meanneſs, he ſaid, that he had two coffers, in one of which he had for many years put his pecuniary re­wards ; the other was for honours, verbal thanks, and promiſes ; that the firſt was pretty well filled, but the laſt remained always empty. And he made no scruple to confeſs, in his old age, that of all the enjoyments of life, the love of money was the only one of which time had not deprived him.

He was frequently reproached for this vice ; how­ever, he always defended himſelf with good humour. Upon being aſked by Hiero’s queen, Whether it was moſt deſirable to be learned or rich ? he anſwered, that it was far better to be rich ; for the learned were al­ways dependent on the rich, and waiting at their doors ; whereas, he never ſaw rich men at the doors of the learned. When he was accuſed of being ſo sordid as to ſell part of the proviſions with which his table was furniſhed by Hiero, he ſaid he had done it in or­der “ to diſplay to the world the magnificence of that prince and his own frugality.” To others he ſaid, that his reason for accumulating wealth was, that “ he would rather leave money to his enemies after death, than be troubleſome to his friends while living.”

He obtained the prize in poetry at the public games when he was fourſcore years of age. According to Sui­das, he added four letters to the Greek alphabet ; and Pliny aſſigns to him the eighth ſtring of the lyre ; but theſe claims are diſputed by the learned.

His poetry was ſo tender and plaintive, that he ac­quired the cognomen of *Melicertes* “ ſweet as honey ;” and the tearful eye of his muſe was proverbial. Dio­nyſius places him among thoſe poliſhed writers who ex­cel in a ſmooth volubility, and flow on like plenteous and perennial rivers, in a courſe of even and uninterrupt­ed harmony.

It is to Dionyſius that we are indebted for the preſervation of the following fragment of this poet. Da­nae being by her mercileſs father incloſed in a cheſt, and thrown into the ſea with her child, when night comes on, and a ſtorm ariſes which threatens to overſet the cheſt, ſhe, weeping and embracing the young Perſeus, cries out :

Sweet child ! what anguiſh does thy mother know,

Ere cruel grief has taught thy tears to flow !

Amidſt the roaring wind’s tremendous found,

Which threats deſtruction as it howds around ;

In balmy ſleep thou liest, as at the breaſt,

Without one bitter thought to break thy reſt.

The glimm’ring moon in pity hides her light,

And ſhrinks with horror at the ghaſtly fight.

Didſt thou but know, ſweet innocent ! our woes,

Not opiate’s pow’r thy eyelids now could cloſe.

Sleep on, ſweet babe ! ye waves in ſilence roll ;

And lull, O lull, to reſt my tortur’d soul !

There is a ſecond great poet of the name of Simo­nides recorded on the Marbles, ſuppoſed to have been his grandson, and who gained, in 478 B. C. the prize in the games at Athens.

SIMONY, is the corrupt preſentation of any one to an eccleſiaſtical benefice for money, gift, or reward. It is ſo called from the reſemblance it is ſaid to bear to the sin of Simon Magus, though the purchasing of holy orders ſeems to approach nearer to his offence. It was by the canon law a very grievous crime : and is ſo much

the more odious, becauſe, as Sir Edward Coke obſerves, it is ever accompanied with perjury ; for the preſentee is ſworn to have committed no ſimony. However, it was not an offence puniſhable in a criminal way at the common law : it being thought ſufficient to leave the clerk to eccleſiaſtical cenſures. But as theſe did not affect the ſimoniacal patron, nor were efficacious enough to repel the notorious practice of the thing, divers acts of parliament have been made to reſtrain it by means of civil forfeitures ; wſhich the modern prevailing uſage, with regard to ſpiritual preferments, calls aloud to be put in execution. The ſtatute 31 Eliz. c. 6. enacts, that if any patron, for money or any other corrupt conſideration or promiſe, directly or indirectly given, ſhall preſent, admit, inſtitute, induct, inſtall, or collate any person to an eccleſiaſtical benefice or dignity, both the giver and taker ſhall forfeit two years value of the be­nefice or dignity ; one moiety to the king, and the other to any one who will ſue for the ſame. If persons alſo corruptly reſign or exchange their benefices, both the giver and taker shall in like manner forfeit double the value of the money or other corrupt conſideration. And perlons who ſhall corruptly ordain or licenſe any miniſter, or procure him to be ordained or licensed (which is the true idea of ſimony), ſhall incur a like forfeiture of forty pounds ; and the miniſter himſelf of ten pounds, beſides an incapacity to hold any eccleſiaſ­tical preferment for ſeven years afterwards. Corrupt elections and reſignations in colleges, hoſpitals, and other eleemoſynary corporations, are alſo puniſhed, by the ſame ſtatute, with forfeiture of the double value, vacating the place or office, and a devolution of the right of election, for that turn, to the crown.

SIMOOM, a hot wind which blows occaſionally in the deſerts of Africa, and probably in other widely ex­tended countries parched in the ſame manner by a ver­tical ſun. Its effects on the human body are dreadful. If inhaled in any quantity, it produces inſtant ſuffocation, or at leaſt leaves the unhappy ſufferer oppreſſed with althma and lowneſs of ſpirits. The approach of this awful ſcourge of God is indicated by a redneſs in the air, well underſtood by thoſe who are accuſtomed to journey through the deſert ; and the only refuge which they have from it, is to fall down with their faces cloſe to the ground, and to continue as long as poſſible with­out drawing in their breath.

Mr Bruce, who, in his journey through the deſert, ſuffered from the ſimoom, gives of it the following gra­phical deſcription : “ At eleven o’clock, while we con­templated with great pleaſure the rugged top of Chiggre, to which we were faſt approaching, and where we were to ſolace ourſelves with plenty of good water, Idris our guide cried out, with a loud voice, fall upon you faces, for here is the ſimoom. I ſaw from the ſouth-eaſt a haze come, in colour like the purple part of the rainbow, but not ſo compreſſed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of bluſh upon the air, and it moved very rapidly ; for I ſcarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its cur­rent plainly upon my face. We all lay flat on the ground as if dead, till Idris told us it was blown over. The meteor or purple haze which I ſaw was indeed paſſed, but the light air that ſtill blew was of heat to