

SIMON, ABRAHAM (1622-1692), medallist and modeller, was born in Yorkshire in 1622. He was originally intended for the church, but turned his attention to art, and, after studying in Holland, proceeded to Sweden, where he was employed by Queen Christina, in whose train he travelled to Paris. He returned to England before the outbreak of the Civil War, and attained celebrity by his medals and portraits modelled in wax. During the Commonwealth he executed many medals of leading Parliamentarians, and at the Restoration he was patronized by Charles II, from whom he received a hundred guineas for his portrait designed as a medal for the proposed order of the Royal Oak. Having incurred the displeasure of the duke of York, he lost the favour of the court, and died in obscurity in 1692. Among the more interesting of his medals are those of the second earl of Dunfermline, the second earl of Lauderdale, and the first earl of Loudon; that of the duke of Albemarle, and many other fine medals, were modelled by Abraham Simon and chased by his younger brother Thomas, noticed below.

SIMON, RICHARD (1638-1712), the "father of Biblical criticism," was born at Dieppe on the 13th May 1638. His early studies were carried on at the college of the Fathers of the Oratory in that city. He was soon, by the kindness of a friend who discerned the germs of those talents which were afterwards to render him so celebrated, removed to Paris and enabled to enter upon the study of theology, where he early displayed a taste for Hebrew and other Oriental languages. He was allowed great indulgence in the prosecution of his studies by the authorities of the Congregation of the Oratory, being exempted from those exercises of piety which for an entire year were binding on the other students. This dispensation aroused the ill-will and jealousy of the other Oratorian novitiates. Simon was charged with reading "heretical" books, this designation being applied to *Walton's Polyglott*, the *Critici Sacri*, and other works of a similar kind. But this jealous opposition proved abortive. Simon, after investigation, was allowed and encouraged to continue his favourite pursuits. At the end of his theological course he was sent, according to custom, to teach philosophy at Juilly, where there was one of the colleges of the Oratory. But he was soon recalled to Paris, and employed in the congenial labour of preparing a catalogue of the Oriental books in the library of the Oratory. This gave him full access to those works, the fruits of the study of which appear so fully in his after writings. His first essay in authorship was the publication of a work entitled *Fides Ecclesie Orientalis, seu Gabrielis Metropolitae Philadelphiensis Opuscula, cum interpretatione Latina, cum notis* (Paris, 1671), the object of which was to demonstrate that the belief of the Greek Church regarding the Eucharist was the same as that of the Church of Rome. Simon entered the priesthood in 1670, and the same year wrote a pamphlet in defence of the Jews of Metz, who had been accused, as they have so often been before and since, of having murdered a Christian child. It was shortly before this time that there were sown the seeds of that enmity with the Port Royalists which filled Simon's after life with many bitter troubles. The famous Arnauld had written a work on the *Perpetuity of the Faith*, the first volume of which treated of the Eucharist. M. Diroys, a doctor of theology, and a friend of Arnauld's, asked Simon his opinion of the book. Simon replied that it was one of the best works which had been published by the Port Royalists, but that it nevertheless required correction in several important passages, and agreed reluctantly, and after some delay, at Diroys's request, to write a letter referring to these passages, on the understanding that the

original was to be returned to him. The criticisms of Simon excited great indignation among the friends and admirers of Arnauld, and he felt the effects of their vindictiveness to the latest hour of his life. Another matter was the cause of inciting against him the ill-will of the monks of the Benedictine order. A friend of Simon's, one of the Oratorians, was engaged in a lawsuit, in his capacity as grand vicar of Prince Neubourg, abbé of Fécamp, with the Benedictine monks of that establishment. Simon lent to his friend the aid of his powerful pen, and composed a memorandum in which he employed pretty strong language against the opponents of his friend. They were greatly exasperated, and made loud complaints to the new general of the Oratory that they were virulently assailed by a member of the brotherhood, with which they had always been on friendly terms. The charge of Jesuitism was also brought against Simon, apparently on no other ground than that his friend's brother was an eminent member of that order. The commotion in ecclesiastical circles was great, and it was seriously contemplated to remove Simon not only from Paris but from France. A mission to Rome was proposed to him, but he saw through the design, and, after a short delay dictated by prudential motives, declined the proposal. He was engaged at the time in superintending the printing of his *Histoire Critique du Vieux Testament*. He had hoped, through the influence of Père la Chaise, the king's confessor, and the Duc de Montausier, to be allowed to dedicate the work to Louis XIV., but as His Majesty was absent in Flanders at the time the volume could not be published until the king had accepted the dedication, though it had passed the censorship of the Sorbonne, and the chancellor of the Oratory had given his *imprimatur*. The printer of the book, in order to promote the sale, had caused the titles of the various chapters to be printed separately, and to be put in circulation. These, or possibly a copy of the work itself, had happened to come into the hands of his ever-watchful enemies—the Port Royalists. It seems that, with a view to injure the sale of the work, which it was well known in theological circles had been long in preparation by Simon, the Messieurs de Port Royal had undertaken a translation into French of the Prolegomena to *Walton's Polyglott*. To counteract this proceeding Simon announced his intention of publishing an annotated edition of the Prolegomena, and actually added to the *Critical History* a translation of the last four chapters of that work, which had formed no part of his original plan. Simon's announcement prevented the appearance of the projected translation, but his enemies were all the more irritated against him on that account. They had now obtained the opportunity, which they had long been seeking, of gratifying their hatred of the bold Oratorian. The freedom with which Simon expressed himself on various topics, and especially those chapters in which he declared that Moses could not be the author of much in the writings attributed to him, especially aroused their opposition. The powerful influence of Bossuet, at that time tutor to the dauphin, was invoked; the chancellor Le Tellier lent his assistance; a decree of the council of state was obtained, and after a series of paltry intrigues the whole impression, consisting of 1300 copies, was seized by the police and destroyed, and the animosity of his colleagues in the Oratory rose to so great a height against Simon for having so seriously compromised their order by his work that he was declared to be no longer a member of their body. Full of bitterness and disgust Simon retired to the curacy of Bolleville, to which he had been lately appointed by the vicar-general of the abbey of Fécamp.

The work thus confiscated in France it was proposed to republish in Holland. Simon, however, at first opposed this, in hopes of overcoming the opposition of Bossuet by

making certain changes in the parts objected to. The negotiations with Bossuet lasted a considerable time, but finally failed, and the *Critical History* appeared, with Simon's name on the title page, in the year 1685, from the press of Reenier Leers in Rotterdam. An imperfect edition had previously been published at Amsterdam by Daniel Elzevir, based upon a MS. transcription of one of the copies of the original work which had escaped destruction and had been sent to England, and from which a Latin and an English translation were afterwards made. The edition of Leers was a reproduction of the work as first printed, with a new preface, notes, and those other writings which had appeared for and against the work up to that date.

The work which had excited so much controversy and opposition consists of three books, the first of which deals with questions of Biblical criticism, properly so called, such as the text of the Hebrew Bible and the changes which it has undergone down to the present day, the authorship of the Mosaic writings and of other books of Scripture, with an exposition of his peculiar theory of the existence during the whole extent of Jewish history of recorders or annalists of the events of each period, whose writings were preserved in the public archives, and the institution of which he assigns to Moses. The second book gives an account of the principal translations, ancient and modern, of the Old Testament, and the third contains an examination of the principal commentators. He had, with the exception of the theory above mentioned, contributed nothing really new on the subject of Old Testament-criticism, for previous critics, as Cappellus, Morinus, and others, had established many points of importance, and the value of Simon's work consisted chiefly in bringing together and presenting at one view the results of Old Testament criticism. The work is written in a clear style, and its tone is confident and frequently sarcastic. He displays great contempt for tradition and the opinions of the fathers. This latter peculiarity it was which specially aroused the enmity of Bossuet and other leading Romanists. But it was not only from the Church of Rome that the work encountered strong opposition. The Protestants felt their stronghold—an infallible Bible—assailed by the doubts which Simon raised against the integrity of the Hebrew text. Le Clerc ("Clericus"), the distinguished Dutch divine and critic, in his work *Sentimens de quelques Theologiens de Hollande*, controverted the views of Simon, and was answered by the latter in a tone of considerable asperity in his *Réponse aux Sentimens de quelques Theologiens de Hollande*, which he signed under the name of Pierre Ambrun, it being a marked peculiarity of Simon rarely to give his own name, but to assume *noms de guerre* at various times.

The remaining volume of Simon may be briefly noticed. In 1689 appeared his *Histoire Critique du Texte du Nouveau Testament*, consisting of thirty-three chapters, in which he discusses the origin and character of the various books, with a consideration of the objections brought against them by the Jews and others, the quotations from the Old Testament in the New, the inspiration of the New Testament (with a refutation of the opinions of Spinoza), the Greek dialect in which they are written (against Salmassius), the Greek MSS. known at the time, especially Codex D (Cantabrigiensis), &c. This was followed in 1690 by his *Histoire Critique des Versions du Nouveau Testament*, where he gives an account of the various translations, both ancient and modern, and discusses the manner in which many difficult passages of the New Testament have been rendered in the various versions. In 1693 was published what in some respects is the most valuable of all his writings, viz., *Histoire Critique des principaux Commentateurs du Nouveau Testament depuis le commencement du Christianisme jusques à notre temps*. This work exhibits immense reading, and the information it contains is still valuable to the student. The last work of Simon that we shall mention is his *Nouvelles Observations sur le Texte et les Versions du Nouveau Testament* (Paris, 1695), which contains supplementary observations upon the subjects of the text and translations of the New Testament.

Simon is described, as a man of middle stature, with somewhat unprepossessing features. His temper was sharp and keen, and as a controversialist he displayed a bitterness of tone and an acerbity of expression which tended only to aggravate the unpleasantness of controversy. He was entirely a man of intellect, free from all tendency to sentimentality, and with a strong vein of sarcasm and satire in his disposition. His reading was immense, and his memory powerful and retentive. He is said to have usually prosecuted his studies lying on the floor of his apartment, on a pile of carpets or cushions. Few men have written more that is worth reading on Biblical subjects

than he, considering the hardships and vicissitudes of his chequered life. He died at his native city of Dieppe on the 11th April 1712, at the age of seventy-four.

The principal authorities for the life of Simon are the life or "éloge" by his grand-nephew De la Martinière in vol. i. of the *Lettres Choisies*, 4 vols., Amsterdam, 1730; Graf's article in the first vol. of the *Beitr. zu d. Theol. Wissensch.*, &c., Jena, 1851; Reuss's article in Herzog's *Encyclopädie*, vol. xiv., new ed.; *Richard Simon et son Vieux Testament*, by A. Bernus, Lausanne, 1869. For the bibliography, see, in addition to the various editions of Simon's works, the very complete and accurate account of Bernus, *Notice Bibliographique sur Richard Simon*, Basel, 1882. (F. C.)

SIMON, THOMAS (1623?-1665), medallist, was born, according to Vertue, in Yorkshire about 1623. He studied engraving under Nicholas Briot, and about 1635 received a post in connexion with the Mint. In 1645 he was appointed by the Parliament joint chief engraver along with Edward Wade, and, having executed the great seal of the Commonwealth and dies for the coinage, he was promoted to be chief engraver to the mint and seals. He produced several fine portrait medals of Cromwell, one of which is copied from a miniature by Cooper. After the Restoration he was appointed engraver of the king's seals. On the occasion of his contest with the brothers Roettiers, who were employed by the mint in 1662, Simon produced his celebrated crown of Charles II., on the margin of which he engraved a petition to the king, setting forth the excellence of his own productions and praying for redress. This is usually considered his masterpiece. An impression of the coin fetched £225 at an auction in 1832. This admirable medallist is believed to have died of the plague in London in 1665.

A volume of *The Medals, Coins, Great Seals, and other Works of Thomas Simon, engraved and described by George Vertue*, was published in 1753.

SIMONIDES (or SEMONIDES, as some write the name) OF AMORGOS stands midway both in time and reputation between the other two iambic poets of Greece—Archilochus and Hipponax. A native of Samos, he led a colony to the island of Amorgos in the Archipelago, and lived there about 660 B.C. in Minoa, a town of his own founding. Besides two books of iambics, we are told that he wrote elegies, and a poem on the early history of the Samians; but only one insignificant elegy has been with any degree of plausibility attributed to him. We possess about thirty fragments of his iambic poems, written in clear and vigorous Ionic, with much force and no little harmony of versification. With Simonides, as with Archilochus, the iambic is still the vehicle of bitter satire, interchanging with melancholy, but in Simonides the satire is rather general than individual, and in other respects, especially in his gnomic and reflective tendency, he paves the way for the tragic trimeter. One of his two longer fragments dwells pathetically upon the misery of our lot, in which, as he says elsewhere, "we have many years of death, but of life only a few sad years"; the other, far his most famous poem, is a "Pedigree of Women," tracing their descent from different animals according to their different characters. The idea may have been suggested by the beast fable, as we find it in Hesiod and Archilochus; it is clear at least that Simonides knew the works of the former. The same conception recurs a century later in Phocylides. Simonides derives the dirty woman from a hog, the cunning from a fox, the fussy from a dog, the apathetic from earth, the capricious from sea-water, the stubborn from an ass, the incontinent from a weasel, the proud from a high-bred mare, the worst and ugliest from an ape, and the good woman from a bee. The remainder of the poem (vv. 96-118) is undoubtedly spurious. There is much beauty and feeling in Simonides's description of the good woman; and the skilful portraits of character and

judicious selection of prominent features prove him to have been a keen observer and a real artist. The date of his death is unknown.

See Bergk, *Poeta Lyrici Graeci*, vol. ii., Leipsic, 1882, pp. 441-459. There is a translation in English verse of part of the poem on women in Mure's *Hist. of Gr. Lit.*, iii. p. 181.

SIMONIDES OF CEOS (556-469 B.C.), one of the greatest poets and most accomplished men of antiquity, was born at Iulis in the island of Ceos, 556 B.C. Few poetic natures have ever been planted in more congenial soil. His native island was devoted to the worship of Apollo, the god of song; poetry had been cultivated in his family for generations; his youth coincided with the period succeeding the first great burst of Æolian and Doric lyric poetry; his manhood saw the heroic struggle with Persia, when Greece first awoke to the consciousness of her national unity; and he died before the inevitable disintegration had begun. Among his friends were all the foremost men of the day,—kings and princes like Hipparchus and Hiero and the Aleuadae and Scopadae, statesmen like Pausanias and Themistocles, and poets like Æschylus, Epicharmus, and his own nephew Bacchylides. Pindar alone among his contemporaries seems to have depreciated Simonides, perhaps not without a touch of jealousy; by all the rest he was revered as the poet laureate of emancipated Greece. He lived for the most part with his friends, whose praises he had sung for money; we hear of him at the court of Hipparchus in Athens, with the Scopadae in Thessaly, and finally at the court of Hiero of Syracuse, where he died in 469 B.C.

His reputation as a man of learning and ingenuity is shown by the tradition that he added two new letters to the alphabet— γ and ω —the truth being probably that he was one of the first authors to use these symbols, before the archonship of Euclides. So unbounded were his popularity and influence that he was felt to be a power even in the political world; we are told that he reconciled Thero and Hiero on the eve of a battle between their opposing armies. For his poems he could command almost any price: later writers, from Aristophanes onwards, accuse him of avarice, probably not without some reason. From the numerous anecdotes preserved about him we see that he was what we should infer from his poems, a genial and courtly man, "dwelling with flowers,—like the bee, seeking yellow honey" (Fr. 47), yet not without a vein of gentle irony. To Hiero's queen, who asked him whether it was better to be born rich or a genius, he replied "Rich, for genius is ever found at the gates of the rich."

Of his poetry we possess two or three short elegies (Fr. 85 seems from its style and versification to belong to Simonides of Amorgos, or at least not to be the work of our poet), several epigrams, and about ninety fragments of lyric poetry. The epigrams, written in the usual dialect of elegy, Ionic with an epic colouring, were intended partly for public and partly for private monuments. There is strength and sublimity in the former, with a simplicity that is almost statuesque, and a complete mastery over the rhythm and forms of elegiac expression. Those on the heroes of Marathon and Thermopylae are the most celebrated. In the private epigrams there is more warmth of colour and feeling; but here it is hard to decide which are genuine and which spurious; few of them rest on any better authority than that of the Palatine anthology. One interesting and undoubtedly genuine epigram of this class is upon Archedice, the daughter of Hippias the Pisistratid, who, "albeit her father and husband and brother and children were all princes, was not lifted up in soul to pride." The lyric fragments vary much in character and length: one is from a poem on Artemistum, and celebrates those who fell at Thermopylae; another is an ode in honour of Scopas; the rest represent odes on victors in the games, hyperchemes, dirges, hymns to the gods, and other varieties. The poem on Thermopylae is reverent and sublime, breathing an exalted patriotism and a lofty national pride; the others are full of tender pathos and deep feeling, such as evoked from Catullus the line "Mæstius lacrimis Simonideis," with a genial worldliness befitting one who had "seen the towns and learnt the mind of many men." For Simonides requires no standard of lofty unswerving rectitude. "It is hard," he says (Fr. 5), "to become a truly good man, perfect as a square in hands and feet and mind, fashioned without blame."

Whoever is bad, and not too wicked, knowing justice, the benefactor of cities, is a sound man. I for one will find no fault with him, for the race of fools is infinite. . . . I praise and love all men who do no sin willingly; but with necessity even the gods do not contend." Virtue, he tells us elsewhere in language that recalls Hesiod, is set on a high and difficult hill (Fr. 58); let us seek after pleasure, for "all things come to one dread Charybdis, both great virtues and wealth" (Fr. 38), and "what life of mortal man, or what dominion, is to be desired apart from pleasure, without which even the gods' existence is not to be envied" (Fr. 71). Yet Simonides is far from being a hedonist; his morality, no less than his art, is pervaded by that virtue for which Ceos was renowned—*σωφροσύνη* or self-restraint. His most celebrated fragment, and one of the most exquisite and touching remains of ancient poetry, is a dirge, in which Danae, adrift with the infant Perseus on the sea in a dark and stormy night, takes comfort from the peaceful slumber of her babe. Simonides here illustrates his own saying that "poetry is vocal painting, as painting is silent poetry" (one of the opening remarks in Lessing's *Laocoon*): from the picture of the sleeping child, standing out as if in relief against the background of surging waves, and Danae in tears, we can well understand how Longinus should have commended this power of vivid presentation as a distinguishing feature in another of Simonides's poems. This poem has been often translated. One of the best translations is that by Symonds, in the first series of his *Studies on the Greek Poets*.

See Bergk, *Poeta Lyrici Graeci*, vol. iii., Leipsic, 1882, pp. 332-335. Welcker was the first who clearly separated the fragments of the Ceian Simonides from those of his namesake. Sterling (*Essays and Tales*, vol. i. pp. 188 sq.) has a poetical translation of most of them.

SIMONY is an offence against the law of the church. The name is taken from SIMON MAGUS (*q.v.*). In the canon law the word bears a more extended meaning than in English law. "Simony according to the canonists," says Ayliffe in his *Parergon*, "is defined to be a deliberate act or a premeditated will and desire of selling such things as are spiritual, or of anything annexed unto spirituals, by giving something of a temporal nature for the purchase thereof; or in other terms it is defined to be a commutation of a thing spiritual or annexed unto spirituals by giving something that is temporal." An example of the offence occurs as early as the 3d century in the purchase of the bishopric of Carthage by a wealthy matron for her servant, if the note to Gibbon (vol. ii. p. 457) is to be believed. The offence was prohibited by many councils, both in the East and in the West, from the 4th century onwards. In the *Corpus Juris Canonici* the Decretum (pt. ii. cause i. quest. 3) and the Decretals (bk. v. tit. 3) deal with the subject. The offender, whether *simoniacus* (one who had bought his orders) or *simoniace promotus* (one who had bought his promotion), was liable to deprivation of his benefice and deposition from orders if a secular priest,—to confinement in a stricter monastery if a regular. No distinction seems to have been drawn between the sale of an immediate and of a reversionary interest. The innocent *simoniace promotus* was, apart from dispensation, liable to the same penalties as though he were guilty. Certain matters were simoniacal by the canon law which would not be so regarded in English law, *e.g.*, the sale of tithes, the taking of a fee for confession, absolution, marriage, or burial, the concealment of one in mortal sin or the reconciliation of an impenitent for the sake of gain, and the doing homage for spiritualities. So grave was the crime of simony considered that even infamous persons could accuse of it. English provincial and legatine constitutions continually assailed simony. Thus one of the heads in Lyndewode (bk. v.) is, "Ne quis ecclesiam nomine dotalitatibus transferat vel pro presentatione aliquid accipiat." In spite of all the provisions of the canon law it is well established that simony was deeply rooted in the mediæval church. Dante places persons guilty of simony in the third bolgia of the eighth circle of the Inferno:—

"O Simon mago, O miseri seguaci,
Che le cose di Dio che di bontate
Deono esser spose, voi rapaci
Per oro e per argento adulterate."—*Inf.*, xix. 1.

The popes themselves were notorious offenders. In the canto just cited Pope Nicholas III. is made by the poet the mouthpiece of the simoniacs. He is supposed to mistake the poet for Boniface VIII., whose simoniacal practices, as well as those of Clement V., are again alluded to in Par. xxx. 147. At a later period there was an open and continuous sale of spiritual offices by the Roman curia which contemporary writers attacked in the spirit of Dante. A pasquinade against Alexander VI. begins with the lines—

"Vendit Alexander claves, altaria, Christum.
Emerat ille prius; vendere jure potest."

Machiavelli calls luxury, simony, and cruelty the three dear friends and handmaids of the same pope.¹ The colloquy of Erasmus *De Sacerdotiis Captandis* bears witness to the same state of things. And, best proof of all, numerous decisions as to what is or is not simony are to be found in the reported decisions of the Roman rota.² That part of the papal revenue which consisted of first-fruits (*primitiæ* or *annates*) and tenths (*decimæ*) must have been theoretically simoniacal in its origin. In England this revenue was annexed to the crown by Henry VIII. and restored to the church by Queen Anne (see QUEEN ANNE'S BOUNTY).

For the purposes of English law simony is defined by Blackstone as the corrupt presentation of any person to an ecclesiastical benefice for money, gift, or reward. The offence is one of purely ecclesiastical cognizance, and not punishable by the criminal law. The penalty is forfeiture by the offender of any advantage from the simoniacal transaction, of his patronage by the patron, of his benefice by the presentee. An innocent clerk is under no disability, as he might be by the canon law. Simony may be committed in three ways,—in promotion to orders, in presentation to a benefice, and in resignation of a benefice. The common law (with which the canon law is incorporated, as far as it is not contrary to the common or statute law or the prerogative of the crown) has been considerably modified by statute. Where no statute applies to the case, the doctrines of the canon law may still be of authority. Both Edward VI. and Elizabeth promulgated advertisements against simony. The Act of 31 Eliz. c. 6 was intended to reach the corrupt patron as well as the corrupt clerk, the ecclesiastical censures apart from the statute not extending to the case of a patron. The first part of the Act deals with the penalties for election or resignation of officers of churches, colleges, schools, hospitals, halls, and societies for reward. The second part of the Act provides that if any person or persons, bodies politic and corporate, for any sum of money, reward, gift, profit, or benefit, directly or indirectly, or for or by reason of any promise, agreement, grant, bond, covenant, or other assurances, of or for any sum of money, &c., directly or indirectly present or collate any person to any benefice with cure of souls, dignity, prebend, or living ecclesiastical, or give or bestow the same for or in respect of any such corrupt cause or consideration, every such presentation, collation, gift, and bestowing, and every admission, institution, investiture, and induction shall be void, frustrate, and of none effect in law; and it shall be lawful for the queen to present, collate unto, or give and bestow every such benefice, dignity, prebend, and living ecclesiastical for that one time or turn only; and all and every person or persons, bodies politic and corporate, that shall give or take any such sum of money, &c., directly or indirectly, or that shall take or make any such promise, &c., shall forfeit and lose the double value of one year's profit of every such benefice, &c., and the person so corruptly taking, procuring, seeking, or accepting any such benefice, &c., shall be adjudged a disabled person in law to have or enjoy the same benefice, &c. Admission, institution, installation, or induction of any person to a benefice, &c., for any sum of money, &c., renders the offender liable to the penalty already mentioned. But in this case the presentation reverts to the patron and not to the crown. The penalty for corrupt resigning or exchanging of a benefice with cure of souls is that the giver as well as the taker shall lose double the value of the sum so given or taken, half the sum to go to the crown and half to a common informer. The penalty for taking money, &c., to procure ordination or to give orders or licence to preach is a fine of £40; the party so corruptly ordained forfeits £10; acceptance of any benefice within seven years after such corrupt entering into the ministry makes such benefice merely void, and the patron may present as on a vacancy; the penalties

¹ See Roscoe, *Life of Leo X.*, vol. i. p. 463.

² Compare the fine distinctions drawn by the casuists and attacked by Pascal in the twelfth of the *Provinciales Lettres*.

are divided as in the last case. The Act is cumulative only, and does not take away or restrain any punishment prescribed by ecclesiastical law. The Act of 1 Will. and M. sess. 1, c. 16, guards the rights of an innocent successor in certain cases. It enacts that after the death of a person simoniacally presented the offence or contract of simony shall not be alleged or pleaded to the prejudice of any other patron innocent of simony, or of his clerk by him presented, unless the person simoniac or simoniacally presented was convicted of such offence at common law or in some ecclesiastical court in the lifetime of the person simoniac or simoniacally presented. The Act also declares the validity of leases made by a simoniac or simoniacally-presented person, if *bona fide* and for valuable consideration to a lessee ignorant of the simony. By 13 Anne c. 11, if any person shall for money, reward, gift, profit, or advantage, or for any promise, agreement, grant, bond, covenant, or other assurance for any money, &c., take, procure, or accept the next avoidance of or presentation to any benefice, dignity, prebend, or living ecclesiastical, and shall be presented or collated thereupon, such presentation or collation and every admission, institution, investiture, and induction upon the same shall be utterly void; and such agreement shall be deemed a simoniacal contract, and the queen may present for that one turn only; and the person so corruptly taking, &c., shall be adjudged disabled to have and enjoy the same benefice, &c., and shall be subject to any punishment limited by ecclesiastical law. 3 and 4 Vict. c. 113, § 42, provides that no spiritual person may sell or assign any patronage or presentation belonging to him by virtue of any dignity or spiritual office held by him; such sale or assignment is null and void. This section has been construed to take away the old archbishop's "option," *i.e.*, the right to present to a benefice in a newly appointed bishop's patronage at the option of the archbishop. By canon 40 of the canons of 1603 an oath against simony was to be administered to every person admitted to any spiritual or ecclesiastical function, dignity, or benefice. By 28 and 29 Vict. c. 122 a declaration was substituted for the oath, and a new canon incorporating the alteration was ratified by the crown in 1866. By the canon law all resignation bonds were simoniacal, and in 1826 the House of Lords held that all resignation bonds, general or special, were illegal. Special bonds have since, however, been to a limited extent sanctioned by law. 9 Geo. IV. c. 94 makes a written promise to resign valid if made in favour of some particular nominee or one of two nominees, subject to the conditions that, where there are two nominees, each of them must be either by blood or marriage an uncle, son, grandson, brother, nephew, or grand-nephew of the patron, that the writing be deposited with the registrar of the diocese open to public inspection, and that the resignation be followed by presentation within six months of the person for whose benefit the bond is made. Cases of simony have come before the courts in which clergy of the highest rank have been implicated. In 1695, in the case of Lucy v. The Bishop of St David's, the bishop was deprived for simony. The Queen's Bench refused a prohibition (1 Lord Raymond's Rep. 447). As lately as 1841 the dean of York was deprived by the archbishop for simony, but in this case the Queen's Bench granted a prohibition on the ground of informality in the proceedings (In the Matter of the Dean of York, 2 Queen's Bench Rep. 1). The general result of the law gathered from the statutes and decisions may be exhibited as follows:—(1) it is not simony for a layman or spiritual person not purchasing for himself to purchase while the church is full an advowson or next presentation, however immediate the prospect of a vacancy; (2) it is not simony for a spiritual person to purchase for himself a life or any greater estate in an advowson, and to present himself thereto; (3) it is not simony to exchange benefices under an agreement that no payment is to be made for dilapidations on either side; (4) it is not simony to make certain assignments of patronage under the Church Building and New Parishes Acts (9 and 10 Vict. c. 88, 132 and 33 Vict. c. 94); (5) it is simony for any person to purchase the next presentation while the church is vacant; (6) it is simony for a spiritual person to purchase for himself the next presentation, though the church be full; (7) it is simony for any person to purchase the next presentation, or in the case of purchase of an advowson the next presentation by the purchaser will be simoniacal if there is any arrangement for causing a vacancy to be made; (8) it is simony for the purchaser of an advowson while the church is vacant to present on the next presentation; (9) it is simony to exchange otherwise than *simpliciter*; no compensation in money may be made to the person receiving the less valuable benefice. The law on the subject of simony has been for some time regarded as unsatisfactory by the authorities of the church. The archbishop of Canterbury has undertaken to introduce into the House of Lords a bill for the amendment of the law, the heads of which have recently (February 1886) been under the consideration of convocation. The bill proposes *inter alia* to prohibit the sale of next presentations and of advowsons unless under certain limitations, to abolish resignation bonds, and to substitute for the present declaration against simony declarations that the presentee has not committed certain specific acts.

In Scotland simony is an offence both by civil and ecclesiastical law. The rules are generally those of the canon law. There are few decisions of Scottish courts on the subject. By the Act of 1584, c. 5, ministers, readers, and others guilty of simony provided to benefices were to be deprived. An Act of Assembly of 1753 declares pactions simoniacal whereby a minister or probationer before presentation and as a means of obtaining it bargains not to raise a process of augmentation of stipend or demand reparation or enlargement of his manse or glebe after induction. (J. Wt.)

SIMPLICIUS, the successor of Pope Hilarius or Hilarus, was a native of Tibur, and was consecrated bishop of Rome on February 25, 468. He died March 2, 483, and was succeeded by Felix III. His extant letters, which date from the banishment of Romulus Augustulus and the early years of Odoacer's reign, relate almost entirely to the ecclesiastical and court intrigues of Alexandria and Constantinople in connexion with the Monophysite controversy.

SIMPLICIUS, a native of Cilicia, a disciple of Ammonius and of Damascius, was one of the last of the Neoplatonists. From 400 to 529 A.D. the Neoplatonic school at Athens was the centre of pagan opposition to victorious Christianity, and, as such, fell a victim to imperial persecution. The subvention which it had received from the state was withdrawn; its private property was confiscated; and at last in 529 the teaching at Athens of philosophy and jurisprudence was forbidden (Malalas, p. 451, ed. Bonn). Disestablished, disendowed, and silenced, the scholar Damascius, Simplicius, Priscianus, and four others resolved in 531 or 532 to seek the protection of Khosrau Anósharván (or Chosroes), who had ascended the throne of Persia in the former of these years. To his court they went; but, though from this patron of Greek learning they received a hearty welcome, they found themselves unable to support a continued residence amongst barbarians. Before two years had elapsed they returned to Greece, Khosrau, in his treaty of peace concluded with Justinian in 533, expressly stipulating that the seven philosophers should be allowed "to return to their own homes, and to live henceforward in the enjoyment of liberty of conscience" (Agathias, ii. 30, 31). After his return from Persia Simplicius wrote commentaries upon Aristotle's *De Cælo*, *Physica*, *De Anima*, and *Categoris*, which, with a commentary upon the *Enchiridion* of Epictetus, have survived. In his writings Simplicius, who had small pretensions to originality of doctrine, devotes himself to the exposition and reconciliation of his authorities. His respect at once for Plato and for Aristotle is so great that he refuses to acknowledge any real difference between them, even in regard to their theories of universals and of matter. His remarks are, however, thoughtful and intelligent, and his learning is prodigious. To the student of Greek philosophy his commentaries are invaluable, as they contain many fragments of the older philosophers as well as of his immediate predecessors.

The editions of the Greek text of the commentaries are as follows:—on the *De Cælo*, Utrecht, by S. Karsten, 1865 (the Greek text published at Venice in 1526 is no more than a retranslation from Guil. de Moerbeka's Latin version); on the *Physica*, Venice, 1526, Berlin (by H. Diels), vol. i. 1882; on the *De Anima* (a disappointing work), Venice, 1527, Berlin (by M. Hayduck), 1882; on the *Categoris*, Venice, 1499, Basel, 1551; on the *Enchiridion*, Venice, 1528, Paris (Didot), 1842, &c. On the life and writings of Simplicius, see J. A. Fabricius, *Bibliotheca Græca*, ix. 529 sq.; Ch. A. Brandis's excellent article in Smith's *Dict. of Greek and Roman Biography*; E. Zeller, *D. Phil. d. Gr.*, III. ii. 851 sq.; also Ch. A. Brandis, "Ueber d. Griech. Ausleger d. Aristot. Organons," in *Abh. Berl. Akad.*, 1833, and C. G. Zumpt, "Ueber d. Bestand d. phil. Schulen in Athen," *ibid.*, 1842.

SIMPSON, SIR JAMES YOUNG, BART. (1811–1870), physician, was born in the town of Bathgate, Lidlithgow, Scotland, on the 7th of June 1811. His father was a baker in that town, who largely owed a moderate success

in business to a shrewd and managing wife. James was the youngest of a family of eight, and for the furtherance of his worldly prospects the others struggled and sacrificed. At the age of fourteen he entered the university of Edinburgh as a student in the arts classes. Two years later he began his medical studies. At the age of nineteen he obtained the licence of the College of Surgeons, and two years afterwards took the degree of doctor of medicine. Dr Thomson, who then occupied the chair of pathology in the university, impressed with the graduation thesis, "On Death from Inflammation," presented by Simpson, offered him his assistantship. The offer was accepted, and during the session 1837–38 he acted as interim lecturer on pathology during the illness of the professor. The following winter he delivered his first course of lectures on obstetric medicine in the extra-academical school. On February 4, 1840, he was elected to the professorship of medicine and midwifery in the university. Towards the end of 1846 he was present at an operation performed by Liston on a patient rendered unconscious by the inhalation of sulphuric ether. The success of the proceeding was so marked that Simpson immediately began to use it in midwifery practice. He continued, however, to search for other substances having similar effects, and in March 1847 he read a paper on chloroform to the Medico-Chirurgical Society of Edinburgh, in which he fully detailed the history of the use of anæsthetics from the earliest times, but especially dwelt upon the advantages of chloroform over ether. He advocated its use, not only for the prevention of pain in surgical operations, but also for the relief of pain in obstetrical practice. His strong and uncompromising advocacy of its use in the latter class of cases gave rise to one of the angriest and most widespread controversies of the time, and, although his views may not have been generally indorsed by later professional practice, anæsthetics in surgical operations have from that time held an indisputed place, and Simpson's anæsthetic still continues the favourite in the practice of the Edinburgh school. In 1847 he was appointed a physician to the queen in Scotland. In 1859 he advocated the use of acupressure in place of ligatures for arresting bleeding; his views on this subject have, however, given place to improvements in the ligature and to a better knowledge of the conditions influencing its efficiency. His contributions to the literature of his profession and to archæology, in which latter he took an active interest, were very numerous, and embrace *Obstetric Memoirs and Contributions* (2 vols.), *Homœopathy, Acupressure, Selected Obstetrical Works, Anæsthesia and Hospitalism, Clinical Lectures on the Diseases of Women*, and three volumes of essays on archæological subjects. Simpson, who had been created a baronet in 1866, died on May 6th 1870, and was accorded a public funeral; his statue in bronze now stands in West Princes Street Gardens, Edinburgh.

Simpson was a man of strong individuality and somewhat hasty temper, an uncompromising and aggressive opponent when he believed himself in the right, yet so tender and sympathetic that he endeared himself to an immense circle of friends and patients. Endowed with great mental power, activity, and receptivity, he performed a very large amount of literary work, much of which was of great value at the time and still continues to be of interest. He will, however, be chiefly remembered in the annals of medicine as a great personality, who brilliantly fought and won the battle for anæsthetics, and introduced chloroform.

SIMPSON, THOMAS (1710–1761), mathematician, was born at Market Bosworth in Leicestershire on the 20th of August 1710. His father was a stuff weaver, and, intending to bring his son up to his own business, took little care of the boy's education. Young Simpson, however, was eager for knowledge, and so ardent was he in pursuit of it that he neglected his weaving, and in consequence of a quarrel was forced to leave his father's house. He settled

for a short time at Nuneaton, where he met a pedlar who practised fortune-telling. By the encouragement and assistance of this man Simpson was induced to make a profession of casting nativities himself, and he soon became the oracle of the neighbourhood. But he was not long in discovering the imposture of astrology, and his conscience, as well as an accident which happened to him in the practice of his art, compelled him to abandon this profession. After a residence of two or three years at Derby, where he worked as a weaver during the day and taught pupils in the evenings, he went up to London and pursued the same course, but with more success. The number of his pupils increased; his abilities became more widely known; and he was enabled to publish by subscription his *Treatise of Fluxions* in 1737. His treatise, as was afterwards acknowledged, abounded with errors of the press, and contained several obscurities and defects incidental to the author's want of experience and the disadvantages under which he laboured. His next publications were *A Treatise on the Nature and Laws of Chance*, 1740; *Essays on Several Curious and Useful Subjects in Speculative and Mixed Mathematicks*, 1740; *The Doctrine of Annuities and Reversions deduced from General and Evident Principles*, 1742; and *Mathematical Dissertations on a Variety of Physical and Analytical Subjects*, 1743. Soon after the publication of his *Essays* he was chosen a member of the Royal Academy at Stockholm; in 1743 he was appointed professor of mathematics in the Royal Military Academy at Woolwich; and in 1745 he was admitted a fellow of the Royal Society of London. In 1745 he published *A Treatise of Algebra*, with an appendix containing the construction of geometrical problems, and in 1747 the *Elements of Plane Geometry*. The latter book, unlike many others with the same title, is not an edition of Euclid's *Elements*, but an independent treatise. Though it can hardly be said that as an introduction to geometry it is preferable to Euclid, yet the solutions of problems contained in it (and in the appendix to the *Algebra* as well) are in general exceedingly ingenious. In his *Trigonometry, Plane and Spherical, with the Construction and Application of Logarithms*, which appeared in 1748, there is a tolerably uniform use of contractions for the words sine, tangent, &c., prefixed to the symbol of the angle. *The Doctrine and Application of Fluxions*, which he issued in 1750, was more full and comprehensive than his earlier work on the same subject, and altogether was so different that he wished it to be considered as a new book and not as a second edition of the former. In 1752 appeared *Select Exercises for Young Proficients in the Mathematicks*, and in 1757 his *Miscellaneous Tracts on Some Curious and Very Interesting Subjects in Mechanics, Physical Astronomy, and Speculative Mathematics*, the last and perhaps the greatest of all his works. From the year 1735 he had sometimes under his own name, sometimes under fictitious names, been a frequent contributor to the *Ladies' Diary*, an annual publication partly devoted to the solution of mathematical problems, and from 1754 till 1760 inclusive he was the editor of it. From first to last Simpson seems to have had his own share of the cares and anxieties of this world, and it is astonishing how under such circumstances he contrived to accomplish what he did. His unremitting application and the want of proper regimen gradually undermined his health, and he died on the 14th of May 1761 at his native village. His name will probably be considered the most illustrious in the long roll of the non-academical mathematicians of Britain.

SIMROCK, KARL (1802–1876), German poet and student of mediæval literature, was born on the 28th August 1802 at Bonn, where his father was a music-seller.

He studied law at the universities of Bonn and Berlin, and in 1823 entered the Prussian civil service, from which he was expelled in 1830 for having written a poem in praise of the July revolution. Afterwards he was permitted to lecture at the university of Bonn, and in 1850 he was made a professor of Old German literature. He died on the 18th July 1876.

Simrock established his reputation by his excellent modern rendering of the *Nibelungenlied* (1827), and of the works of Walther von der Vogelweide (1833). Among other works translated by him into the German of to-day were the *Arme Heinrich* of Hartmann von Aue (1830), the *Parzival* and *Titivel* of Wolfram von Eschenbach (1842), the *Tristan* of Gottfried of Strasburg (1852), the *Edda*, *Beowulf*, and *Heliand*. In the *Heidenbuch* (1843–49) he offered a complete representation of the heroic legends of Germany, partly by means of translations, partly by means of independent poems. Before the publication of this work he had given evidence of an original poetical faculty in *Wieland der Schmied* (1835); and in 1844 he issued a volume of *Gedichte* in which there are many good lyrics, romances, and ballads. In 1850 appeared *Lauda Sion*, and in 1857 the *Deutsche Sionsharfe*, collections of Old German sacred poetry. Of his republications the most popular and the most valuable were the *Deutschen Volksbücher*, of which fifty-five were printed between 1839 and 1867. His best contribution to antiquarian science was his *Handbuch der deutschen Mythologie* (1853–55). At an early stage of his career Simrock took a high place among students of Shakespeare by his *Quellen des Shakespeare in Novellen, Märchen, und Sagen* (1831); and afterwards he translated Shakespeare's poems and a considerable number of his dramas. Another important book was *Novellenschatz der Italiener* (1832). Among the rest of his works may be mentioned *Die Rheinsagen*, *Das materische und romantische Rheinland*, and his *Deutschen Kriegslieder*.

See Hoeker, *Karl Simrock* (1877).

SIMSON, ROBERT (1687–1768), mathematician, was the eldest son of a Glasgow merchant, John Simson of Kirktonhill in Ayrshire, and was born on the 14th of October 1687. He was intended for the church, and passed with distinction through the usual course of study for that profession at the university of Glasgow. The bent of his mind, however, was towards mathematics, not theology; and, when a prospect was opened up to him of succeeding to the mathematical chair, he proceeded to London in order to become acquainted with some of the eminent mathematicians there and to increase his stock of mathematical knowledge. After a year's residence in London he returned to Glasgow, and in 1711 was appointed by the university to the professorship of mathematics. The duties of this office he discharged for half a century. During that time he published several works on pure geometry, and carried on an extensive mathematical correspondence. In 1746 the university of St Andrews, wishing to confer on him an honorary degree, chose, according to his biographer Dr William Trail, that of doctor of medicine, because in his youth he had made a careful study of botany. He never married, and his long life was spent within the walls of his college. His habits were exceedingly regular, his hours of work and of amusement being rigorously fixed. A studious man of science, he had no relish for the promiscuous intercourse of society, and his manner of living was simple and inexpensive. In person he was tall, with a handsome countenance and an affable manner, and he used always to dress in light-coloured clothes. Though, like some other distinguished mathematicians, he was rather absent-minded, in matters of business he was very circumspect. He was a man of the strictest integrity, ready to do justice to the merits of others, and not too sensible of his own. He enjoyed a long course of uninterrupted health, and was seriously indisposed only for a few weeks before his death, which took place on the 1st of October 1768.

The first of Simson's published writings is a paper in the *Philosophical Transactions* of the Royal Society of London (vol. xl. p. 330, 1723) on the subject of Euclid's *Porisms*, the nature of which he was the first to elucidate (see PORISMS). Then followed *Sectionum Conicarum Libri V.* (Edinburgh, 1735), a second edition