that can be fully depended on. The Chriſtian writers tell us, that being raised in the air by two daemons, 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, undertaking 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 aeons, or eternal na­tures, ſubsiſting within the plenitude of the divine eſſence ; that beyond theſe, in the order of emanation, are different claſſes of intelligences, among 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 foul 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 one of the firſt aeons among men. To his wife Helena he alſo aſcribed a ſimilar kind of divine nature, pretending that a female aeon inhabited the body of this woman, to whom he gave the name of Εννοια*, 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 the 15th May 1638. He began his ſtudies among the prieſts of the Oratory in that city, but quitted their ſociety in a ſhort time 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. In 1678 his Critical Hiſtory of the Old Teſtament appeared, but was immediately ſuppreſſed by the intrigues of Meſſieurs du 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 at London in Engliſh.

He died at Dieppe in 1712, at the age of 74.

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 adverſarſes. The most celebrated of these were Le Clerc, Vossius, Jurſeu, Du Pin, 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: 1. The Ceremonies of the Jews, translated from the Italian of Leo of Modena, with a ſupplement concerning the ſects of the Barraites and Samaritans 2. L'Histoire *Critique du Vieux Te­nement,* “ The Critical Hiſtory of the Old Teſtament.” This is a very important work, and deserves the atten­tion of every clergyman. He ſometimes, however, de­viates from the road of integrity, to ſerve the cauſe of

the church of Rome, particularly in his endeavours to prove the uncertainty of the Hebrew language. Theſe paſſages have been very juſtly expoſed and confuted by Dr Campbell, in his ingenious Preliminary Diſſertations to his new Tranſlation of the Goſpels. 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. This book was cenſured by Cardinal Noailles and 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 Teſtament. It reſulted from a quarrel with a community of Benedictines. 9. A new ſelect Library, which points out the good books in various kinds of literature, and the uſe to be made of them. 10. Critical Hiſtory of the Belief and Customs of the Nations on the Levant. 11. Critical Letters, &c.

SIMONICAL, is applied to any perſon guilty of ſimony. See Simony.

SIMONIDES, the name of ſeveral poets celebrated in antiquity ; but by the Marbles it appears that the eldeſt and moſt illuſtrious of them was born in the 55th Olympiad, 538 years B. C. and that he died in his 90th year ; which nearly agrees with the chronology of Eu- ſebius. 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 not only of a good poet and muſician, but ſpeak of him as a perſon oſ 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, from ancient authority, that Simonides was cotemporary and in friendſhip with Pittacus of Mity­lene, Hipparchus tyrant of Athens, Pauſanias king of Sparta, Hiero tyrant of Syracuſe, 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 of 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 which, upon the prince putting the ſame queſtion to him a ſecond time, 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 to 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 feeing 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 would never 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