the Pope's face and said he lied, Europe took up the quarrel, a civil and religious war lasted forty years over the rival Popes, each of whom pronounced the other to be Antichrist, a third Pope was chosen over the others in 1409, John XXIII., who was deposed for crimes, 257.
- SCHOLARSHIP IN THE MIDDLE AGES, vii, p. 11, 202.
- SCHOLASTICISM in the fifteenth century, the "Summum" of St. Thomas Aquinas, sham learning, grave foppery, absurd fancies conveyed in unintelligible jargon, xiv, p. 1, 204
- SCHULFENBERG, MARSHAL, Count of Poland, xi, p. 1, 109, defeated by the Swedes, 721, letter from Voltaire to, concerning matters in the history of Charles XII. of Sweden, xi, p. 11, 53
- SCIENTIFIC LORE. "Knowledge, if not to prudence joined, is vain."
—*The Utility of Sciences*, x, p. 11, 249.

SCOTLAND, its troubles through the change in religion,
1559, xiv, p ii, 116

SCUDÉRI, GEORGE DE, 1603-1667, rival and enemy of Cor-
neille, x, p ii, 48

— MADELEINE DE, 1607-1701, xxi, p. 1, 306, note, xxi, p. 1, 175.

SEARCH WITHIN.

“Our days,

Are happy or unhappy from ourselves,

And not from circumstance or accident ”

—*Alzire*, ix, p i, 13

SECOND THOUGHTS.

“She seemed

Too much in haste; such sudden resolutions

Betray an over-anxious mind ”

—*Sémiramis*, ix, p. i, 179.

— “Though proud ambition kindled in his soul,

His cooler judgment could that pride control ”

—*The Henriade*, xxi, p. i, 41.

SECRET FOES.

“Perhaps the Persians are not our worst foes,

We may have greater ” —*Cæsar*, x, p 1, 106.

SECRETS.

“He who but half unveils his secrets, tells

Too little or too much ”—*Brutus*, viii, p. i, 253

SECTARIANS and churchmen think each other more or less
superstitious, vii, p ii, 31.

SECTS, when small they are pure, but degenerate as they
grow powerful, vii, p. ii, 160.

— are friendly on week days, quarrelsome on Sundays,
but tolerant because none is strong enough to crush
the others, vi, p. ii. 294.

SEEK BOTH. “For one who is captivated by the per-
fections of the soul, a thousand are caught by the eye ”

—*The Tatler*, ix, p. ii, 284.

SÉGUIER, CHANCELLOR, and the Jansenists, xi, p. ii, 149.

SELF-CONTROL.

“In the hard conflict, rigid virtue may

Resist the passions, but can ne'er destroy them.”

—*Edipus*, viii, p. ii, 162.

- SELFISH FOLLY. "A ridiculous creature who thinks of nothing but her pleasures"
—*The Prude*, ix, p. ii, 181.
- SELF-DECEIT. "We are oft more guilty than we think we are."
—*Œdipus*, viii, p. ii, 185.
- SELF-DENIAL
"To leave our own, and think on others' good
Is our first happiness" —*Zaire*, x, p. i, 35.
- SELF-IGNORANCE. "By heaven we are better known than by ourselves."
—*Olympia*, viii, p. i, 117.
- SELF-MADE. "The pride of Cicero
Hath ever been, that he should nothing owe
To his forefathers, my nobility
Springs from myself, and thine may end in thee."
—*Catiline*, ix, p. i, 235.
- SELF-MASTERY. "If man is free, he o'er himself should reign."
—*Envy*, x, p. ii, 183.
- "SÉMIRAMIS," Queen of Assyria about 1250 B. C., the tragedy of, incident at the first performance, xix, p. 1, 132, pitfalls in the representation of ghosts and painful spectacles, 135, Voltaire's apology for his treatment of this play, 139.
- "— of the North," Margaret of Waldemar, xi, p. i, 14.
- SENATES. "We must consult the public good alone."
—*Sémiramis*, ix, p. i, 191.
- SENSES, deceived by our, iv, p. ii, 143.
- SERFDOM lingered in the French *mainmort* system, vii, p. i, 220.
- SERFS, state of in the eighth century, xiii, p. i, 131, pitched battles between bishops and their serfs, 132.
- SERMONS, their mechanical division into three heads, xix, p. 1, 103.
- SEVENTEENTH CENTURY, EUROPE IN THE, xv, p. ii, 57-83;
Russia, Turkey, 95. China, 144.
- SEVERITY. "Too much severity suits none but tyrants"
—*Catiline*, ix, p. i, 273.
- SÉVIGNÉ, MARY DE RABUTIN, 1626-1696, xxi, p. i, 306.
- SEVI, SABATEI, a false Messiah, vi, p. 1, 266.
- SEXUAL PASSION and pure sentiment blend as elements of love, vi, p. i, 138.

SHADOW.

"The greatest good is ever dashed with grief;

No bliss is pure." —*Olympia*, viii, p. i, 126.

SHAFTESBURY, LORD, 1621-1713, all is for the best, vi, p. ii, 86.

SHAKESPEARE, 1564-1616. "It is much to be lamented that we find so much more barbarism than real genius in his works." xvi, p. i, 59

— The tragedy of Hamlet nearly on the same plan as that of the "Electra" of Sophocles; analysis of; "Shakespeare has done nothing more than to turn into dialogues and romances of Claudius, Gertrude, and Hamlet, written entirely by Saxo, the grammarian, to whom the whole glory of the performance is due." [An amusing critique, in which the poetical and dramatic genius of the playwright seem to be too lofty for perception from the seat of the eighteenth century French theatre-goer, note the rendering of Hamlet's soliloquy, xix, p. ii, 124-140.]

It seems as if nature took pleasure to unite in the head of Shakespeare all that we can imagine great and forcible, together with all that the grossest dullness could produce of everything that is most low and detestable, xix, p. i, 137.

SHAM LIBERTY.

"Our law should with our manners change;

That liberty thou dotest on is no more

Than the fool's right to hurt himself."

—*Cæsar*, x, p. i, 132.

— VIRTUE. "I am very virtuous, says a miserable excrement of theology." vii, p. ii, 161.

SHARING. "Happiness uncommunicated is no happiness at all." —*The Tatler*, ix, p. ii, 278.

"SHAVE With a Hired Razor, the Lord shall, and shall whistle for the flies that are in the brooks of Egypt, and for the bees that are in the land of Assyria." These performances were to celebrate the virgin birth of Immanuel, and the passage, quoted from Isaiah, "should confound the Jews and make the Christian

- religion triumph, in the opinion of all our great theologians," vii, p. i, 20.
- SHEEP OF THE FLOCK. "Am I ridiculously to ask of others what I am to seek, or to avoid, to praise or condemn? Must the world decide my fate? Surely I have my reason, and that should be my guide."
—*Nanine*, ix, p. ii, 97.
- SHIRT, did luxury begin with the making of the first shirt, or when it was starched and ironed? vi, p. i, 154.
- SICILIAN VESPERS, THE. John de Procida, d. 1303, disguised as a friar, plotted the massacre of the French in Sicily when the bell rang for Easter Sunday vespers. Two versions of the massacre of 1282, xiii, p. ii, 169.
- SILLY DISPLAY. "You love pomp and splendor, and place grandeur and nobility in a coat of arms; I look for it in the heart."
—*Nanine*, ix, p. ii, 96.
- SILVER QUESTION, THE, in the seventeenth century; how gold and silver, going from America to Europe, gets swallowed up in Hindostan, never to re-appear, xv, p. ii, 141, why the natives of India have never earned more than each day's bare subsistence, 142.
- SIMON DE MONTFORT, d. 1218, the Maccabee and land stealer, xiii, p. ii, 174, his end, 177.
- SIMON THE MAGICIAN. The Simon Magus with whom St. Peter had a contest of skill. Simon not only made things fly across the stage, but made himself wings; he flew but fell, iv, p. i, 113.
- SIMPLE SPEECH
"Thou speakest the language of pure love,
And nature; thus may lovers always speak."
—*Pandora*, ix, p. i, 297.
- SIRVEN FAMILY, THE, atrocious persecution of, iv, p. ii, 24; xxi p. i, 245. See TOLERATION.
- SISTERHOOD.
"Truth, ever banished from the courts of kings,
Dwells on her lips, and all the art she knows
Is but the generous care to serve the wretched."
—*Marianne*, viii, p. ii, 220.

- SIX DETHRONED KINGS, THE, i, p. i, 187.
- SIXTEENTH CENTURY, Europe in the, xiv, p. i, 266, manners and progress, 316.
- SIXTUS V., 1521-1590, an illustrious Pope, his enrichment of Rome, xv, p. ii, 29.
- SLANDERERS, Jerome, Epiphanius, Cyril, Gregory, and other pious, vi, p. i, 119.
- SLANDERER, THE, "Truth stands in need of some ornament, downright lies may indeed be vile things, but fiction is beautiful."
—*The Scotch Woman*, ix, p. ii, 29.
- SLAUGHTER? WHY.
"Mortals, you're bound by sacred tie,
Therefore those cruel arms lay by."
—*The Peace of 1736*, x, p. ii, 276.
- SLAVERY countenanced by Christianity, vii p. i, 214. See SERFS.
- SLAVES from Africa sold by English merchants to the Spaniards for their American colonies, 1716, xvi, p. ii, 96; quarrels between Spain and England; a mutilated English captain arouses Parliament, 99, war declared against Spain, 1739; battles on the high seas, 101, France helps Spain, 102; fighting under pretended mistakenness, with apologies.
—"*War of 1741*, xvi, p. ii, 103
- SLEEP, twenty years out of sixty we spend in sleep, vi, p. i, 170.
- SLEEP, AND HOPE
"The great, the boundless clemency of God,
To soothe the ills of life's perplexing road,
Sweet Sleep, and Hope, two friendly beings gave,
Which earth's dark, gloomy confines never leave."
—*The Henriade*, xxi, p. 1, 96
- SLIDING scale of charges for absolutions, vii, p. i, 136
- SMALL-TALK FLATTERY. "Ridiculous compliments, a register of commonplace cant and hypocrisy that tires one to death."
—*The Prodigal*, x, p. i, 164.
- SMILES may be malicious, laughter indicates momentary pleasure, the greatest enjoyments are serious, vi, p. i, 58

SNOBBERY. "To boast of a title, if we have one, is the part of a fool, and to assume one when we have no right, that of a knave."

—*The Scotch Woman*, ix, p. ii, 9.

SOBERING DUTIES.

"Duties and honors which awhile
To serious contemplation souls dispose."

—*Olympia*, viii, p. i, 165.

SOBIESKI, JOHN, 1629-1696, King of Poland, xii, p. i, 213.

SOCIAL CHARMS

"Whose converse all mortals must equally please,
With vivacity mixing an elegant ease,
And a natural vein of true humor and wit."

—*To M. Pallu*, x, p. ii, 241.

— STATUS.

"Rank
And title, objects that are envied still
By all mankind, pursued with eagerness,
And gained with rapture."

—*Amelia*, vii, p. ii, 94.

SOCIETY. "This world is nothing but a lottery of wealth, titles, dignities, rights, and privileges, bartered for without legal claim, and scattered without distinction."

—*Nanine*, ix, p. ii, 113.

—"Their heads with trifles well are filled,
In trifles they are deeply skilled;
And if some man, with sense endued
Should in their presence be so rude
To speak like one who books has read,
And shows he wears a learned head,
With anger fired they on him fall,
He's persecuted by them all."

—*On Calumny*, x, p. ii, 91.

SOCRATES, B. C. 429-399; a chat with him in the Shades, vii, p. i, 68.

— THE PLAINSPEAKER. "Between you and me Socrates is in the right, but then he should not be in the right so publicly. * * * After all, what is

- there in poisoning a philosopher, especially when he is old and ugly?" —*Socrates*, viii, p. ii, 307.
- SODOM AND GOMORRAH. How could five towns exist near a lake of undrinkable water? The country around was asphaltic, iii, p. ii, 77.
- SOLDIER, A NOBLE.
 "I saw him gray in arms, yet undismayed,
 Dear to his friends, respected by the foe,
 Firm in all states, majestic though in woe;
 Expert alike in battle or retreat,
 More glorious, even more awful in defeat."
 —*The Henriade*, xxi, p. i, 28.
- SOLDIERS OF FORTUNE. "Gracious gods!
 Drive from this earth those base and savage men
 Who shed with joy their fellow creatures' blood."
 —*Mahomet*, viii, p. ii, 57.
- SOLOMON, KING, B. C. 1015-977, his wealth and family circle, xi, p. ii, 199.
- SOMETIMES.
 "Wouldst thou have me purchase empty honors
 With infamy and shame?" —*Méropé*, viii, p. i, 52.
- SOPHOCLEAN art became enervated by love intrigues, viii, p. i, 5.
- SORBONNE, THE, and the Jansenists, xi, p. ii, 141, the institution and its reverend doctors, note, xx, p. i, 252.
- SOREL, AGNES, 1409-1450, and Charles VII. of France, note, xx, p. i, 51; xx, p. ii, 253.
- SOUL, THE, discussion of a dozen philosophers on a desert island, *Essays*, xix, p. i, 152. See FREE WILL, SOUL, vii, p. i, 261; GOD, SPIRIT, xviii, p. ii, 219-275, xix, p. i, 152.
- SOUL, THE
 "And shall its existence (like bodies) soon cease?
 I know not, but I have good hope it will be brave
 Death, the runs of time and the jaws of the grave,
 And that an intelligent substance so pure,
 The Almighty intended should always endure."
 —*To M. Genonville*, x, p. ii, 235.
- SOUND ARGUMENTS often lead to martyrdom, vii, p. i, 48.

SOUR CRITICS.

"Why am I to be suspected of a dishonest purpose
Because I do an honest action?"

— *The Scotch Woman*, ix, p. ii, 39.

SOURD AMBITION. "So near the throne,

To languish in illustrious servitude,

And only be the second of mankind."

Sémiramis, ix, p. i, 172.

SOVEREIGN, GOOD, THE, a chimera, v, p. i, 257.

· SOVEREIGNTY. "Every man may rule, if he has a
mind to it, and he who has resolution may at any time
be master in his own house." — *Nanine*, ix, p. ii, 144.

SPAIN IN THE NINTH CENTURY, xiii, p. i, 179; conquered by
the Saracens, 181, in the tenth and eleventh centuries,
282, it had nearly twenty kings, some Christians, some
Mahometans, 286.

— UNDER PHILIP II., xiv, p. ii, 275; the good and bad in his
character, 278; marries Queen Mary of England, 279;
the victory at St. Quentin, 1557. 281; his spoils; he
restores Calais to the French, 284; marries Isabella of
France, 285; is master of Europe; controls the Pope,
and exterminates Protestants, 286; his excessive cruel-
ties weakened his power and strengthened that of the
United Provinces of Holland, 287; he gave the gov-
ernment of these Provinces to William of Nassau,
Prince of Orange, 289. When Philip tried to force
Catholicism and the Inquisition on the Dutch, they
rose against the Duke of Alva, 291; his atrocities and
their reprisals, 294; the defence of Leyden, 1574-1575,
294; the Union of Utrecht, 1579, 298; Philip sets a
price on William's head, 299; it procures his murder,
301; Philip becomes King of Portugal, 308. captures
the Azores; defeat of the Invincible Armada, 312;
xv, p. i, 5; death, 13.

— under Philip III. and Philip IV., xv, p. i, 215.

SPANISH ARMADA.

"Witness, ye seas' how Philip fought in vain
'Gainst English valor, and the stormy main."

— *The Henriade*, xxi, p. i, 51.

- Succession disputed, "War of 1741," xvi, p. ii, 39.
- SPARE HUMANITY.**
 "Humbly the great Creator I entreat,
 This gulf with sulphur and with fire replete,
 Might on the deserts spend its raging flame;
 God my respect, my love weak mortals claim."
 —*The Lisbon Earthquake*, x, p. ii, 10.
- SPARROW'S HEALTH, A**, how nine Ave Marias saved its life but imperilled the safety of the universe, vii, p. i, 28.
- SPECULATION, WILD.**
 "Above the rest appears that Scotchman famed,
 New King of France, John Law the cheat is named;
 A crown of choicest paper decks his head,
 And on its front is 'System' plainly read,
 Around him float huge bags, puffed up with wind,
 Caught at by those whose reason is quite blind,
 Priests, warriors, strumpets, think to gain ten-fold,
 And thus from each he bears away the gold."
 —*La Pucelle*, xx, p. 1, 105, 122.
- "Public affairs are strangely carried on; stocks rise,
 the nation's rich, and I'm ruined "
 —*The Scotch Woman*, ix, p. ii, 11.
- SPINOZA, BENEDICT**, his philosophy examined, v, p. i, 224;
 compared with Mirabaud, 76, he changed the thought,
 but not the face, of the world, vi, p. 1, 131, xviii, p. ii,
 243; xxi, p. i, 232
- "One must detest his atheism, let us not calumniate
 him in condemning him * * * Atheism cannot
 benefit morality and may do it a good deal of harm.
 It is almost as dangerous as fanaticism." xxi, p. i,
 231, xix, p. i, 159
- SPIRIT**, soul, wind, breath, that which animates us and
 leaves us at death, vii, p. ii, 239. See **SOUL**.
- "**SPIRIT OF LAWS**," criticisms of Montesquieu's, vi, p. i,
 100-108, v, p. ii, 99.
- SPIRIT RAISING**, an ancient art, but the ancient witches and
 wizards never come back, vi, p. i, 163
- SPRINKLED CHRISTIANS**, iii, p. ii, 204.

STAGING OF DRAMAS, criticism of the French mode, *Essays*,
xix, p. i, 134.

STALWARTS.

"When vulgar mortals, groveling and obscure,
Form ill-digested schemes, and idle plans
Of future greatness, if one slender wheel
Is broke, it overthrows the whole machine,
But souls like ours have naught to fear."

—*Catiline*, ix, p. i, 254.

STANDARDS that vary according to locality, in law, justice,
weights and measures, iv, p. 1, 48

STANISLAUS, KING, father-in-law of Louis XV., xvi, p. ii, 25.

STATESMAN, THE GOOD.

"Fearless, and void of art,
Never affects the pride of rank and title,
The less he seeks for greatness,
The more is he admired, the more revered."

—*Sémiramis*, ix, p. i, 151.

—THE BAD.

"Perish each statesman cruel and unkind
Who reigns despotic o'er the human mind."

—*The Henriade* xxi, p. i, 23.

STATES-GENERAL assembled after the death of Henry IV.,
xv, p. i, 128

STEALING AND DESTROYING VOLTAIRE'S WORKS, *The Age
of Louis XIV.*, "the most infamous trick that ever
disgraced literature," v, p. ii, 87.

STENBOCK, GENERAL, of Sweden, his savage victory over
the Danes, xi, p. 1, 209, 282, 285

STERCORISTS, Disputes of the, concerning what happened
in a certain place, after having fulfilled a sacred duty,
of which we must speak only with the most profound
respect, vii, p. ii, 201

STERNE, LAWRENCE, 1713-1768, "the second English
Rabelais," iv, p. 1, 238.

STIMULUS. "I want thy courage, not thy tears."

—*Catiline*, ix, p. i, 232.

STRING OF SHAME. "To suffer is nothing, but to be degraded is terrible." —*Nanine*, ix, p. ii, 139.

STOICS.

"The sect he follows is a sect of fools
Perverse and obstinate, whom nothing moves,
Intractable and bold, they make a merit
Of hardening minds against humanity."

—*Cæsar*, x, p. i, 102.

— and Epicureans, their gods, vii, p. i, 305, xviii, p. ii, 280

STORIES OF NOAH, LOT AND ABRAHAM, v, p. i, 180

— of Fenelon's secretary, vii, p. ii, 206, of the Jews, xi, p. ii, 193.

— of youthful lovers forced into monastery and convent, with details of tortures inflicted on the young monk by ecclesiastical rule, as related by the victim to Voltaire, vii, p. ii, 181.

STRONG MAN, THE.

"As firm and fearless as if honor guided
And patriot love inspired him, ever secret
And master of himself, no passions move,
No rage disturbs him; in his height of zeal
Calm and unruffled." —*Brutus*, viii, p. i, 249.

STUARIS, THE, an unhappy and unlucky house during three centuries. James I. was murdered by his own people; James II. killed in battle, James III. killed by rebels, James IV. killed in battle; his grand-daughter, Mary Stuart, imprisoned eighteen years and then beheaded, her grandson, Charles I. of England, beheaded as a traitor, his son James II. driven from three kingdoms and the legitimacy of his son disputed. This son, the Pretender, and his son, Prince Charles Edward lost their cause and were the ruin of many families of Scotland. *Age of Louis XIV*, xii, p. i, 240.

STYLE AND METHOD in writing history, v, p. ii, 90.

— "He who cannot shine by thought seeks to bring himself into notice by a word" vii, p. ii, 229

— "In Ariosto there is no prolixity, no defect of style, no foreign ornaments; in a word he is a painter, and a

- very great painter, that is the first merit of poetry." **xix**, p. i. 111.
- "Cheer up, man! Put on your best looks; assume that air of importance and self sufficiency which is sure to conquer every heart, which baffles wit and triumphs over wisdom." —*The Prodigal*, x, p. i, 200.
- "How puerile is any epithet that adds nothing to the sense!" **xix**, p. i, 107.
- SUBMERGED**. "I want money, and that's the most pressing calamity." —*The Prude*, ix, p. ii, 165.
- SUBMISSIVE INCREDULITY**, iv, p. ii, 330.
- SUCCESS**. "My mother is right, address and cunning are absolutely necessary in this world, there is no succeeding without them." —*The Tatler*, ix, p. ii, 268.
- SUICIDE**, strange cases, vii, 19; laws against, 29, in England, **xix** p. ii, 39.
- "When all is lost, and not even hope remains,
To live is shameful, and to die, our duty."
—*Mérope*, viii, p. i, 56.
- SUMPTUARY LAWS**, luxury always condemned, but always coveted, vi, p. i, 155.
- SUN AND MOON**, stopped in their daily round by Joshua, Jupiter and Hezekiah, iv, p. ii, 92.
- SUPEREROGATION**.
"I know to friendship Greece has temples raised,
To interest none, though interest's there adored."
—*Olympia*, viii, p. i, 114.
- SUPERSTITION ONLY DARKNESS**, morality is light, vi, p. ii, 20.
- in the tenth and eleventh centuries, xv, p. ii, 242.
- is the most dreadful enemy of the human race, **xix**, p. i, 230
- "O superstition, how thy savage power
Deprives at once the best and tenderest hearts
Of their humanity!" —*Mahomet*, viii, p. ii, 23.
- SUPERSTITIONS, OLD**.
"Why would ye call forth from their dark abyss
The foes of nature, to obscure the light
Of these fair regions." —*Pandora*, ix, p. i, 294.

- SUPPRESSION OF MONASTERIES IN ENGLAND**, the discovery of pious frauds, vi, p. ii, 92.
 — and torture of the Knights Templars, xiii, p. ii, 206.
- SURFACE FRIENDS.**
 "O I know them well, these fashionable friends,
 These friends of the world."
 — *The Prude*, ix, p. ii, 176.
- SURGEON OF GASCONY, THE**, and the Astrologer, xix, p. 1, 201.
- SURVIVAL OF FITTEST.**
 "Thus the world's members equal ills sustain,
 And perish by each other born to pain."
 — *The Lisbon Earthquake*, x, p. ii, 14.
- SUSPICION** "Suspicion but provokes the crime it fears."
 — *Zaïre*, x, p. i, 34.
- SUTTEE**, the practice of, iii, p. ii, 283.
- SWEDEN IN THE SEVENTEENTH CENTURY**, xv, p. ii, 68.
- SWEDISH ARMY**, brutality of the, Charles XII. of Sweden, xi, p. i, 285.
- SWEEPER OF A CHURCH**, or sexton, none but would persecute if he had the power, vii, p. ii, 305.
- SWIFT, JONATHAN**, 1667-1745, the Rabelais of England, vi, p. ii, 311, and estimate of his genius and work, 312.
 — Dean, proposed an English Academy, backed by Bolingbroke, Prior, Pope, and Congreve, vii, p. i, 230.
 — Dr. Swift is Rabelais in his right senses, but polished by frequenting the best company. True pleasantry is his talent in prose and verse, but to understand him fully it is necessary to take a short trip into his country. He enjoys the honor of the priesthood, while he laughs at the whole cloth, xix, p. ii, 90.
 — there are several little pieces by Dean Swift unmatched by anything of the kind in antiquity. He is Rabelais improved, xii, p. ii, 290
- SWISS, THE.** The Swiss nation preserved, as at this day, its own liberty, without seeking to oppress its neighbors, they were poor, ignorant of the sciences and arts begotten by luxury, but they were wise, and they were happy. *Age of Louis XIV.*, xii, p. i, 27.

SWITZERLAND IN THE FOURTEENTH CENTURY, xiii, p. ii, 214;
and in the fifteenth, xiv, p. i, 151.

SWORD-FIGHT between Turenne and D'Aumale. *The Henriade*, xxi, p. i, 146.

SYMPATHY! "Tears! let them flow,

'Tis the best mark of our humanity,

The heart that feels not for another's woe

Is fit for every crime " — *Alzire*, ix, p. i, 21.

— "The poor are always compassionate "

— *The Prodigal*, x, p. i, 188.

SYMPHORIAN AND SYMPHOROSIA, saints and martyrs, vi, p. i,

217

A PHILOSOPHICAL DICTIONARY.

VOL. VII, P. I—CONTINUED.

SAMOTHRACE—SYSTEM.

SAMOTHRACE and its gods, vii, p. i, 160, its legend of a deluge,
an ark, and doves sent to find land, 163.

SAMSON, Milton's and other dramas, 165.

SATURN'S RING, curious notions about, 169.

SCANDALS, priestly, 170.

SCHISM, a Christian malady, 174; a delirium of abuse and
enmity, curable only by philosophy, 175.

SCROFULA, healed by the King's touch, 179; this power
departed when people began to reason, 181.

SECT, a rallying point for error, 181; no sect in geometry;
no diversity of view upon noonday sunshine, 181; pro-
longed disputes signify that both parties are in error,
185.

SELF LOVE, the instrument of our preservation, 187.

SENSATION. A divine power as manifest in the sensation
of an insect as in the brain of Newton, 188. Our igno-
rance of sensation and mind, 189.

SENTENCES, Remarkable Judicial murders, 190; the exe-
cution of Charles I. by English fanatics, and of women
accused of witchcraft, 191; curious reflections on the
mania which caused the killing of Mary Stuart,
Servetus and other unfortunates, 197.

- SERPENTS.** Had Eve spat upon the reptile mankind need not have been "lost," 199; a simple snake exterminator, 200.
- SERVETUS** and other unfortunates, 197.
- SHEKEL**, the Jews never coined money, but gave this name to the coins they acquired from Gentiles, 201.
- SYBILS**, their predictions were collected after the event, 204; the principal dogmas of Christianity were taken from a poem of the Cumæan sybil, 207.
- SINGING.** observations on chanting, recitative, and the obsolete mode of dramatic declamation, 210.
- SLAVES** Slavery as ancient as war, and war as human nature, 213. The nations most ardent for liberty were the severest with their slaves, 213; Christianity countenanced slavery, 214, 217, the "dead hand" laws a relic of serfdom, 220; Monks as weasles that suck the blood of chickens, 222.
- SLEEPERS, THE SEVEN.** The veracious story of the drowsy knights of Christendom who slept for one hundred and seventy-seven years, 222.
- "**SLOW BELLIES,**" the Cretans so described by St Paul, 225. The effects of a costive habit on the amiability even of Saints, 226. St. Paul a cantankerous person, 227.
- SOCIETY** (Royal) of London, and Academies Great men have been independent of learned societies, 228 An English Academy proposed by Swift, Bolingbroke, Pope and others, 229.
- SOCRATES**, "the atheist who says there is only one God," 234; his perfect logic, 235; fatal consequence of offending makers of and dealers in sacred articles, 236.
- SOLOMON**, and other royal bookmakers, 236; his inheritance of nearly six thousand million dollars in hard cash, not counting jewels and real estate, 239; yet he hungered for all the gold of Ophir, 240; fifty oxen and one hundred sheep killed daily for his household consumption; four hundred and twelve thousand horses in his stable, 241. Modern kings, unlike Solomon, have more mistresses than wives, 241. Bad taste of many of his Proverbs, doubts of authorship, 243;

Ecclesiastes and *Song of Solomon* awkward for Christianity that these books slipped into the sacred canon, 244.

- SOMNAMBULISTS AND DREAMERS. Unconscious action of the sleeping brain, 250; the philosophy of dreams, 256.
- SOPHISTS, the grand defect of Platonism is the transformation of abstract ideas into realities, 260.
- SOUL, literally—that which animates, 261. "We have not the smallest step on which to set our foot to reach the slightest knowledge of what makes us live and what makes us think," 262; why and how is mind not matter? 263, Revelation doubtless much better than philosophy, 265; ancient ideas of soul; Psyche, the soul of the senses; Pneuma, the breath; *nous*, the intelligence, 266. Locke's reverent materialism, 270; views of Gassendi, Descartes, Malebranche, and the Early Fathers, 267, 271, 288; the souls of beasts, what is instinct? 273. "While adoring God with all our soul let us ever confess our profound ignorance concerning that soul, that faculty of feeling and thinking which we owe to his infinite goodness, 277; what of the souls of idiots and monstrosities? 285; summary of Locke's hypothesis and reasoning, 290; the twelve good philosophers on an uninhabited island, 298; the deities of the Stoics, Epicureans, Greeks, Romans, and Hebrews, 305; the few who think do not set themselves to disturb the world, 307. The doctrine of immortality was ancient among the Egyptians, 308. Our inability to understand the soul, 312. The Old Testament says nothing about the spirituality and immortality of the soul, 315
- SPACE. We make God a spirit in our own mode, in our ignorance of his nature and universe, 320.
- STAGE, Police of the; actors subjected to excommunication, 322; yet comedies were played in nunneries to audiences of ecclesiastics, 325.
- STATES, Governments. Everybody knows a better system than everyone else's, 327. Richelieu's idea, 328; grand

failures in theory and practice, 329; France, England, India, Asia Minor. The Brahmin's ideal country—still to be discovered, 332.

STATES-GENERAL, a survey of the nations, their systems briefly noted, 333.

VOL VII., P. II.

STYLE, simplicity the best, 5; every piece of writing requires accuracy of idea, propriety of expression, and purity of language, 6; classical examples, 7; vulgarity of slangy phrases in serious writing; monotony is feebleness, 10; a flowery style, showy without strength or stability, may be used sparingly to lighten serious discourse; must not be confounded with the easy style, 11; coldness of style arises from a sterility of ideas or poverty of diction, 13; corrupt style of slipshod expression, 14; professional jokers usually have minds as incorrect as they are superficial, 16.

SUPERSTITION, the St. Januarius annual "miracle," 17; bits of the Cross, the Virgin's hair, milk, and gown; Maundy Thursday observances, 18, apparition of Jesus in a French church: He leaves a weighty letter, 20; the pious Polish King-killers, 25; invoking the Holy Virgin to sanction crime, 28; the only worthy divinities of the harvest are the spade and hoe, 29; vagabond saints, ignorant and dirty, 30; the worst crimes occur in superstitious times, 30; the church always condemned magic yet always practiced it, 30; has no definition of superstition, 31; each great church and small sect calls the others superstitious, more or less, 31; how the church picked the people's pockets, 32; how far does policy permit superstition to be undermined, 33; the fewer superstitions the less fanaticism and calamities.

SYMBOL, or Credo. The words and signs by which the Greeks were initiated into the sacred mysteries; doubtful if the Apostles had this form, 34; the Creed not heard of until four centuries after Christ, 35; we

must be good men whether anybody rose from the dead or not, 36; St. Pierre's Creed, 36.

SYSTEM. Chaldaean theory of the universe, 38; "in proportion as I grow older, I doubt of all things," 38. Absurd claims put forward to make believe that the ancients anticipated discoveries only possible under modern conditions, 40.

(End of Philosophical Dictionary.)

T

- TACT. "To guide a party
Is of all tasks the hardest."
—*Catiline*, ix, p. 1, 244.
- TACTICS. "'Tis policy to pardon
The foe that cannot hurt us, and an air
Of liberty will reconcile their minds
And make their trade fit easy."—*Cæsar*, x, p. 1, 109.
- TAILORING, "In all ages have tailors disguised human nature"
—*Education of a Prince*, x, p. ii, 120.
- TAILOR-MADE ECCLESIASTICS, vii, p. ii, 196.
- TALLARD, MARSHAL, at Blenheim, xii, p. ii, 31.
- TALMUD, THE, on the "prophesied" virgin birth of Jesus, vii, p. i, 21.
- TAMERLANF, or Timour the Tartar, born 1357, descended from Genghis Khan, xiv, p. i, 92, conquers Persia, India, Syria, and put eight hundred thousand people of Bagdad to death, 93, he respected the laws of nations, marches against Bajazet, 1401, whom he defeats, but makes his son Sultan, 97, died in 1406, tolerant towards religions, vi, p. i, 99.
- TANCRED, KING, beheaded when dead, xiii, p. i, 41.
- TARIFF rates for Papal Bulls and Absolutions, vii, p. i, 136
- TARTARUS, tortured priests in, iv, p. ii, 171.
- TARTUFFE, the hypocrite in Molière's play, vii, p. ii, 43
- TASSO, iv, p. ii, 255
- TATTOOING a fashion when Cæsar invaded Britain, xiii, p. 1, 16.

TAX GATHERERS cursed in Holy Writ, v, p. ii, 174, taxes and coins in the fourteenth century, xiv, p. i, 65.

TAXATION. "If he had loved me, he would not have let three days pass without writing to me"

—*The Scotch Woman*, ix, p. ii, 80.

TE DEUM, note, xx, p. ii, 75.

TEMPORARY VIRTUE. "Bad men, Nero, Pope Alexander VI. and other monsters, have done good actions, being temporarily virtuous." vii, p. ii, 165.

TEMPER. "Manners change with fortune."

—*Cæsar*, x, p. i, 102.

TEMPLE, SIR WILLIAM, philosophical ambassador of England at The Hague, engaged in negotiations to curb the ambition of Louis XIV., xii, p. i, 133, 293.

TEMPTATION. "Ay, ay, we are all frail, we tempt, and are tempted."

—*Nanine*, ix, p. ii, 146.

TEMPTED SAINTS.

"Thus in the path which to salvation
Leads, devotees meet much temptation,
And with the devil oft contend
Before they reach their journey's end."

—*The Temple of Taste*, x, p. ii, 45.

TEMPTER, THE.

"Alas! what human virtue never errs?
Behold the tempter, Policy appears,
Smooth was the melting flattery of her tongue
And on her artful lips persuasion hung"

—*The Henriade*, xxi, p. 1, 63.

TENANTS AT WILL.

"In this vile body is there aught so sacred
That the free spirit should not leave at will
Its homely mansion?"

—*Alzire*, ix, p. i, 54.

TENTH AND ELEVENTH CENTURIES, religion and superstition in the, xiii, p. i, 290; the Manichæan heretics burned alive for preaching what they did not understand, 292; the mystery of the Real Presence, 293.

"TEONE, STORY OF," x, p. ii, 136

- TERMAGANT. "What a devil of a woman!"
—*The Scotch Woman*, ix, p. ii, 23.
- TERRIBLE DOOM. "I have forgotten nothing."
—*Nanine*, iv, p. ii, 123.
- TERRORISM, PULPIT.
"Preach to weak girls, who willingly give ear
That the last dreadful day is growing near."
—*The Nature of Virtue*, x, p. ii, 190.
- TERTULLIAN, iv, p. i, 124.
- TEXT, the puerile custom of preaching from a single, xvi,
p. i, 90.
- THANKSGIVING DAY prayers among the pagans and Jews,
vi, p. ii, 280.
- The "General Histories," xiii-xvi. (Manners and Spirit
of Nations.)
"This Essay * * * is offered to the public (in
the hope and belief that the world will progress in
knowledge and goodness). Humanity dictated it, and
Truth held the pen"
—*General History*, xvi, p. i, 250.
- THEATRE, it humanizes us as no oratory can, vii, p. ii, 71.
— the French and Greek compared, xix, p. i, 134; the
English stage, xix, p. ii, 122.
- THEATRICAL DECLAMATION, vii, p. i, 211.
- THEISTS, reasonableness, of, iii, p. ii, 137.
- "THELEMA AND MACAREUS, STORY OF," x, p. ii, 146.
- THEODORA, Empress of the East in the ninth century, re-
stores image worship, xiii, p. i, 194.
- THEODORIC THE GREAT, d. 526, iii, p. ii, 196.
- THEODOSIUS, EMPEROR, 346-395, his penance for massacring
fifteen thousand persons, xiii, p. ii, 155.
- THEODOTUS, saint and martyr, and the seven virgins, vi,
p. i, 221
- THEOLOGICAL ARGUMENT. "Wretch, think like
me, or else this moment die!"
—*The Law of Nature*, x, p. i, 32.
- THEOLOGICAL RELIGION, A, causes discord where a State
religion diffuses the spirit of toleration, vii, p. i, 87.
— virtues, faith, hope, charity; but relief is no virtue, any

more than hope or fear or love, if charity does not act, vii, p. ii, 161.

THEOLOGICAL CONTROVERSY, CURE FOR. "The sudden and immense fortunes made at that time, the excess to which luxury and voluptuousness of every kind was carried, put a stop to all ecclesiastical disputes. Thus pleasure and dissipation brought about that which all the power and politics of Louis XIV. could not effect." —*Jansenism*, xi, p. ii, 173.

THERAPEUTAE, THE, iv, p. i, 132.

THIRTEENTH CENTURY, Europe in the, battle of Bouvines, xiii, p. ii, 61; wars of the Popes and Kings

— theological science in the, xv, p. ii, 279, arts and customs, 298.

THIRTY sects of Christians in the first century, vilifying each other, vii, p. ii, 105.

THOMAS AQUINAS against conscience, iv, p. i, 237; on the soul, vii, p. i, 314.

THORN, an eye disorder cured by kissing one of the thorns from the crown of Jesus, xi, p. ii, 152

THOROUGH. "I never look upon things as done till they are really so."

—*Socrates*, viii, p. ii, 276.

THOUGHT GIVEN TO US BY GOD, v, p. ii, 107, 111.

THOUGHTS ON THE PANORAMA OF HISTORY, xvi, p. i, 305.

— on the Public Administration, xix, p. i, 226.

THREE GREAT EVILS, idleness, vice, and want, can be kept off by labor, i, p. i, 206.

THREE SOULS OF ANTIQUITY, the senses, the breath, the intelligence, vii, p. i, 266.

THRONE. "Virtue on a throne

Is sure the first and fairest work of heaven."

—*Mérope*, viii, p. i, 45.

—**OF GOD.**

"God we should search for in ourselves alone,

If He exists the human heart's His throne."

—*The Law of Nature*, x, p. ii, 23.

"**TIMÆUS,**" **THE,** of Plato; its trinities, vi, p. ii, 209.

TIMESERVERS.

"Long time thou wert thy king and country's friend;
But in the days of public discord, fate
Attached thee to another cause, perhaps
New interests now may call for new connections."

—*Amelia*, viii, p. ii, 109.

TIMELY WISE "They thought they loved one another,
and in two months they were parted."

—*Nanine*, ix, p. ii, 137.

TIME WORKS WONDERS. "We cannot give our
hearts a second time." —*Alzire*, ix, p. ii, 41.

TIMIDITY.

"I know the consul's prudence, so he calls
His cowardice, which deeply ruminates
On future ills."

—*Catiline*, ix, p. i, 241.

TINGLES AND TORTURES. "Love has two quivers,
one filled with darts tipped with the purest flame,
which enhances our pleasures; the other is full of
cruel arrows, that wound our hearts with quarrels,
jealousy, coldness and indifference"

—*Nanine* ix, p. ii, 93.

TITHE EXACTION, clerical parasites, iv, p. ii, 40.

TITLES, the more free a people are the fewer titles and
ceremonies, iv, p. i, 36

— of honor, significance of, xix, p. i, 203.

TITLE, HEREDITARY. "Titles are of no use to
posterity, the name of a man who has done great
things commands more respect than the most sounding
epithet."

—*Age of Louis XIV.*, xii, p. i, 205.

TOADIES. "A crowd of parasites, who lived upon my
bounty, complimented my fine taste, my elegance, my
delicacy, borrowed my money—"

"Ay, poor devil, you did not hear them laughing at
you as they went away, making a joke of your fool-
ish generosity."

—*The Prodigal* x, p. i, 180.

TOASTS, the custom of drinking them absurd, but a genial
absurdity, iv, p. ii, 168.

Toleration, A Treatise on. [*The famous protest against the cruelties perpetrated in the name of religion, based on the torture of Jean Calas and his family.* See i. p. 1, 27.]

Facts of the case, ii, p. ii, 118. consequences of the execution of Calas, 134, sketch of the Reformation, 137, whether toleration is dangerous, 143; Socrates and the Greeks, 161, Roman persecutions of Christians, 165, Martyrdoms and false legends, 173, toleration among the Apostles and the Jews, 202, the example set by Jesus, 235, testimonies against persecution, 246, intolerance illustrated, 249, 252, 257, 260. Is superstition serviceable? 264, virtue better than learning, 269, of universal toleration, 272, an appeal to the Deity, 277. Sequel of the Calas case, 286.

— best weakens sectarianism, v, p. i, 45, it never was a clerical virtue, 47. See IGNORANT PHILOSOPHER, INQUISITION, PHILOSOPHICAL DICTIONARY; TOLERATION; **xxi**, p. i, 245, 254, 258, 260.

TO-MORROW. "Hope disappointed is the worst of sorrows" —*Orestes*, ix, p. 1, 102.

TOO LATE.

"When once a man is in the ground,
He hears not fame's loud trumpet sound"

—*To Madame De* , x, p. 11, 223.

TOOTHLESS prophets never listened to with the respect due to their character, vii, p. i, 26.

TORQUEMADA and the Inquisition, v, p. ii, 221. See INQUISITION.

TOURNAMENTS, died out with chivalry, about 1560, xiv, p. i, 312.

TOWNS, town franchises, states-general, fourteenth century, xiv, p. i, 61.

TRADES, ORIGIN OF, x, p. ii, 154, they flourished under Queen Elizabeth, xv, p. 1, 20.

TRADE AND PROGRESS

"The treasures of the earth and main,
With all the creatures they contain,

These, luxury and pleasures raise,
This iron age brings happy days."

—*The Worldling*, x, p. ii, 84.

TRAGEDY, Ancient and Modern. See x, p. i. PREFACES;

HAMLET, xix, p. i, 115, xix, p. ii, 44.

TRAGEDY OF BROKEN HEARTS and shattered lives through
monkish vows in early youth, vii, p. ii, 181.

TRAGEDY AND COMEDY, xix, p. ii, 122-174. xv, p. ii, 235.

TRANSLATIONS, FRENCH, of the Latin poets inadequate,
Essays, xix, p. i, 107.

TRANSTAMARE, HENRY DE, defeats Don Pedro, and com-
mits suicide, xiv, p. i, 10.

"TRAVELS OF SCARMENTADO, THE." See ROMANCES.

TREACHEROUS MEMORY. "Falsehood in memory's
temple makes abode."

—*To the Academy of Sciences*, x, p. ii, 260.

TREASON "Treason is horrible in every shape."

—*Brutus*, viii, p. i, 276.

TRENT, COUNCIL OF, 1550, how convoked, xi, p. i, 69; tiff be-
tween Pope Paul III and Emperor Charles V., 70;
four years release from purgatory for all in the city,
70; some of the questions discussed, 74; murder of the
Pope's bastard son, 75; Emperor Charles proposes a
union between Catholics and Protestants, 76; death of
Pope Paul, and election of Julius III., 78; transub-
stantiation, 79; more awkward murders, 80; the Coun-
cil is forgotten for ten years, but revived in 1560,
amid military and ecclesiastical display, 81; disputes
between ambassadors for precedence, 1562 and 1563,
82, the French government accepts a large bribe from
the Pope, on condition that the Huguenots are driven
from France, 84; quarrels about cups and drinking,
85; the Council tries to limit the control of the civil
power over the church; anathemas are hurled at those
who do not worship relics and deny the doctrine of
purgatory. The Council ends after extending its
sittings over twenty-one years, including interruptions,
90.

TRIAL, BY ORDEAL, the earthquake entombment of Korah in his competition with Aaron, two hundred and fifty of his followers killed by lightning, and fourteen thousand seven hundred adherents otherwise destroyed, vi, p. ii, 111; Aaron's rod budded, other Bible lotteries, 112, swallowing and handling fire now a stage performance, 113.

TRIMMERS.

"Those

Who change with ease are either weak or wicked."

—*Sémiramis*, ix, p. i, 179.

TRINITY, THE; the arithmetic of the Athanasian creed, iii, p. ii, 20.

"TRISTRAM SHANDY" quoted and praised, iv, p. i, 238.

TRIVIALITY. "We gild and varnish cabinets, yet neglect true architecture, in short, real merit is overlooked in almost every art and science, in favor of agreeable trifles." —*Essays*, xix, p. i, 123

TRULY GOOD, THE

"Who with his wheedling cant caressed him bland,
With air devout, and godly squeeze of hand."

—*La Pucelle*, xx, p. ii, 68

TRUMPS.

"These are your claims, and I acknowledge them.
But I have one that's worth them all. I love her"

—*Sémiramis*, ix, p. i, 168

TRUTH COMPELS AGREEMENT, error prolongs sectarianism, vii, p. 1, 185

TRUTH-SEEKING.

"Let truth be sought, but let all passion yield.
Discussion's right, but disputation's wrong"

—*On Disputation*, iv, p. ii, 134.

TSAR, the Russian word we mis-spell Czar, xiii, p. 1, 250.

TURENNE, MARSHAL, xii, p. i, 42, 65, 85; glorious campaign and death of, 175, xxi, p. i, 118; note, xx, p. i, 117.

TURKS, THE, their conquests, virtues, vices, and moderation in government; the delusion that the Sultan is despotic. See AMURATH; MAHOMET II, and xiv, p. i, 122;

- their religion austere and worthy of respect, vii, p. ii.
 111; tribute to their honor in war, xi, p. i, 226
- TURKISH WOMEN**, erroneous notions of their subjection,
 vii, p. ii, 261.
- TURN OF THE TIDE.**
 "We must yield submissive to our fate
 If e'er we hope to change it."
 —*Orestes*, ix, p. i, 77.
- TWO COMFORTERS, THE.** See **ROMANCES.**
 — divinities, worthy to be loved for themselves, God,
 and Virtue, vii, p. ii, 163.
- TWO TO ONE.** "He will make you an excellent hus-
 band is not this better than a convent?"
 —*Nanine*, ix, p. ii, 121.
- TYRANT LOVE.** "Love claims his own,
 And will be heard in spite of all;
 His orders are not doubtful or obscure."
 —*Sémiramis*, ix, p. i, 197.

A PHILOSOPHICAL DICTIONARY.

VOL. VII, P. II.—CONTINUED.

TABOR—TYRANT

- TABOR**, a low hill spoken of as a mountain, vii, p. ii, 42.
- TALISMAN**, a charm or phylactery, a time-honored super-
 stition which flourishes as universally to-day as ever,
 43
- TARTUFFE**, Moliere's hypocrite, 43.
- TASTE**, not simply seeing and knowing a thing, but feel-
 ing and being affected by it, 44; an intellectual qual-
 ity that can be cultivated, 45; the best taste is to imi-
 tate nature faithfully, with energy and grace, 48; taste
 is formed gradually, 51; difference between national
 standards of taste, 53; true taste quickly recognizes
 beauty amidst defects and defects amidst beauties, 54;
 rarity of people with good taste, 56; Louis XIV. was
 born with it, 57; the gifted minority ultimately cor-
 rect the misjudgments of the shallower majority, 58.

- TAUROBOLIUM**, the sacrifice of expiation, 58.
- TAX**. Fee. The church gave nothing for nothing, 59; sold all its heavenly privileges according to size of the fee; prices for absolution under Pope Leo. X, 60; six drachmas for rape, five for parricide, etc, 61; sliding scale for other offenses, 62; Lenten fasting voided by payment of the church fee, 64; first night marriage rights taxed by priests and lords, 65; church secures its share of every legacy, 67; curious price list of church sanctions, 68.
- TEARS**, the silent language of grief, 69; our eyes a demonstration of an omnipotent creative power, 70; the true merit of the theatre is that it restores to us our unsophisticated nature, 71.
- TERELAS**, or Pterlaus, the man whose immortality was in a lock of his hair, which he feared to comb; how it was cut off, and what happened, 72; the Samson myth, 73.
- TESTES**, ecclesiastical rulings on, 74; Mosaiical discrimination in selecting priests; virility an essential, 77.
- THEISM**, a religion diffused through all religions, 79; true that a little philosophy makes a man an atheist and much philosophy leads to the knowledge of a God, 79; theism is good sense not yet instructed by revelation, and other religions are good sense perverted by superstition, 80. it never persecutes, 81.
- THEIST**, is firmly persuaded of the existence of a Supreme Being, equally good and powerful, but does not presume to know how He acts, 82; to do good is his worship; to submit to God is his doctrine, 83.
- THEOCRACY**, in Japan, Egypt, Persia, Phœnicia, and over the Jews, 83; the Jewish republic anarchical, 86; the Papacy truly theocratical, 88
- THEODOSIUS**, 346-395, the pious persecuting emperor, 88; his sentence of death by torture of those who petitioned for lighter taxation, 89; the truth about this royal "Saint," 90; the world revolves under necessity, insurmountable fatalism, 92.
- THEOLOGIAN**, he knows all about the unknowable, 92;

- which, with wealth or the art of push, lands him in the seat of a Cardinal or Pope, 93; a certain true theologian had learned so much that he ended life mistrusting all he had learned, 94.
- THUNDER**, merely a great electrical phenomenon, 96; Franklin forces it to descend tranquilly on the earth, 96; difficult for French poets to thunder in rhyme, 96; Richmann killed by his own thunderbolt, 99.
- TOLERATION**, the first law of nature; we do not cut each other's throats as merchants when we meet in the market; why then over religion? 100; Christians sought to dominate the state, hence their persecution, 101; they were at enmity among themselves on every point of their own doctrine, and persecuted each other, 101; the ancient Jews more tolerant than the Christians, 102; Christian fanaticism brought St. Bartholomew's day, "and this corner of the world has been worse than all that the ancients and moderns have ever said of hell," 103; if you have two religions, they will massacre each other; if you have thirty they will live in peace, 103; Jesus wrote not a line, 104; why do men who in private are tolerant, show the bitterest intolerance in public? 106; the interest of those who are in power is to keep down those under them, 106; Quakers most resemble the first Christians in doctrine and practice, 107; wherein Christians differ in practice from Jesus, 108; liberty of conscience established in America, 110; the religion of the Turks is most respectable and very austere, 111.
- TOPHET**. Jeremiah denounced the custom of casting Jewish children into the flames inside the idol Moloch, but was stoned to death, 114; the valley of Tophet outside Jerusalem, where the two crucified thieves were cast with the city's refuse, 114.
- TORTURE**, origin of the Inquisition, 115; extortion of testimony by torture, 116; the Jews never practiced it, 116; the terrible tortures inflicted on the Chevalier de Barre for singing impious songs, 118.

- TRANSUBSTANTIATION**, the Protestant objections to this doctrine, 119; makers of wafer gods, 120.
- TRINITY**, origin of the three-fold conception, 120; Plato's three divine essences, 121; early Christianity saturated with mysticism and meaningless definitions of the *logos*, 122; difficulties about the "three witnesses" in the first epistle of St. John, 125; various expert attempts to explain the trinity, 126; John Calvin's method of burning his explanation into poor Servetus, 129.
- TRUTH**. Pity that Pilate did not wait to learn what Truth is, 130; by rigorous study of mathematics and logic he might have become a truly learned and perfectly honest man, 132; historical truths less reliable the closer they are examined, 132; uncertainty of verbal testimony, 133.
- TYRANNY**. A single tyrant less objectionable than the tyranny of many, 134.
- TYRANT**. Cromwell an example, a usurper and a violent, unjust ruler, 135; Charles I. not a tyrant, but very unfortunate; Henry VIII., Elizabeth, Richard III., Pope Alexander VI., Constantine, were more or less tyrants; some were punished, the others escaped; Emperor Theodosius, venerated by the church, murdered fifteen thousand Roman citizens in the circus, with their families; the most abominable of hypocritical tyrants, 136

(End of Philosophical Dictionary.)

U

- UNAPPRECIATED**. "One may as well be dead as not be loved"
—*The Prodigal*, x, p. 1, 203
- UNDECEIVED**. "The soft persuasive arts
That call our passions forth, the flattering hope
That's given but to betray,
No longer shall seduce my easy faith,
The eye of reason hath detected them"
—*Amelia*, viii, p. ii, 121

- UNDERLINGS. "Who knows not how to conquer, must obey"
—*Cæsar*, x, p. 1, 107.
- UNITARIANS, THE, xix, p. ii, 219, Unitarianism and Socinus, iii, p. ii, 28.
- UNITED PROVINCES OF THE NETHERLANDS, their gallant stand against Spain, xiv, p. ii, 287.
- UNITY "Now let us unite, my friends,
Never let quarrels, jealousies, and strife
Divide us."
—*Catiline*, ix, p. i, 280.
- UNIVERSAL CAUSE, THE, vi, p. i, 193, vi, p. ii, 192. See GOD.
- CHAIN, THE, GOD, creation, necessity. Note to the *Lisbon Earthquake*, x, p. ii, 11.
- LAW. "That God, whose laws unknowing I revere"
—*Zaire*, x, p. i, 55.
- UNIVERSITIES of Bologna, Paris, and Oxford, founded in the thirteenth century, xiii, p. ii, 261.
- UNKNOWABLE, THE.
"Dispute not, the designs of heaven
To mortal insight never can be given.
What is the knowledge of this world worth knowing?
What, but a bubble scarcely worth the blowing?
'Quite full of errors was the world before;'
Then, to preach reason is but one error more."
—*On Disputation*, iv, p. ii, 129.
- UNREST. "Repose' the guilty mind can ne'er enjoy it"
—*Orestes* ix, p. 1, 83
- UNSOPHISTICATED. "This newswriter told the truth, and was in the right of it"
—*The Scotch Woman*, ix, p. ii, 46.
- UNSTABLE. "O' I love with transport
And hate with fury, ever in extreme;
It is the native weakness of my soul
Which much I strive to conquer but in vain."
—*Brutus*, viii, p. i, 254
- UPPER CLERK, TO A CERTAIN, on freedom in literature, xix, p. 1, 80.
- URIAH, Nathan, Adonijah, David, their interesting cases.

USAGE. "Custom hath made restraint familiar to me."
—*Zaire*, x, p. i, 24.

USE AND ABUSE.

"God gives to man, at once severe and kind,
Passions to raise to noble deeds the mind,
They're dangerous gifts, although 'twas Heaven
that gave;
The abuse destroys, the prudent use can save "

—*The Nature of Pleasure*, x, p. ii, 244.

USURY, MORAL. "To spend money in doing good is
putting it out to the best interest."

—*The Scotch Woman*, ix, p. ii, 55.

UTILITY OF HELL TO THE CHURCH, v, p. ii, 31, and of all
superstitions, vii, p. ii, 19

UTILITY OF TRADITIONS.

"Their sacred laws, for sacred they esteem
The musty rolls, which superstition taught
Their ancestors to worship. Be it so,
The error may be useful, it employs
The people, and may make them more obedient "

—*Orphan of China*, viii, p. 1, 200.

UTRECHT, THE PEACE OF, xvi, p. 11, 20.

A PHILOSOPHICAL DICTIONARY.

VOL. VII., PART II.—CONTINUED.

UNIVERSITY—USAGES.

UNIVERSITY. Origin of universities, 138. the Popes became
masters of public instruction, 139; from the fourteenth
century a doctor, on receiving his cap, had to swear
he would maintain the immaculate conception of the
Virgin Mary, 141.

USAGES. Contemptible customs do not always imply a con-
temptible nation, 141; each religion has its peculiar
ceremonies and symbols, which look ridiculous to those
who do not know how they originated, 142.

(End of Philosophical Dictionary.)

V

- VAGRANT EUNUCH PRIESTS, their utility, vii, p. ii, 29.
- VALA, ABBOT OF CORBIE, his plain talk to an emperor, xiii, p. i, 149.
- VALIDITY OF ORDINATION. Bishop Lavardin told his priests that in ordaining them he entertained no intention of conferring any sacraments, vi, p. ii, 116.
- VALLIÈRE, DUCHESS DE, note, xx, p. ii, 107.
- VAN DALE AGAINST THE DEVIL, vi, p. ii, 93.
- VANITY.
 "From vanity, all men agree,
 Preachers and bards are seldom free."
 — *To Mme DeGondoin*, x, p. ii, 229.
 — "I never mistake vanity for honor and glory."
 — *Nanine*, ix, p. ii, 96.
- VASCO DA GAMA doubled the Cape of Good Hope, 1457, xiv, p. ii, 169.
- VAUBAN, builder of fortifications, xii, p. i, 170.
- VEGETARIANISM championed by Brahmins, Hindoos and the pagan philosophers, Pythagoras, Plotinus, Jamblicus, and Porphyry, vii, p. ii, 159.
- VENDOME, DUKE OF, death of, xii, p. ii, 50, 97.
- VENGEANCE on the bones of Cromwell by the Royalists, xv, p. ii, 8.
- VENICE the only Italian state that preserved its liberty, having the best government in Europe, xiii, p. ii, 271; xiv, p. i, 190; xv, p. i, 50.
- VENUS'S FLY-TRAP, a plant or animal, vi, p. ii, 232.
- VERDICT OF TIME. "On posterity
 I shall rely; let us perform our duty
 And leave the rest to heaven."
 — *Catiline*, ix, p. i, 240.
- VERRON FAMILY, examination of the case of the, with criticisms upon the administration of the law, vi, p. i, 31. See TOLERATION, JUSTICE.
- VESALIUS, ANDREAS, 1512, anatomist. xiv, p. i, 257.

- VIA MEDIA. "All excess is guilty."—*Alzire*, ix, p. i, 44.
- VICARIOUS FOLLY. "I think he is a great fool who makes himself miserable by the follies of others."
—*The Prude*, ix, p. ii, 235.
- VICE, A WISE. "He is covetous, and every covetous man is wise, it is an excellent vice for a husband."
—*The Prodigal*, x, p. i, 146.
- "Vice is bewitching, temptations frequent, and example dangerous." —*The Prude*, ix, p. ii, 200.
- VICES. "Vices are tyrants of the human mind."
—*Envy*, x, p. ii, 183.
- VILLAINIES OF Pope Alexander VI. and Cesare Borgia, xiv, p. i, 216.
- VILLARS, MARSHAL DE, xii, p. ii, 21; his valor and unpopularity, 22, 39, defeated at Malplaquet, 78; victorious at Denain, 94, ends the war, 104, xxi, p. i, 111.
- VILLEROI, MARSHAL, xii, p. ii, 8, captured by Prince Eugene, 10, 28, 40; at Ramillies, 46.
- VIRGIL, iv, p. ii, 252, Lucan, 254.
- VIRGIN BIRTHS, v, p. i, 153.
- tributes to feudal lords, iv, p. ii, 37.
- VIRGINS, THE SEVEN, vi, p. i, 221, the eleven thousand martyred virgins buried at Cologne, xxi, p. i, 259.
- VIRILITY REQUIRED in those who serve the altar, vii, p. ii, 77.
- "VIRTUE between men is a commerce of good actions. He who has no part in this commerce must not be reckoned." vii, p. ii, 164.
- "Fragile is man, and woman, too, my friend,
Wherefore take heed, on virtue don't depend;
The vase though fair, is only formed of clay,
'Tis easy broken, mend it, true, you may."
—*La Pucelle*, xx, p. ii, 213.
- VISION OF BONES, trophies of centuries of slaughter by the faithful of the faithful and their betters, vii, p. i, 65.
- VIVIANI, geometrician, xii, p. ii, 150.
- VOITURE, his variable taste in verse, vii, p. ii, 49; his poetry compared with that of Waller, 191; his best work is over-wrought, 228.

VOLTAIRE, FRANÇOIS MARIE AROUET DE.

Born November 21, 1694, died May 30, 1778, i, p. 1, 15, imprisoned in the Bastille, 1717, where he wrote *The Henriade*, 16; pensioned by the Regent, 16; visit to England, 16; protests against the refusal of Christian burial in the case of Adrienne Lecouvreur, 16; begins *La Pucelle*, 17; *Zaire* produced, 1733, 17; secures contract for army supplies, 17.

Marquise du Châtelet, commencement of friendly relations with, 1734, 18; and with Frederick the Great, 1736, 18, who became King of Prussia in 1740, 19; *Mahomet* produced, 1742, 19; appointed Historiographer of France, 1745, 20; gains the Pope's friendship and is elected to the Academy, 1746, 20.

Offends Madame de Pompadour and is exiled from France, 1747, 21; death of Madame du Châtelet, 1749, 21; residence in Paris, producing new plays in his private theatre, 1749, 21; visit to Frederick the Great at Sans Souci, 1750, 22; published *The Age of Louis XIV.*, and cooperated in the "Encyclopædia," 1751, 23; the satire on Maupertuis, 1752, 23; quarrel with the King and departure from Prussia, 1753, 23; arrested at Frankfort by the King's order, 24; makes his home in Geneva, naming it "*Les Délices*," 1755, 24.

Impressive poem on "The Lisbon Earthquake," 1756, 25; *La Pucelle* offends the clergy of Geneva, hence removal to Lausanne, 25; builds private theatre at Ferney, 25; wrote the *Life of Peter the Great* at request of Elizabeth, Empress of Russia, 1758, 26; splendor and prosperity of his estate, 26.

His "Natural Religion" publicly burnt by the common hangman in Paris, 1759, 27; rumored death moved Oliver Goldsmith to write his eulogy of Voltaire [see 32], 1760, 27.

The Calas atrocity denounced in "Toleration," 1761 [see vol. II, p. II.], 27, his heroic, persistent and triumphant efforts, during three years, result in the vindication of the injured and restoration of their property, 1765, 28;

compels justice to be done in the Sirven case, 1763-1772, 28; asserts his rights as a churchman, 1768, 28

Turns the Ferney theatre into a watch-making factory, and established looms for silk stocking weaving, 1770, 29; the Ferney products eagerly bought in the world's best markets, 29; "The Innkeeper of Europe" invaded by distinguished visitors of every nationality and creed, 29.

Makes another theatre at Ferney, and adopts "Belle-et-Bonne," 1776, 30; his immense business enterprises and income, 1777; physical and intellectual activity at eighty-three, 30.

Last visit to Paris, after twenty-eight years' exile, 1778, 30; his royal reception by all ranks; his intercourse with Benjamin Franklin; causes a medal to be struck in honor of Washington, 31; rehearses new play, *Irène*, splendid ovation in the theatre, 31.

Death, May 30, 1778, and burial, June 1; eulogium delivered by Frederick the Great, and special services in Berlin, 31; purchase of Voltaire's library by Catherine II of Russia, 32, grand public act of veneration on the transference of Voltaire's remains from the church of the Romilli, where they had reposed for thirteen years, to the Panthéon of France, July 10, 1791, 32.

VOLTAIRE, TRIBUTES TO, Oliver Goldsmith on. "Citizen of the World," i, p. 1, 32.

— Life purpose of, i, p. 1, 39

— Victor Hugo's oration at the Voltaire centenary, i, p. i, 44.

— Characteristics. His first letter in English, **xxi**, p. i, 211

— Letter to a professor of history on the true method of writing it, **xix**, p. i, 280.

— his chemical experiments, **xxi**, p. i, 196.

— on the making and keeping of good roads, **vii**, p. i, 148

— his address on his reception into the French Academy, **xix**, p. i, 5.

— his delight with Frederick the Great, **xxi**, p. i, 221.

- comments and criticisms upon dramas, and the stage, ancient and modern views upon the "Œdipus" of Sophocles, gallantry in tragedy, "Athalie," "Amasis," "Athenais," the "Electra" of Longpierre, and the degeneracy of the stage, x, p. i, 241.
- the tragedy of *Catiline*, views upon *Cæsar*, Cicero, Ben Jonson's translation of Tully, x, p. i, 255.
- Letter from the Jesuit Tournemine on the tragedy of *Merope*, x, p. i, 265.
- Preface to *The Prodigal*, x, p. i, 269.
- Preface to *Nanine*, on tragedy and comedy, x, p. i, 275.
- Preface to *Socrates*; remarks on Addison, Thomson, Steele, x, p. i, 283.
- Preface to *Mahomet*, note by first editor, x, p. i, 287.
- Preface to *Cæsar*, a letter from Sig. Algarotti; criticism on the play, x, p. i, 293.

VOLTAIRE, SELF-PORTRAYED.

- "I have taken particular care not to depart from that simplicity so strongly recommended by the Greeks and so difficult to attain—the true mark of genius and invention." —*Orestes*, ix, p. i, 66.
- "I preach simplicity to English poets, and easy numbers." —*Preface to Zaire*, x, p. i, 7.
- "The love of humankind, which always animated my heart, and which I will presume to say is my distinguishing characteristic." —*Letter to Frederick the Great*, xxi, p. i, 165.
- "I was inspired * * * by the love of mankind and the hatred of fanaticism" —*Letter to Frederick the Great*, viii, p. ii, 6.
- "Fate ordained that I should write." —*To a Lady*, x, p. ii, 180.
- "I have consulted my own heart alone, which has always guided me, inspired every word, and directed every action." —*Preface to the Orphan of China*, viii, p. i, 175.
- "All I can boast of is that the piece is tolerably sim-

ple; a perfection, in my opinion, that is not to be despised." —*Preface to Zaïre*, x, p. i, 6.

— "Readers should always distinguish between the objections which an author proposes to himself and his answers to those objections, and should not mistake what he refutes for what he adopts "

—*Preface to Lisbon Earthquake*, x, p. ii, 7.

— "Prejudice will never allow two species of excellence to one man."—*Preface to Catiline*, x, p. i, 259.

VOLTAIRE, HIS REVERENCE FOR THE DIVINE.

"I say there is but one God, in his nature infinite, nor can any being partake of this infinity * * * all nature speaks one God and one father.

—*Socrates*, viii, p. ii, 304.

— "It is an insult to the divinity to conceive that he could possibly, in any manner whatsoever, commit with woman the crime we call adultery."

—*Socrates*, viii, p. ii, 305.

— "Be careful above all not to turn religion into metaphysics, its essence is morality, dispute not, but worship."

—*Socrates*, viii, p. ii, 304.

See v, p. ii, 109

VOX POPULI.

"With fears dejected, or inflamed with hope,
Still in extremes, the giddy multitude
Tumultuous rove and only interest binds them."

—*Méropé*, viii, p. i, 41.

A PHILOSOPHICAL DICTIONARY.

VOL. VII., P. II.—CONTINUED.

VAMPIRES—VOYAGE.

VAMPIRES, corpses who went out of their graves at night to suck the blood of the living, causing consumption, 143; these flourished in middle Europe, the only vampires in Paris and London have been stock-brokers and traders, who suck the blood of the people in broad

- daylight, 144; judicial trials and execution of veritable vampires in the eighteenth century, 146; the superstitious belief in miraculous restorations to life, 147.
- VELETRI, the birthplace of Emperor Augustus, who was ordained a god while living, 149; reigned forty years and there were twelve conspiracies against him, 151
- VENALITY, the superstition that official corruption is useful and cannot be stopped, 152; a strong will and a strong arm can stop it at any time; if Peter the Great had not willed strongly, Russia would still be barbarous, 153.
- VENICE, its self-acquired liberty, 153; which she preserved for eleven centuries, 155; the charter of independence that is worth anything must be won by the sword and maintained by force, 155.
- VERSE It is difficult to be a poet but very easy to decry them in prose, 156; there never existed an eloquent man who did not love poetry, 156
- VIANDS Importance of in religions; early Christians ate forbidden pagan meats, 157; St Peter's heaven-sent east, with permission to gorge, 158; Brahmins object to eat their relations, whose souls may have occupied the butcher-meats, 158.
- VIRTUE Brutus rashly wrong when he called it a phantom, 160. the four cardinal virtues, fortitude, prudence, temperance, justice; the three theological virtues, faith, hope, and charity, 161; the former are incomplete without beneficence, which, combined with justice, comprises all the virtues; the rest are but useful qualities, 163; monsters such as Nero and Pope Alexander VI did occasional good acts, being virtuous at the time, 165.
- VISIONS, beatific, 165; their utility in gaining money for the church, 166; the ghost of Madame St. Memin came back to announce that she was in hell because her husband had been mean in the payment of church burial fees, 167; later she reappeared, stating she was

then in purgatory, but the monks to whom she appeared were sentenced to death for attempted extortion, vii, p. ii, 167.

VISION OF CONSTANTINE. No pagan writer knows anything of the sign of the cross in the sky, 170; three early Christian writers, Pophyrius, Lactantius, and Eusebius, the historian, are silent on this prodigy, 171; though the latter, years afterwards, mentions Constantine's story, 172; various versions of the tradition and the language of the inscription, 175; Constantine was not always victorious after the vision, 176; Eusebius, in his life of the emperor, does not support the story by the evidence of a single officer or private in the army, though everyone saw the miraculous sign, 177.

VOWS. To make a vow for life is to make oneself a slave, 180; unwisdom of pledging oneself at fifteen that nothing shall alter our then convictions or purpose, 180; tragical story of a young couple, forced to enter monastery and convent, with the incredible tortures inflicted on the young lover after he had escaped, only to learn of the girl's death from grief, as related by him to Voltaire, 181.

VOYAGE OF ST. PETER TO ROME Of little importance whether he went there or not, so long as Popes hold possession, 184; St. James, the brother of Jesus, founded the church of Jerusalem and was called the first of all the bishops, 185; the first church raised at Rome was that of St. John, which disposes of the episcopal claims of St. Peter, 185; various reasons for discrediting the tradition that he was ever in Rome, 186; but modern Popes find his episcopal throne a much more comfortable seat than he and his successors ever enjoyed, 190.

(End of Philosophical Dictionary.)

W

- WAFER, strange fate of the consecrated, ii, p. ii, 277.
 — gods and their makers, vii, p. ii, 120.
 — poisoning, note, xx, p. ii, 76.
- WALPOLE, SIR ROBERT, blamed for England's neutrality
 in the War of 1741, xvi, p. ii, 77.
- WAR, the laws of, killing the wrong men, vi, p. i, 97.
- "War of 1741, The," xvi, p. ii.
 State of Europe prior to the war, 5; death of
 Charles VI, 37, the Elector of Bavaria made Emperor,
 47, his misfortunes, 63, Europe during the war, 94,
 battle of Dettingen, 124, troubles of Charles VII., 142,
 the Prince of Conti forces the passage of the Alps,
 161, Louis XV. victorious in Flanders, 167, Prince of
 Conti wins in Italy, 184, the siege of Freiburg, 194;
 the King of Poland joins Maria Theresa, 198; death of
 Charles VII., 204, siege of Tournay, battle of Fonte-
 noy, 219.
- Between England and France, 1756, xvi, p. i, 186, 204.
 — the, in Germany, 1741 xvi, p. i, 188.
- WARS OF THE POPES AND EMPERORS, 1056-1190, xiii, p. ii, 1-83.
 — "Are wars and slaughter
 The harbingers of wisdom and of peace?"
 — *Mahomet*, viii, p. ii, 40.
- WARFARE, IDEAL.
 "To save a city I could never see
 That there was magic in virginity," xx, p. i, 46.
- WARBURTON, BISHOP, showed that Judaism had no belief
 in a future state, vii, p. i, 73.
- WARWICK THE KING-MAKER. See MARGARET OF ANJOU.
- WATER-MADE WINE, vi, p. i, 291.
- WAY OF THE WORLD "The few * * * (are out-
 spoken in their approval of the true and good), the
 the rest of the world withhold their approbation for
 a time, but will come in at last when the rage of party

is over, the injustice of persecution at an end, and the clouds of ignorance dispersed "

—*Preface to Orestes*, ix, p i, 67.

"WE MUST CULTIVATE OUR GARDEN," though this is the best of all possible worlds, i, p i, 207, 240.

WEAK, THE. "One should never tell people of their danger till it is past."

—*The Scotch Woman*, ix, p ii, 56.

WEAK COUNSELS.

"True courage lies in knowing how to suffer.

And not in stirring up rebellious crowds

Against their sovereign."—*Mariamne*, viii, p. ii, 262

WEAKNESS. "The weak deceive, the powerful command."

—*Mahomet*, viii, p. ii, 42.

WEALTH. "The love of money destroys more families than it supports."

—*The Prodigal*, x, p. 1, 174.

WEAPONS OF WAR in the fourteenth century, xiii, p. ii, 288, 314.

WEATHERVANES. "What a heap of fulsome compliments, false oaths, joyous welcomes, have I received from this whole city' but no sooner were they acquainted with my distress than every soul forsook me."

—*The Prude*, ix, p ii, 166.

WEDLOCK.

"Thou bidst Alzire gave her hand to Guzman,

And at the altar promise him a heart

Which is not hers to give " —*Alzire*, ix, p i, 14

WELSH, DISCOURSE ADDRESSED TO THE [Actually to the French], ridiculing their national vanity, xix, p i, 89.

WESTPHALIA, THE PEACE OF, 1648, end of the dispute between emperors and the princes of the Empire, which had lasted seven centuries, xv, p 1, 247.

WHIGS AND TORIES, rise of, in England, Presbyterians and Episcopal, xii, p. ii, 91.

WHISTLING FOR FLIES, THE LORD, vii, p 1, 20.

"WHITE BULL, THE." See ROMANCES

"WHITE, THE BLACK AND THE." See ROMANCES.

WICKEDNESS, IS IT BORN IN US? vi, p i, 181.

WIFE, THE IDEAL. "A woman indeed, a woman sub-

mitting to every duty of life, a woman who for me has renounced the whole world, who to her faithful passion joins the most scrupulous virtue."

—*The Prude*, ix, p. ii, 192.

WIFEHOOD. "It is a wife's duty to make herself as amiable as possible, to be discreet and prudent, affable and agreeable, but as for love, it is quite another thing; my husband must deserve my heart before he can possess it." —*The Prodigal*, x, p. i, 152.

WILLIAM THE CONQUEROR, note, xx, p. ii, 124.

WILLIAM III. OF ENGLAND, battle of the Boyne, xii, p. i, 233, character, 294.

WILLS, not legal unless a priest shared in the making, vii, p. ii, 32.

WINE IN EDEN.

"Eve, first formed by the hand divine,
Never so much as tasted wine."

—*The Worldling*, x, p. ii, 85.

WISDOM. "I heed not these rash fools!"

—*Amelia*, viii, p. ii, 111.

— IN SOLUTION, "I own I dread the Senate."

—*Catiline*, ix, p. i, 266.

— much needed by poets, but few are so endowed, vi, p. ii, 218, no objection to poets killing themselves, but all are not wise, 220.

WISE AND TIMELY. "The man that drinks is never melancholy"

—*The Prude*, ix, p. ii, 259

WISE MEN. "Who consider they have fulfilled every duty when they worship God, assist man, cultivate friendships, and study philosophy."

—*Socrates*, viii, p. ii, 273.

— (or were they only kings) who came from the East to Bethlehem, stargazing, iv, p. ii, 258.

WISHING. "We cannot wish for joys, we never knew"

—*Zaire*, x, p. i, 23

WITCHCRAFT "The curate of Loudun was burnt at the stake by order of Cardinal Richelieu, because, being a clever conjuror, he was held to be possessed by devils." xii, p. i, 34, iii, p. ii, 235, xiv, p. i, 57, xv, p. i, 256.

- WITCHES**, the atrocious legal murder of women accused as, vii, p. i, 191.
- WIT IN CONVERSATION**, the knack of suggesting while not expressing a pointed thought, v, p. i, 89
- , or what passes for it, is sometimes a new comparison, sometimes a subtle allusion, sometimes a pun, sometimes a fanciful whim; also the art of telling only half of what you think, leaving the other half to be guessed, vii, p. ii, 222.
- out of place in serious writing, xix, p. i, 63, wit games, note, xx, p. ii, 251.
- WIVES, BOOKS, OR READY MONEY**, which was Solomon most famous for possessing? vii, p. i, 238.
- WOE**. "Woe to the vanquished! Blessed be the victorious!" This is the motto of mankind, vii, p. ii, 88.
- WOOLSTON, THOMAS**, of Cambridge University, a Christian disbeliever in miracles, vi, p. i, 288.
- WOMAN**. "How little power has woman o'er her heart!"
—*Olympia*, viii, p. i, 158.
- A woman that nourishes two children and spins is more useful to the state than all the convents in the world, xix, p. i, 229
- WOMANLY GREATNESS** "She is a miracle of virtue, misfortune and intrepidity"
—*The Scotch Woman*, ix, p. ii, 32
- WOMANLY INFLUENCE**. "A woman of sense and beauty, who has nothing trifling or ridiculous in her, is an excellent school for a young fellow at your time of life, it will form your mind and direct your heart."
—*The Prude*, ix, p. ii, 193
- WOMAN'S SPHERE**. "Heaven made woman to soften our afflictions, sweeten our bad humors, soothe our passions, and make us better and happier beings."
—*Nanine*, ix, p. ii, 94
- WOMEN**, championed, vi, p. i, 67, absurdity of the Salic law, 68, great women enthroned, Queen Anne of England, who humbled Louis XIV.; Empress-Queen Maria

- Theresa of Hungary; Elizabeth of England; Catherine II. of Russia, 71; other historical examples, 73.
- Do not reign in France, under the Salic law, because Scripture says that lilies neither toil nor spin, and for other reasons, vi, p. i, 65.
- WOMEN'S READING. "A middling romance will serve for two or three hours' amusement to a few women, with whom novelty is the most essential quality in books, as it is in everything else."
— *Essays*, xix, p. i, 81.
- gift of tears, vii, p. ii, 70
- WORDS, their convenience in veiling the ignorance of the wise, iv, p. ii, 323.
- "WORLD AS IT GOES, THE." See ROMANCES.
- WORSHIP OF IDOLS, images of gods were not the gods, nor is veneration of a loved portrait worship of it, v, p. ii, 127.
- WORTH, INTRINSIC. "Shines the diamond with less lustre, or is it less valuable, because found in a desert?"
— *Nanne*, ix, p. ii, 109.
- WORTHIES. "There are exalted spirits
Who claim respect and honor for themselves
And not their ancestors."
— *Mahomet*, viii, p. ii, 26.
- WRETCHEDNESS.
"To fear, and to be feared; the bitter poison
To all my happiness." — *Orestes*, ix, p. i, 90.
- WRITERS, time of LOUIS XIV., biographical and critical sketches, xxi, p. i, 267.
- WRONG-HEADED, many ways of being, vii, p. ii, 254.
- WYCLIFFE, JOHN 1324-1387, a brave and pure reformer, xiii, p. ii, 262.

A PHILOSOPHICAL DICTIONARY.

VOL. VII, P. II.—CONTINUED.

WALLER—WOMEN.

- WALLER, EDMUND, 1605-1687, his poems liked in France, 191; the cultivation of literature by English nobility, 192.

- WAR**, its universality an argument for the Manichæan doctrine of good and evil powers at eternal strife, 193; absurdity of war, 194; and of invoking the favor of the God of Mercy before, and thanking Him after, we have slaughtered thousands who have not harmed us, 196; the pulpit seldom denounces popular wars, 197; a battlefield death, 198; Montesquieu's apology for war, 199.
- WEAKNESS** on both sides, the motto of all quarrels, 200; curious disputations in the middle ages, the amiable controversy of the Stercorists, the rival rituals, and the kitchen garden quarrel of the Cordeliers, 203; disappearance of sects and sectarian controversies, 205; Parliamentary experience of the unhappy M. de Langeais, 206; our inborn love of faction and fighting, 207.
- WHYS, THE** Questions very hard to answer, on war, government, corruption, officialism, public worship, the sale of the "Course of Atheism," and other forbidden works, 207; why do we ignore the laboring men, but pay court to the useless man who is rich only by their misery? Why spread the ridiculous error that the grain rots to germinate? Why more insects than men? Why do we dream if we have no soul? Why are dreams so silly if we have a soul? Why do we exist? 207.
- WICKED**, to say we are born so, 215; children are not wicked, neither are [were] Philadelphians, 217; a census of bad people, 217; of truly wicked people there only remains a few politicians, secular and clerical, 218.
- WILL**, sensible answer of Pope Honorius when asked if Jesus had two wills as well as two natures, 219; atrocities and wars that resulted from the dispute over this fantastic question, 221.
- WIT, SPIRIT, INTELLECT**. The public weary of wit, 221; it may be a subtle allusion, a pun, a fancy, a hidden meaning, matching things that differ, severing things

that match, and sometimes it is the expressing only half of your thought, leaving the other half to be guessed, 222; out of place in danger and passion, when plain expressions are the fittest, 223; he who cannot shine by thought tries to attract notice by a new fangled word, 229; a man of spirit, what it means, 232; novel expression necessary to spirited speech, 232; an author wishes to show himself, when he should only show his personages, 235; Goldsmith's delicate touch, 235; wit and pretty fancies, out of place, are blemishes, 236; false wit, false style, 237; various biblical terms to describe soul; all words describing the understanding are metaphors, 240; French wit, *esprit*, 242; poetical metaphors, ridiculed by Molière, 250, how early teachings often distort the intellect, 253; the philosophy of truth-speaking and absurdity of pushing it to extremes, 254.

WOMEN, curious theories of the ancients, 255; their physical characteristics, unfitted for the work of men, 257, Montesquieu's blunder respecting the Greek word for women's love, 258; many learned women, but seldom or never are they distinguished for invention, 259; they can reign in monarchies, but have never been allowed to take part in the government of republics, 259; great Queens, Isabella of Spain, Elizabeth of England, Maria Theresa of Hungary, 260; errors respecting Mahometan subjection of women, 261; polygamy in various lands and periods, 262; stories of polyandry, 265; retort of the Mussulman to his Christian censor, 267; detailed analysis of the story.

(End of Philosophical Dictionary.)

X

XAVIER, FRANCIS, ST., 1506-1552, his gift of tongues and working divine miracles, v, p. i, 103, 108

A PHILOSOPHICAL DICTIONARY.

VOL. VII, P. II.—CONTINUED.

XENOPHANES—XENOPHON.

XENOPHANES, B C 500, Bayle's panegyric on the devil, 269, whims of the ancient philosophers, 270.

XENOPHON, B C—444-359, friend of Socrates, warrior, philosopher, poet, historian, and agriculturist, 271, the retreat of the ten thousand, 272, its obscurities, 276.

(End of Philosophical Dictionary.)

Y

YOKE OF LOVE. "He who feels the yoke that is put on him will always murmur at it, and tyrannic love is a deity that I abjure" —*Nanine*, ix, p. ii. 94

YOUTHFUL FOLLY.

"Of youth misguided, let us learn, whate'er
Their follies threaten, never to despair"

—*The Prodigal*, x, p. 1, 233.

A PHILOSOPHICAL DICTIONARY.

VOL. VII, P. II.—CONTINUED

YVETOT.

YVETOT, the little town that claimed to be a kingdom, 280; story of King Clotaire, Grand Chamberlain Gauthier, and Pope Agapetus, 281, some wholesale excommunications, 282, even of kings, 286

(End of Philosophical Dictionary)

Z

"ZADIG." See ROMANCES

ZAÏRE, Voltaire on, xxi, p. 1, 217

ZAPORAVIANS, THE, the most remarkable people in the universe, *Charles XII.*, xi, p. i, 168.

- ZENTA, BATTLE OF, Prince Eugene humbles the Turks, 1695, xii, p. i, 274.
- ZIZIM, 1459-1495, brother of Bajazet, xiv, p. i, 195, fell into the hands of the Pope and was murdered, 196.
- ZOROASTER, period doubtful, master of the New Testament "wise men of the East," vii, p. i, 13, the ancient Persian Zerdusht, xiii, p. i, 45, he originated the conceptions of immortality and hell, his theology, 47; his reveries, xii, 266. See MANICHÆANISM, xviii, p. i, 275.
- ZUINGLIUS, 1484-1531, and Lutheranism, xvi, p. i, 72.

A PHILOSOPHICAL DICTIONARY.

VOL. VII.. P. II.—CONTINUED.

ZEAL—ZOROASTER.

- ZEAL. That of the early Christians ran to incredible excess, Emperor Julian's statement, St. Cyril's statement, 287; the Manichæan sect, 288; Athenagoras, his 'Apology for the Christians,' St. Augustine and Fortunatus, 289; Pope Leo on the Manichæan mysteries, 294; tortures of the Priscillianists, 296.
- ZOROASTER The first of men after Confucius, 299, his life and teachings, 300; a miracle, 303.
(End of Philosophical Dictionary)

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