this power, that on whomsoever I Jay hands he may receive the Holy Ghost.” He probably thought Peter and John magicians like himself, but better skilled in the art of de­ceiving the multitude.

Being sharply reproved for this impiety, he seems by his answer to have been made sensible of his sin; but his re­pentance, if sincere, was of short duration. Returning to his former practices of imposture, he travelled through vari­ous provinces of the empire, opposing the progress of the gospel ; and arriving at Rome, he led astray vast numbers of people by his pretended miracles. How long he lived in that metropolis of the world, or in what manner he died, we have no accounts that can be depended on. The Chris­tian writers tell us, that being raised in the air by two demons, he was deprived of their support by the prayers of St. Peter and St. Paul, and falling, broke his legs. By some he is thought to have been the person mentioned by Sueto­nius, who having undertaken to fly in the presence of Nero, fell to the ground with such violence, that his blood spurted up to the gallery where the emperor was sitting.

The sum of this impostor’s doctrine, divested of allegory, was, that from the Divine Being, as a fountain of light, flow various orders of æons, or eternal natures, subsisting within the plenitude of the divine essence ; that beyond these, in the order of emanation, are different classes of intelligences, amongst the lowest of which are human souls; that matter is the most remote production of the emanative power, which, on account of its infinite distance from the Fountain of Light, possesses sluggish and malignant qualities, which oppose the divine operations, and are the cause of evil ; that it is the great design of philosophy to deliver the soul from its imprisonment in matter, and restore it to that divine light from which it was derived, and that for this purpose God had sent him as one of the first æons amongst men. To his wife Helena he also ascribed a similar kind of divine nature, pretending that a female æon inhabited the body of this woman, to whom he gave the name of *Εννοια*, or *Wisdom ;* whence some Christian fathers have said, that he called her the *Holy Spirit.* He also taught the transmi­gration of souls, and denied the resurrection of the body.

Simon, *Richard,* was born at Dieppe on the loth May 1638. He began his studies amongst the priest of the Ora­tory in that city, but in a short time quitted their society. From Dieppe he went to Paris, where he made great pro­gress in the study of the oriental languages. Some time afterwards he joined the society of the Oratory again, and became a priest of it in 1660. In 1670 he published some pieces of a smaller kind; and in 1678 his Critical History of the Old Testament appeared, but was immediately sup­pressed by the intrigues of the gentlemen of Port-Royal. It was reprinted the year after, and its excellence soon drew the attention of foreigners ; an edition of it was ac­cordingly published at Amsterdam in Latin, and in London in English. He died at Dieppe in 1712, at the age of seventy-four.

He certainly possessed a vast deal of learning. His cri­ticism is exact, but not always moderate ; and there reigns in his writings a spirit of novelty and singularity which raised him a great many adversaries. The most celebrated of these were Le Clerc, Vossius, Jurieu, Dupin, and Bossuet. Simon wrote an answer to most of the books that were pub­lished against him, and displays a pride and obstinacy in his controversial writings which do him little honour. He was the author of a great many books. The following are the principal, viz:—1. The Ceremonies of the Jews, translated from the Italian of Leo of Modena, with a sup­plement concerning the sects of the Caraitcs and Samari­tans; 2. The Critical History of the Old Testament; 3. Criti­cal History of the Text of the New Testament ; 4. Criti­cal History of the Versions of the New Testament; 5. Cri­tical History of the principal Commentators on the New Testament; 6. Inspiration of the Sacred Books ; 7. A trans­lation of the New Testament, which was censured by Car­dinal Noailles and by Bossuet ; 8. The History of the Rise and Progress of Ecclesiastical Revenues, which is commend­ed by Voltaire, as is his Critical History of the Old Testa ment; 9. A new select Lihrary, pointing out the good books in various departments of literature, and the use to be made of them; 10. Critical History of the Belief and Customs of the nations on the Levant ; and, 11. Critical Letters.

SIMONIDES, the name of several poets celebrated in antiquity. But by the Marbles it appears that the eldest and most illustrious of them was bom in the fifty-fitth Olym­piad, 538 years before Christ, and that he died in his nine­tieth year, which nearly agrees with the chronology of Eu­sebius. He was a native of Ceos, one of the Cyclades, in the neighbourhood of Attica, and the preceptor of Pindar. Both Plato and Cicero give him the character of a good poet and musician, and speak of him as a person of great vir­tue and wisdom. Such longevity gave him an opportunity of knowing a great number of the first characters in anti­quity with whom he was in some measure connected. It appears in Fabricius, that Simonides was contemporary with Pittacus of Mitylene, Hipparchus, tyrant of Athens, Pau­sanias, king of Sparta, Hiero, tyrant of Syracuse, as well as with Themistocles, and with Alevades, king of Thessaly. He is mentioned by Herodotus; and Xenophon, in his *Dia­logue upon Tyranny,* makes him one of the interlocutors with Hiero king of Syracuse. Cicero alleges, what has of­ten been quoted in proof of the modesty and wisdom ot' Simonides, that when Hiero asked him for a definition of God, the poet required a whole day to meditate on so im­portant a question. At the end of that time, upon the prince putting the question to him, he asked two days’ respite, and in this manner always doubled the delay each time he was required to answer it ; till at length, to avoid offending his patron by more disappointments, he frankly confessed that he found the question so difficult, that the more he meditated upon it, the less was his hope of being able to solve it.

In his old age, perhaps from seeing the respect which money procured to such as had lost the charms of youth, and the power of attaching mankind by other means, he be­came somewhat mercenary and avaricious. He was fre­quently employed by the victors at the games to write pane­gyrics and odes in their praise, before his pupil Pindar had exercised his talents in their behalf. But Simonides refus­ed to gratify their vanity in this particular, till he had first tied them down to a stipulated sum for his trouble ; and upon being upbraided for his meanness, he said, that he had two coffers, in one of which he had for many years put his pecuniary rewards, whilst 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 ; but he al­ways defended himself with good humour. Upon being asked by Hiero’s queen, whether it was more desirable to he 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 whilst living.”